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THE

CRITICAL REVIEW;

OR,

ANNALS OF LITERATURE.

VOL. XXXI.

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THE

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OR,

Annals of Literature;

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VOL. XXXI.

———NOTHING EXTENUATE,
NOR SET DOWN AUGHT IN MALICE. *SHAKSPEARE.*

QUALIS AB INCEPTO. *HORACE.*

LONDON:

PRINTED BY AND FOR S. HAMILTON,
FALCON-COURT, FLEET-STREET.

1801.

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ADDRESS

TO THE PUBLIC.

THE close of a century forms an important period in which we are naturally called upon to reflect on the errors of the past, and to meditate on improvements for the future. The proprietors of the CRITICAL REVIEW have not been inattentive to this universal duty: but in a Journal which has already lived with increasing credit near half a century, to change is a dangerous attempt, and to improve no easy task. Indeed the few alterations which have ever been suggested to us from its commencement, show very strikingly the judgement with which the plan of this work was originally projected: a plan which has been able to accommodate itself to the increasing bulk and importance of literary publications without any real change in its arrangement.

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Some trivial variations have indeed, at different times, occurred to the Editor, which he has occasionally adopted, and occasionally abandoned. To combine a political register with a literary review was one of these,—an union which greatly pleased the majority of our readers on its first introduction, and which is still surveyed with an indulgent eye by a respectable class. It seems, however, that the space allotted to this department of our journal may be better filled by subjects more congenial to its general nature; and, obedient to the call of propriety, on the commencement of this new æra the political register is omitted.—The long delay, of which many authors have complained, may thus in part be obviated, and the increasing value of foreign productions more advantageously displayed.

We shall, however, add another department in its room;—we mean a Review of Maps. Geographical knowledge is rapidly extending, and its numerous errors are the subject of daily correction. We have hitherto confined our remarks to maps illustrating the journeys of travellers, which we have been more frequently compelled to blame than to commend. But it is as

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necessary to point out improvements, as to detect errors; and to this more pleasant and liberal task, we shall occasionally allot a few pages in our Appendix. In this indeed, as in every other science, we shall consult the taste of the public in its various, and for the most part irregular, ebbs and flows; we can promise only to suffer no meritorious work of this kind to appear without our praise; nor any essential misrepresentations to escape without animadversion.

It is with pain that we descend from literary topics to pecuniary considerations, especially when they tend to fresh claims on the indulgence of our readers. Nothing but the indispensable necessity, arising from the peculiar urgencies of the times, could have induced us to raise the price of our journal. Since the last advance to *two shillings*, the value of paper has increased nearly *thirty per cent.* and is expected to rise much higher; so that the Booksellers have, within these few days, raised the trade-price of publications. On a fair comparison it will be found that a number of this Review contains more matter than many an octavo volume of the present day of triple its price—a consideration which may tend to obviate any fair ob-

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jection on general principles. At the same time we may with strict justice declare, that the pleasure we should find in reducing the price, on the recurrence of more favourable circumstances, is some motive of consolation under the present painful necessity, imposed upon us by a destiny which no private endeavours can avert or controul.

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THE

CRITICAL REVIEW.

JANUARY, 1801.

ART. I.—ΕΥΡΙΠΙΔΟΥ ΟΡΕΣΤΗΣ. *Euripidis Orestes ad Fidem Manuscriptorum emendata et brevibus Notis Emendationum potissimum Rationes reddentibus instructa. In Usum studiosæ Juventutis.* 8vo. 3*s. sewed.* Wilkie.

AS we have given our opinion upon the talents of the editor with sufficient explicitness in our preliminary remarks on the *Hecuba* in our journal for November last, we shall proceed without ceremony or preamble to some animadversions on his *Orestes*. Bespeaking at the same time the patient indulgence of our readers, if the greater length and superior importance of this play should protract our remarks beyond our former limits; and premising also that this single tragedy of Euripides exhibits probably more specimens of deviation from the purity of iambic verse (in which anomalies we mean to comprehend every dactyl, anapæst, and tribrachys, except the dactyl and tribrachys in the *third* foot, a variation too frequent to be reckoned an anomaly) than all the extant tragedies of Æschylus, or Sophocles, put together; an observation which may possibly be new to *most* of our readers, and must be deemed a singularity by *all*.

On ver. 8. '*ὡς μεν λεγουσιν, κ.τ.λ.*' the professor makes a just remark: 'Istud *μεν*, cui non respondet *δε*, (more accurately he might have said, Cui *nullum δε* respondet) innuit Electram parum credulam esse.'

But this admonition is too ænigmatical for learners, which, indeed, is the general character of the professor's manner; and his object, we think, would have been more effectually answered, had he said, that a short sentence equivalent in meaning to *εγω γε δ' ουκ αυτοις πειθομαι*, was to be tacitly supplied, on such occasions, by the reader.

Ver. 51. The editor properly notices the propensity of the copyists to obliterate the dual number, and excellently corroborates his observation by thus correcting an immusical verse of Hel. 299:

'*εις ξυμβολ' ελθουθ', ἁ φανερ' αν μονοις αν ην.*'

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That the particle αν is occasionally repeated in the same clause must be allowed, however ungrateful and superfluous it may appear; but no necessity existed for such repetition in the present instance: the objection might have been removed by reading,

εις ξυμβολ' ελθοντ', ἀ φανερ' αν ΜΟΝΟΙΣΙΝ ην.

We are mistaken also if a further specimen of this depravation have not essentially injured the purity of numbers in a verse immediately preceding, v. 48. where we would correct,

ΜΗΤΡΟΚΤΟΝΟΥΝΤΕ· κυρια—.

On v. 54. 'λιμενα δε Ναυπλιειον εκπληρων πλατη,' the professor very properly vindicates the curious expression λιμενα εκπληρων πλατη, but adduces nothing new in support. *One* of his *three* instances had been already alleged by Musgrave, and the other two by Mr. Wakefield, in his Silva Critica, and Remarks on the Ion of our Tragedian. Yet, though εκπερων must not be obtruded on the poet here, the simple verb is demanded by him at v. 1278 of his Electra, instead of παρων, the present reading:

'μητερα δε την σην αρτι Ναυπλιαν ΠΕΡΩΝ
Μενελαος——.

'Cur N finalem in επεκλωσεν v. 12 et similibus addiderim, nemo nisi qui communi sensu plane careat, requiret. Sed erunt fortasse nonnulli, qui minus necessario hoc factum arbitraturi sint in παρεδωκεν. Rationes igitur semel exponam, nunquam posthac moniturus. Quanquam enim sæpe syllabas natura breves positione producunt tragici, longe libentius corripiunt, adeo ut tria prope exempla correptarum invenias, ubi unum modo exstet productarum. Sed hoc genus licentiæ, in verbis scilicet non compositis, qualia τεκνον, πατρος ceteris longe frequentius est. Rarius multo syllaba producitur in verbo composito, si in ipsam juncturam cadit, ut in πολυχρυσος Andr. 2. Eadem parsimonia in augmentis producendis utuntur, ut in επεκλωσεν sup. 12. κεκλησθαι Sophocl. Elect. 366. Rarior adhuc licentia est, ubi præpositio verbo jungitur, ut in αποτροποι Phœn. 600. Sed ubi verbum in brevem vocalem desinit, eamque duæ consonantes excipiunt, quæ brevem manere patiantur, vix credo exempla indubiæ fidei inveniri posse, in quibus syllaba ista producatur. Ineptus esset, quicunque ad MSS. in tali causa provocaret, cum nulla sit eorum auctoritas; id solum deprecor, ne quis contra hanc regulam eorum testimonio abutatur; MSS. enim neque alter alteri consentiunt, neque idem MS. sibi ipse per omnia constat. Quod si ea, quæ disputavi, vera sunt, planum est, in fine vocis addendam esse literam, quam addidi.' P. 10.

Respecting the propositions of this note, various objections present themselves to our minds; and these objections we shall propound most unreservedly and distinctly, nor with less confidence in the rectitude of our persuasions, than that which uniformly ratifies the decisions of the professor. After a statement of the arguments on both sides, our learned readers must form

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those conclusions which appear to be suggested by the merits of the respective causes and the substantial evidence of *facts*.

1. Are we ingenuously willing to restore and preserve the true practice of the ancients, or will we resolutely determine, in this case also, 'to be wise above what is written?' What this practice was may be clearly ascertained, even at our distant period of time, and amidst such officious depravation of authorities, as far as the highest *moral presumption* can approach to certainty. By what peculiar dexterity of pronunciation the Greeks themselves contrived to remedy the shortness of the syllable, where the final *nu* is now employed to lengthen it, may be probably conjectured, but, like all other sounds of disused languages, cannot be known with accuracy, nor is indeed necessary or very important to be known. Remaining MSS, and their representatives, the earliest editions, are to us the only practical vouchers in this inquiry. When the professor, with artful anticipation, gravely informs his readers that *the authority of MSS is* NONE *in this case*, he not only exhibits a degree of assurance which is truly unpardonable, and resolves at all events by this self-complacent edict to cut the knot which he is unable to untie, but, in fact, tacitly surrenders his cause as utterly indefensible through any rational and legitimate deductions immediately connected with the question. As to his standing charge of *a deficiency in common sense*, or, in plainer language, of *idiotism*, on those who disparage and neglect the final *nu*,—a charge strictly applicable to most of the early editors, and to Musgrave, Brunck, and some others among the moderns,—our readers, on the result of the arguments, must judge on which party such a peevish reproach more particularly fastens. It will probably be found to recoil on the accuser. That all ancient MSS *originally* omitted this final letter may be most reasonably and convincingly inferred from the primary editions of the poets, and from existing MSS; but we must never fail to recollect the propensity of all transcribers to adjust their copies more or less by the standard of their own conceptions, and the measure of their own proficiency in learning; and this propensity induced them gradually to add the final *nu*, from a persuasion of its necessity to secure the requisite quantity of the verse; so that their progressive and accumulating officiousness made rapid advances, in a course of centuries, towards an entire obliteration of those traces by which this peculiarity might have been estimated and decided. Such an event can excite no surprise, however, when we observe a correspondent exemplification of it in the conduct of our professor. He not only inserts the *nu* in opposition to his Aldine edition and his MSS, when a *single* consonant succeeds, but when *two* are at hand to support the syllable, clenching this unhappy termination with most violent animosity, beyond

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his predecessors, like STRENGH and FORCE in the Prometheus of Æschylus,

Αδαμαντινων δεσμων εν αρρηκτοις πεδαις.

2. Amidst the infinity of proofs which present themselves on this occasion, we shall only mention to our readers, and recommend to their especial consideration, the quotations from the poets in the old editions of the classics, and even in modern republications, where the editor has been a learned and conscientious scholar; (see a specimen in Wesseling's Diodorus Siculus, from the tragic poet Carcinus, in a fragment quoted in lib. v. sect. 5. of that author), and with them the various readings to Oppian's Halieutics, Potter's Lycophron, and Brunck's Apollonius Rhodius in particular. These varieties would have been unquestionably much more frequent than we find them, had not editors in general contented themselves with passing them over as *negligent errors*, utterly unworthy of distinct notification; a persuasion which, in conjunction with that disposition to correct after their own fancies, leaves us reason to congratulate ourselves that any indications at all of the ancient orthography should be remaining at this day. Thus, why the late copyists so frequently inserted the final *nu*, where it was actually wanting in their MSS, we can immediately apprehend; but their *omission* of this letter in such innumerable instances, surviving the incessant havoc of unfaithfulness, conceit, and indolence, even to this hour, if it were not omitted in the original MSS, is utterly inconceivable; and forms a presumption in favour of this practice, as the genuine usage of the ancients, founded on most evident and incontrovertible principles, immutable as Truth and Nature; and constitutes a problem, to which neither the professor, nor any other man alive, will be able to offer a solution, in consistency with their own persuasions and conduct, to the end of time. Till this solution, however, be attempted with success, a little more modesty of insinuation, and fewer licentious interpolations of unexceptionable documents, will not less become their boldness of assertion and imbecility of proof.

Ζευ πατερ, ει μεν καλον ὑπερβιον ευχεσασθαι.

3. A further demonstration that the paragogic *nu* was employed by the ancients for no other purpose than that of preventing a *hiatus* between two concurring vowels, is manifest from this particularity: It never lengthens a syllable in the cæsural pauses of epic poetry, like every other vowel and consonant, when convenience may require: just as might be expected from an occasional expedient, destitute of all efficacy whatever on the quantity of syllables.

4. The professor's remarks on the doubtful syllables of such words as πολυχρυσος, επεκλωσαν, κεκλησθαι, and the like, is the

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disingenuous remark of one who has resolved, at all events, to support a pre-conceived opinion. The fact is, such syllables are in reality made long much oftener than he is willing to allow; and the genuine reason why they are more frequently made short, is not a reason which assists his argument, but one of another nature, and better known to no man than to himself, from his superior insight into these subjects; namely, the *more frequent convenience of short syllables* in iambic verse, and the capacity of introducing such words into a greater variety of stations without detriment to the modulation of the numbers. Besides, as the short syllables, throughout the language, are confessedly less numerous than the long, our reply is equally pertinent with reference to dissyllables, such as τεκνον and πατρος, the examples specified by the professor. He tells us also, but with a degree of hesitation, suggested by his consciousness of difficulty in reconciling some specimens, which we could produce, to his hypothesis, 'that legitimate instances of a lengthened syllable at the end of a word, when the next word begins with two consonants, which would permit that syllable to be short, can *scarcely* be produced.' We are not disposed to contest this point pertinaciously with our learned editor. The rule is unquestionably very *general;* and the interference of very few indisputable examples only of the contrary prevents us from pronouncing it an *universal* canon.

Ver. 73. 'πως, ω ταλαινα, συ τε κασιγνητος τε σος
τλημων Ορεστης, μητρος ὁδε φονευς εφυ;

'Horum versuum sententia facilis, constructio impedita. Heathius ex scholiaste εχει pro εφυ. Sed vix puto scholiasten ita legisse; tantum exponit εφυ per εφυτε, et hoc per εχετε. Exempla phraseos, πως ειμι, attulit Musgravius, sed ex minus probatis auctoribus, Luciano, Æliano, Juliano. Addit scholiastes: αγνοουντες τινες το ὁδε αντι του ὁστις φασιν. εστι δε ὁδε δια μεσου δεικτικον. Fortasse illi ὁς legerunt. Nihil sane melius video, quam ut ita legatur, et hæc sit constructio, πως (εστε vel εχετε) συ τε κασιγνητος τε σος Ορεστης, ὁς εφυ μητρος φονευς;' P. 12.

What a storm is the professor raising in a bucket! Never was a simpler and more intelligible passage, if you remove but a single comma, thus:

πως, ω ταλαινα, συ τε, κασιγνητος τε σος
τλημων Ορεστης μητρος ὁδε φονευς εφυ;

No sort of peculiarity distinguishes this distich, unless, perchance, the collocation of the significant ὁδε a little out of its consecutive station, which is an arrangement too frequently recurring to excite hesitation or surprise, and may be reckoned by novices a singularity. The full construction of the passage, and the grammatical order of the words, are these: Πως, ω ταλαινα,

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συ τε εφυς φονευς μητρος, κασιγνητος τε σος, τλημων Ορεστης δδε, εφυ φονευς μητρος; A misconception of such a clear unembarrassed expression of the poet's meaning were inexcusable even in a boy of tolerable proficiency in school discipline.

'ΧΟ. σιγα, σιγα contra metrum Ald. et infra 180. Vs. 145. ΗΛ. Ald. Pro λεπτον varia lectio in scholiis et in P. λευκον; sic et Dionysius Hal. in edd. sed in MSS. λεπτον. Λεπτον quoque Laërtius VII. 172. quod argumento ejus melius convenit, licet Illustrius, Laërtium exscribens, λευκον habeat; λευκον tamen magis poëticum videtur, ut infra λευκον ονυχα 949. Si hoc legis, σιγα, σιγα jungendum est cum τιθετε; si λεπτον præfers, σιγα, σιγα sententiam per se absolvit.' P. 16.

The professor is indebted for his remark to the scholiast, and candour might have led him, in this and many other instances, to acknowledge his obligations to his instructors. The distinction appears to our minds, however, injudiciously made by one, and inconsiderately adopted by the other. If the reading λεπτον be retained, there is no reason whatever to understand it *adverbially;* for the term may be very properly regarded, like some other equivalent words, as a suitable epithet of a *delicate female* foot. In the Anthologia, and elsewhere, ῥαδινος is frequently thus applied, and in Hesychius we find these glosses very correspondent to our sentiments, 'Ραδινην· λεπτην. 'Ραδινον· λεπτον, ἁπαλον.

Ver. 147. 'ιδ' ατρεμαιαν ὡς ὑποροφον
φερω βοαν.'

The Latin version and usual acceptation of this passage are very strange, and bordering on absurdity and nonsense. Musgrave has given a long and learned note upon it, but without much illumination of its meaning. Let us listen to our professor: 'Sensus videtur esse; Edo vocem, *qualis est submissior calami sonus.*' But of what possible use are such vague remarks as these, where no attempt is made to develope the genius of the expression, and inability is but concealed under the disguise of dark and general observation? One exposition of the scholiast always appeared to us both simple and, on the whole, sufficiently satisfactory: Τινες φασι βοην ὑποροφον, την μη δυναμενην εκτος τθ οικθ ακθεσθαι. Hence we may descry (which is the important desideratum in all interpretation) a connexion between the formation of the word and its more remote and general meaning. A sound not *audible* out of doors is a *confined* and *gentle sound.* But, perhaps, the rationale of the term is more clearly and directly seen from considering a sound *under the roof,* or *within doors,* in contrast with one *openly divulged in the streets;* and the Greek word will also very well accommodate itself as allusive to a sound under the *roof* of the *mouth,* as it were; so low and still, as scarcely to be enunciated beyond what Homer calls the ἑρκος

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ὀδοντων, or the *lips*. The contrast, which we wish to point out, may be illustrated by Matthew x. 27. Whether, however, we be right in this instance, or no, our readers must determine; but till words are thus traced up to their *picture-meanings*, no suitable idea can be presented to the mind, and explanation, falsely so called, from whatever quarter it may come, is puerile and useless. We interpret, therefore: 'Observe, I utter a still voice as in a *private* room;' namely, with a view to *secrecy*. The nature of the passage, however, consisting of broken sentences, descriptive of *trepidation* and *anxiety*, leaves a doubt here, which would not embarrass the ordinary dialogue, whether the poet might not intend a double epithet; in which case the particle ως has no such power of *comparison*. On this supposition another translation is more proper: 'Observe *how* I utter a steady tranquil voice.'

But, whilst we are in this track, we will point out to the student the supreme elegance of the word ατρεμαιαν also: and the editor would have performed a good service to his *studious youth* had he saved us this trouble. Ατρεμαια βοα is a noise so gentle as to excite no *tremulous* undulations in the surrounding objects: on which point many beauties might be produced from the poets of both languages; but our reward for these illustrations would be nothing less than the nick-name of *hot-headed* prattlers from our self-sufficient editor; as may be seen from his note on ver. 626 of this play.

συ γαρ τ' Ald. sed το τ' εμον cum meliori parte MSS. το δ' εμον ex membr. Brunck. qui cavet nihil acrius, quam ne τε post ουτε aut τε sequatur.' P. 20.

The professor's reading we pronounce perfectly just; and Brunck, in this and similar instances, is as certainly mistaken. In such connections δε and ειδε never can follow τε and ουτε, agreeably to the unexceptionable practice of the best writers, and the genius of language itself. We recollect to have given a hint to this purpose in our animadversions on the Hecuba.

Ver. 209. 'ποθεν ποτ' ηλθον δευρο; πως δ' αφικομην;

'ποθεν, ποτ' male edd. pleræque. ποτ' tantum fortius interrogat, non diversam quæstionem facit, ut ποι πορ' infra 272.' P. 21.

This effort also at explanation is partly childish, and partly inefficient: *childish*, as solving a doubt respecting ποτε, by which we presume no reader was perplexed; and *inefficient*, or rather inaccurate, in giving this *vigour* to the word in reference to its interrogatory application. An English student will probably arrive at some conception of this particle in such an employment of it from a plain translation of the verse: 'Whence *after all* came I hither? And by what means am I come?' The profes-

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sor's efforts at interpretation are as superficial and inadequate, as his exertions, in his own proper department of severe and accurate criticism, are discriminating, judicious, and profound. So just is the moralising reflexion of an ingenious and entertaining poet:

Ου γαρ αμ' ανθρωποισι θεοι τελεσσιν απαντα.

The professor is in general very sparing of his words, and from this propensity to didactical conciseness may arise his inaptness at illustration; but where an unfortunately dull or ridiculously vain brother in criticism can be *roasted* to advantage, he grudges no superfluity of language in letting loose his sarcastical wit on the fraternity. We will entertain our readers with one specimen of his talents in this way.

'Sic Ald. MSS. et Stob. Ecl. Eth. p. 197. ed. Canter. Sed Συ τοι Plutarch. t. II. p. 88. C. Mox φρονει pro λεγε habent Stobæi codices; recte tamen vertit Canterus, *loquere*; "λαλει pro φρονει posui," inquit Grotius, "conjectura ductus; nam sequitur φρονει." Sed cum πραττε pro φρονει det Harl. ex ejus et Stobæi conjunctione bellissimus exsurgit versus, quem Clericus, Reiskius, Trillerus, si viverent, amplecterentur; quemque amplectentur, sat scio, Graiæ gentis decora, Ammonius et Invernizius. Και μη μονον φρονει, αλλα και πρασσε ταδε.' P. 24.

We cannot, however, but confess our astonishment at such contemptible trash; such waste of time and paper without one glimmering of genuine humour, one ray of useful information! Such a disposition to contemptuous sneering would be dearly purchased of our professor by his *studious youth* at the price of half his critical accomplishments. Reiske, for example, was, no doubt, most lamentably defective in metrical knowledge; but, in his prose editions of the classics, he has displayed an insight into the genius of Greek composition, and a quick conception of an author's meaning, far surpassing any documents of this nature in any performances of our editor, and, indeed, exceeded by no other scholar. No man will find either his interest or his credit in treating such characters with contempt. Let us accept with cheerfulness and gratitude their several contributions, according to their various accomplishments, to the cause of literature, and draw the veil of extenuation and candour over their peculiar weaknesses and misconceptions.

V. 288. 'και νυν ανακαλυπτ', ω κασιγνητον καρα.'

In a word of this character we will not dispute the neutral signification, though we should prefer the insertion of the pronoun, which has been lost in so many instances:

και νυν σ' ανακαλυπτ'——.

But let us hear the decision of the professor:

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'Hanc lectionem, in qua omnes MSS. consentiunt, retinere mahui, quam eum Brunckio κασιγνητη substituere. Quidni enim ανακαλυπτε tam bene pro ανακαλυπτου, subaudito pronomine, ponatur, quam καταπαυσας pro καταπαυσαμενος Hec. 912. επειγε pro επειγου infra 788 (ubi MS. unus επειγου) et alibi. εγειρε pro εγειρου Iph. A. 626? Duo posteriora loca eodem consilio citat Musgravius, cujus sententiam male cepisse videtur Brunckius, quasi is putasset ου elidi posse. Contra verba quædam ex neutrali transitivam induunt significationem, ut εκπτησσειν, ῥειν, Hec. 181. 532. quæ insani esset solicitare.' P. 27.

Thus every man, we see, who is not fortunate enough to coincide with our learned editor in opinion, is reprobated as an arrant *bedlamite*, fit only for Dr. Willis and a strait waistcoat! He denounces them in the words of Horace:

———interdicto huic omne adimat jus
Prætor, et ad sanos abeat tutela propinquos.

But what greater arrogance can be conceived than such unsubstantiated censures, such laconic decisions, without a single example to authorise his dogmatism? However, the want of discrimination in his instances, as in εκπτησσειν and ῥειν, most clearly demonstrates to us, either a fixed determination to defend in all events what he has already published, or an ignorance of that quality which invests some neutral verbs with a transitive signification: and here we relinquish this subject for the present.

Ver. 301. 'και θανειν.' This preferable reading might have been confirmed also by the authority of the paraphrast.

Ver. 346 is thus quoted by Eustathius on the Iliad:

ω χιλιοναυν ΣΤΟΛΟΝ ὁρμησας:

and with ὁρμησας we think στολον more agreeable than στρατον, the common reading.

Ver. 373. 'ὡστ' εκ αν αυτον γνωρισαιμ' αν εισιδων.'

This repetition of the particle αν in Greek authors is equally singular and aukward; and yet there are instances of indubitable legitimacy in this respect, though, as appears to us, much to their discredit. In the present example we would gladly relieve the clumsiness of this expedient by the reading of the paraphrase:

ὡσΤ' εκ ΕΤ' αυτον γνωρισαιμ' αν εισιδων.

Ver. 538. 'ὁπου σε μελλω σην τε λυπησειν φρενα.

'Elegans est Musgravii conjectura; ὁπου γε μελλω σην τι λυπησειν φρενα, neque a verisimilitudine abhorret; ὁπου γε enim habent H. R. et in loco, quem ex Phœnissis 397 citat, μη τι σην δακω φρενα, MS. Leid. μη τε. Frustra Brunckius accumulat γνωτα κουκ αγνωτα, ακλητος ουτε κληθεις, ὁμαιμου και κασιγνητης, πατερων και τεκοντων, ὁ φυσας χω τεκων παΐηρ, εσχατος υστερας τ' εχων πωλους, exemplis

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diversi generis permistis. Vulgatam tamen defendet Sophocles Aj. 1147. οὕτω δε και σε και το σον λαβρον στομα Σμικρου νεφους ταχ' αν τις εκπνευσας μεγας Χειμων κατασβεσειε την πολλην βοην.' P. 44.

The professor very justly rejects Brunck's illustration of this peculiar redundancy, as wholly trifling and impertinent. His own vindication of it from the Ajax of Sophocles wears more appearance of pertinency, but in reality does not reach the mark:

——————————πεπνυμενα βαζεις,
Αργειων βασιλευ· αταρ ȣ τελος ἱκεο μυθων.

When we tell a man that we will repress *him, and his mouth*, we readily understand, by this phraseology, his *designs* and his *reproaches:* a mode of expression in which no superfluity is seen, because the *mouth* is *part* of the *man:* but to speak of giving uneasiness at the same time to the *man* and his *mind*, when the *mind* makes the *man*, is to affect the *man* and *himself:* a singularity of speech which distinguishes the passage under contemplation from that alleged by the editor. In our judgement, therefore, more applicable exemplifications may be found in Homer: as in Iliad X. 122:

Αλλα τιη ΜΟΙ ταυτα φιλὸς ΔΙΕΛΕΞΑΤΟ ΘΥΜΟΣ;

And again in p. 90 of the same poem:

Οχθησας δ' αρα ΕΙΠΕ προς ὁν μεγαλητορα ΘΥΜΟΝ:

in which example a similar *distinction* takes place between the *man* and his *mind*.—Another instance, amidst many, may also be given, not unseasonably we think, from the Odyssey, Υ. 18:

Τετλαθι δη, ΚΡΑΔΙΗ· και κυντερον αλλο ποτ' ετλης·

as the *heart* also is sometimes used for the *intelligent principle*, and for the *man himself*. Indeed a passage from Euripides himself may be adduced with much propriety: it is in his Medea, ver. 1056:

μη δητα, ΘΥΜΕ, μη ΣΥ γ' ΕΡΓΑΣΕΙ ταδε·
ΕΑΣΟΝ αυτȣς, Ω ΤΑΛΑΝ· ΦΕΙΣΑΙ τεκνων·
εκει μεθ' ἩΜΩΝ ζωντες ευφρανȣσι ΣΕ.

But we must reserve our remaining observations for the ensuing number.

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ART. II.—*The Periplus of the Erythrean Sea. Part the First, Containing, an Account of the Navigation of the Ancients, from the Sea of Suez to the Coast of Zanguebar. With Dissertations. By William Vincent, D.D. 4to. 1l. 1s. Boards.* Cadell *and* Davies. 1800.

THE comparison of ancient and modern geography has become a favourite and interesting study, and is now conducted upon far more rational grounds than at any preceding period, and with all the exuberance of recent knowledge and discovery. The first restorers of geography imagined they had done their duty when they had scattered ancient names over all our hemisphere, and even America found the classical term of Atlantis. Cluverius and Cellarius contributed to strengthen the old system, and their errors are so gross that it is shameful to put either into the hands of youth. So dependent is geography on mathematical improvements and the precision of the latest observations and discoveries, that a book or a map is commonly valuable in proportion as it is recent, and every old map is an antiquated fable. Nicholas Sanson, the father, first began gradually to improve ancient geography by modern accounts. The example was followed by Delisle and the illustrious D'Anville, who himself left many errors to rectify; and when Mr. Gibbon pronounces his work perfect, we can only say that he had never studied the subject. D'Anville has been ably succeeded by Gosselin; by Hartmann and others in Germany; and in our own country by Rennell, Vincent, and several competitors.

The learned and ingenious author of this work has already evinced such talents for geographical disquisition, that we opened it in the certainty of receiving at once great entertainment and instruction. In his dedication to the king, Dr. Vincent justly congratulates that reign which ascertained that an entrance into the Pacific Ocean by a passage either in the north-west or the north-east is impracticable, and that the existence of a great southern continent was only supported by theory. The preface expresses that this work, which contains much disquisition upon a brief narrative, has rather exceeded the author's calculation and design. The doctor then replies to some criticisms on his former work, particularly against his use of Oriental etymology, which he has now abandoned, and, we think, wisely; for etymology rarely aspires to scientific certainty; and the Oriental orthography in particular is so lax, that the uncertainty is often increased to embarrassment.

'In the Voyage of Nearchus I traced the intercourse with India to its source, a subject, as it has been called, "barren, but important:" and I now prosecute the same inquiry down to its completion, by the discoveries of Gama, under difficulties still more discouraging to an author. A work, relieved neither by the incidents of a voyage, or [*nor*]

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the occurrences of a journal, varied by no personal dangers or escapes, animated by no personal exertion or ability, however it may abound in information, can presume but little upon its powers of attraction. Fidelity, labour, and research, it is true, have their share of merit; but the approbation which they claim must be derived from those who can appreciate the value of talents which, though common to all, are exercised only by the few.

'Research, indeed, affords a pleasure peculiar to itself; it presents an idea of discovery to the imagination of the inquirer; an intellectual pleasure, in which he flatters himself others will be desirous to participate; and which, if he can communicate with satisfaction proportionate to his own, publication is not merely the indulgence of a propensity, but the exercise of a social duty.' P. x.

In proceeding we wished that the learned author had prefixed a table of contents, which will, we suppose, appear with the second part of this work, in which the pages are to be numbered along with the first, and which is to contain the Arabian and East-Indian navigation of the Erythrêan Sea, or what is now styled the Indian Ocean.

We shall, according to our usual plan on such occasions, first give a general idea of the work, and then return to the consideration of some particular passages. The preliminary disquisitions contain an account of the Periplûs, interspersed with illustrations of the knowledge which Homer, Herodotus, Ctesias, and some other ancients, possessed concerning India. In the second book the author proceeds to a particular illustration of the navigation of the ancients, from Myos Hormus in the Gulf of Arabia to the promontory of Rhapta on the coast of Africa, with accounts of the several places mentioned, thus connecting the discoveries of the ancients along the north-east coast of Africa with those of Vasco de Gama. The second part is also to consist of two books, in which the discoveries of the Arabs and Hindus will be displayed.

After some remarks on the imperfection of ancient navigation, the doctor unfolds his design of filling up the interval between the voyage of Nearchus and the discoveries of the Portuguese, assuming for a basis the Periplûs of the Erythrêan Sea, in commenting on which work sufficient opportunities arise to introduce all the particulars connected with the general design.

'The Periplûs of the Erythrêan Sea is the title prefixed to a work which contains the best account of the commerce carried on from the Red Sea and the coast of Africa to the East Indies, during the time that Egypt was a province of the Roman empire.

'This work was first edited from the press of Froben at Basle, in 1533, with a prefatory epistle by Gelenius; but from what manuscript I have never been able to discover; neither is it known whether any manuscript of it is now in existence. The edition of Stuckius at Zurich, in 1577, and Hudson in 1698, at Oxford, are both from the printed copy, which is notoriously incorrect, and their emendations

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remove few of the material difficulties; besides these, there is a translation in the collection of Ramusio, faithful indeed, as all his translations are, but without any attempt to amend the text, or any comment to explain it; he has prefixed a discourse however of considerable merit and much learning, which I have made use of wherever it could be of service, as I have also of the commentaries of Stuckius, Hudson, and Dodwell; but the author with whom I am most in harmony, upon the whole, is Vossius, who in his edition of Pomponius Mela has touched upon some of these points, and I wish we had the ground of his opinion in detail.

'The Erythrêan Sea is an appellation given in the age of the author to the whole expanse of ocean reaching from the coast of Africa to the utmost boundary of ancient knowledge on the east; an appellation, in all appearance, deduced from their entrance into it by the straits of the Red Sea, styled Erythra by the Greeks, and not excluding the Gulph of Persia, to which the fabulous history of a king Erythras is more peculiarly appropriate.

'Who the author was, is by no means evident, but certainly not Arrian of Nicomedia, who wrote the history of Alexander, whose writings have been the subject of my meditations for many years, and whose name I should have been happy to prefix to the present work; HE was a man of eminence by birth, rank, talents, and education, while the author before us has none of these qualities to boast; but veracity is a recommendation which will compensate for deficiency in any other respect: this praise is indisputably his due, and to display this in all its parts is the principal merit of the commentary I have undertaken.

'Arrian of Nicomedia has left us the Paraplûs of Nearchus, and the Periplûs of the Euxine Sea, and was a name of celebrity to the early editors of Greek manuscripts, long before the work now under contemplation was known; it is not impossible, therefore, if the Periplûs of the Erythrêan Sea was found anonymous, that it was attributed to an author whose name on similar subjects was familiar. But if Arrian be the real name of the author now under contemplation, and not fictitious, he appears from internal evidence to have been a Greek, a native of Egypt, or a resident in that country, and a merchant of Alexandria: he manifestly sailed on board the fleet from Egypt, as far as the Gulph of Cambay, if not farther; and, from circumstances that will appear hereafter, is prior to Arrian of Nicomedia by little less than a century. His work has long been appreciated by geographers, and is worthy of high estimation as far as the author can be supposed personally to have visited the countries he describes; some scattered lights also occur even in regard to the most distant regions of the east, which are valuable as exhibiting the first dawn of information upon the subject.

'Of this work no adequate idea could be formed by a translation; but a comparison of its contents with the knowledge of India, which we have obtained since Gama burst the barrier of discovery, cannot but be acceptable to those who value geography as a science, or delight in it as a picture of the world.

'The Periplûs itself is divided into two distinct parts, one comprehending the coast of Africa from Myos Hormus to Rhapta; the

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other, commencing from the same point, includes the coast of Arabia, both within the Red Sea and on the Ocean; and then passing over to Guzerat runs down the coast of Malabar to Ceylon. It is the first part, containing the account of Africa, which I now present to the public; a work which, perhaps, I ought never to have undertaken, but which I hope to complete with the addition of the Oriental part, (if blessed with a continuance of life and health,) by devoting to this purpose the few intervals which can be spared from the more important duties in which I am engaged. The whole will be comprehended in four books; the first consisting of preliminary matter, and the other three allotted respectively to Africa, Arabia, and India, the three different countries which form the subject matter of the Periplûs itself. In the execution of this design I shall encroach but little on the ground already occupied by doctor Robertson; but to Harris, and his learned editor doctor Campbell, I have many obligations. I follow the same arrangement in my consideration of the Greek authors, borrowing sometimes from their materials, but never bound by their decisions: where I am indebted I shall not be sparing of my acknowledgments; and where I dissent, sufficient reasons will be assigned. I could have wished for the company of such able guides farther on my journey; but I soon diverge from their track, and must explore my way like an Arab in the desert, by a few slight marks which have escaped the ravages of time and the desolation of war.

'To a nation now mistress of those Indian territories which were known to Alexander only by report, and to the Greeks of Egypt only by the intervention of a commerce restricted to the coast, it may be deemed an object of high curiosity at least, if not of utility, to trace back the origin and progress of discovery, and to examine the minute and accidental causes which have led to all our knowledge of the East; causes, which have by slow and imperceptible degrees weakened all the great powers of Asia, which have dissolved the empires of Persia and Hindostan, and have reduced the Othmans to a secondary rank; while Europe has arisen paramount in arts and arms, and Britain is the ruling power in India, from Ceylon to the Ganges: —a supremacy this, envied undoubtedly by our enemies, and reprobated by the advocates of our enemies. Anquetil du Perron and Bernoulli exclaim at the injustice of our conquests; but who ever asserted that conquest was founded upon justice? The Portuguese, the Hollanders, and the French, were all intruders upon the natives, to the extent of their ability, as well as the British. India in no age since the irruptions of the Tartars and Mahomedans has known any power but the power of the sword; and great as the usurpation of the Europeans may have been, it was originally founded in necessity. It is not my wish to justify the excess; but there are nations with whom there can be no intercourse without a pledge for the security of the merchant. The Portuguese, upon their first arrival at Calicut, could not trade but by force: it was in consequence of this necessity that all the Europeans demanded or extorted the liberty of erecting forts for their factories; and this privilege, once granted, led the way to every encroachment which ensued. I notice this, because the same danger produced the same effects from the beginning. It will appear from the Periplûs, that the Arabians in that age had fortified their

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factories on the coast of Africa, and the Portuguese historians mention the same precaution used in the same country by the Arabs in the age of Gama. From this slender origin all the conquests of the Europeans in India have taken their rise, till they have grown into a consequence which it was impossible to foresee, and which it is now impossible to control. No nation can abandon its conquests without ruin; for it is not only positive subtraction from one scale, but preponderancy accumulated in the other. No power can be withdrawn from a single province, but that it would be occupied by a rival upon the instant. Nothing remains but to moderate an evil which cannot be removed, and to regulate the government by the interests of the governed. This imports the conquerors as much as the conquered; for it is a maxim never to be forgotten, that the Portuguese lost by their avarice the empire they had acquired by their valour; but of this too much:—our present business is not with the result of discovery, but its origin.' P. 3.

Our learned author then proceeds to examine the faint knowledge of the Greeks concerning India prior to the age of Alexander. Homer seems to have had an indistinct idea that there were Ethiopians, or people of a black complexion, to the east of Africa, whom Dr. Vincent supposes to belong to the south of Hindustan. The notions of Herodotus are also not a little obscure, as we may suppose when he asserts that the Indus runs to the east; and the accounts of Ctesias are interspersed with such gross fable, that he has incurred one general charge of falsehood. Nor is the doctor inclined to lend much credit to the accounts of Iambulus, though Harris or Dr. Campbell, who published his voyages under that name, be inclined to support his authority.

'Agatharchides, the next object of our consideration, is an author of far different estimation; he was president of the Alexandrian library, and is always mentioned with respect by Strabo, Pliny, and Diodorus. His work on the Erythrean or Red Sea is preserved in an extract of Photius, and copied almost in the same terms, but not without intermixture, by Diodorus. Diodorus indeed professes to derive his information from the royal commentaries, and original visitors of the countries he describes; but that he copies Agatharchides it evident, by a comparison of this part of his work with the extract of Photius; or, perhaps, considering Agatharchides as librarian, he conceived that his work was founded on the commentaries or archives of the Alexandrian depository. Strabo likewise follows Agatharchides in almost all that relates to Ethiopia, the countries south of Egypt, and the western coast of Arabia; or rather, as Wesseling has observed, with his usual accuracy, both copy Artemidorus of Ephesus, who is the copyist of Agatharchides.

'It is necessary to pay more attention to this author, as he is apparently the original source from whence all the historians drew, previous to the discovery of the monsoon; his work forms an epoch in the science; and when Pliny comes to speak of the discoveries on the coast of Malabar in his own age, and adds, that the names he men-

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tions are new, and not to be found in previous writers, we ought to consider him as speaking of all those who had followed the authority of the Macedonians, or the school of Alexandria, of which, in this branch of science, Eratosthenes and Agatharchides were the leaders.

'Eratosthenes was librarian of Alexandria under Ptolemy Euergetes I. and died at the age of eighty-one, 194, A. C. He was rather an astronomer and mathematician than a geographer, and is honoured with the title of surveyor of the earth, as the first astronomer who measured a degree of a great circle, and drew the first parallel of latitude, the sublime attempt on which all the accuracy of the science depends.

'It appears from Strabo and Pliny, that Eratosthenes speaks of Meroë, India, and the Thinæ, and of the latter as placed incorrectly in the more ancient maps; how this nation, which was the boundary of knowledge in the age of Ptolemy, (and which, if it does not intimate China, is at least as distant as the golden Chersonese of Malacca,) found its way into charts more early than Eratosthenes, will be considered in its proper place; but his knowledge of Meroë or Abyssinia is derived from Dalion, Aristocreon, and Bion, who had been sent by Philadelphus, or his successors, into that country, or from Timosthenes, who sailed down the coast of Africa as low as Cernè. His information concerning India must be deduced from the Macedonians, but his information is confined on the subject of Oriental commerce; the spherical figure of the earth seems to be the grand truth he was desirous to establish, and his geographical inquiries were perhaps rather the basis of a system, than a delineation of the habitable world.

'Agatharchides, according to Blair, must, though younger, have been contemporary with Eratosthenes; he was a native of Cnidus in Caria, and flourished 177, A. C. But Dodwell brings him down much lower, to 104, A. C. which can hardly be true, if Artemidorus copied his work, for the date of Artemidorus is attributed to 104, A. C. also, the same year which Dodwell gives to Agatharchides.' P. 24.

Dr. Vincent proceeds to observe several circumstances in this author's account of Abyssinia, which evince its general veracity; and he afterwards illustrates his descriptions of some other countries. It is shown that there was no intercourse between Egypt and India till the voyage of Hippalus.

'If it should now be inquired how the commerce with India could be in this state so late as the reign of Ptolemy Philometor, or why the discoveries of Nearchus had not in all this time been prosecuted? the answer is not difficult. The fleets from Egypt found the commodities of India in Arabia, and the merchants contented themselves with buying in that market, without entering upon new adventures to an unknown coast. There is every reason to suppose that Sabêa had been the centre of this commerce long prior to the discoveries of Nearchus, and the age of Alexander; and it is highly probable that the Arabians had, even previous to that period, ventured across the Ocean with the monsoon. That they reached India is certain, for Indian commodities found their way into Egypt, and there is no conveyance of them so obvious as by means of Arabia and the Red Sea.

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The track of Arabian navigators is undoubtedly marked along the coast of Gadrosia before Nearchus ventured to explore it, for the names he found there are many of them Arabick; and if conjecture in such case be allowable, I should suppose that they kept along the coast of Gadrosia to Guadel or Possem, and then stood out to sea for the coast of Malabar. My reason for supposing this, is, that Nearchus found a pilot at Possem, which implies previous navigation, and adds, that from that cape to the Gulph of Persia the coast was not so obscure as from the Indus to the cape.' P. 37.

'The discovery of Hippalus opens a scene entirely new to our contemplation; and if it has appeared that hitherto there are only two sources of information, the Macedonians and Agatharchides; if it has been shewn that all the authors between Agatharchides and the discovery, speak the same language; it will now be still more evident, that a new era commences at this point, and that the Periplûs, Pliny, and Ptolemy are as uniform in one system as their predecessors were in another, previous to the discovery.

'Dodwell has observed, with his usual acuteness, that it is no proof that the Periplûs is contemporary with the age of Pliny, because he mentions the same sovereigns, in the different countries of which it treats; for he adds, Ptolemy notices the very same, Ceprobotas in Limyricè and Pandíon in Malabar. He supposes, therefore, that the Periplûs copied Pliny or Pliny's authorities, and that the same princes might be reigning from the time of Vespasian to the reign of Adrian. But would not this correspondence of the three be equally consistent, if we suppose them all to have but one source of information? Dodwell would subscribe to this in regard to Pliny and Ptolemy, whose age is known, but he refuses this solution to that of the Periplûs, the date of which he chooses to bring down as low as Verus. Of this more in its proper place.

'The truth is, that there are no data for fixing the discovery of Hippalus with precision. It is certainly subsequent to Strabo, whose death is placed anno 25. P. C. for Strabo who was in Egypt with Elius Gallus must have heard of it, and to all appearance it must have been later than the accident which happened to the freedman of Annius Plocamus, who, while he was collecting the tribute on the coast of Arabia, was caught by the monsoon and carried over to the island of Ceylon. This happened in the reign of Claudius, under whom Plocamus was farmer of the revenue in the Red Sea. The reign of Claudius commences in the year 41 of our era, and ends in 54. Let us assume the middle of his reign, or the year 47, for this transaction, and as Pliny dedicates his work to Titus the son of Vespasian, if we take the middle of Vespasian's reign it coincides with the year 73. This reduces the space for inquiry within the limits of twenty-six years. From these we may detract the first years of Vespasian, which were too turbulent for attention to commerce, with the two years of Galba, Otho, and Vitellius; Nero reigned fourteen, and in the early part of his reign, or the six last of Claudius, the date might be fixed with the greatest probability, because, if we suppose the return of the freedman of Plocamus, the embassy that accompanied him, or the knowledge he acquired to be a cause, or in any degree connected with

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the discovery, this space confined to about ten years is the most consistent of all others to allot to this purpose. Another fact connected with this is, the profusion of Nero in cinnamon and aromaticks, at the funeral of Poppêa. An extravagance, wanton as it is, which bespeaks something like a direct importation of the material. And we are likewise informed by Pliny, that he sent two centurions from Egypt up into Ethiopia to obtain a knowledge of the interior; an inquiry naturally attached to the discoveries on the coast.

'The usual date attributed to the discovery of Hippalus is the reign of Claudius. Dodwell and Harris are both of this opinion, and the latter, or rather Dr. Campbell his editor, has treated this subject so ably, that if it were not necessary for the illustration of the work before us, it would have been sufficient to refer to his inquiries, rather than to tread the ground again which he has occupied. Let us assume then the seventh year of Claudius, answering to the forty-seventh of the Christian era, for the discovery of Hippalus, and the next object of inquiry will naturally be the date of the work which we are to examine.' P. 44.

Dr. Vincent then discusses the period in which the Periplûs was composed. Dodwell conceives that the work was compiled by some Alexandrian from the journal of Hippalus. The doctor supposes that it was written about the tenth year of Nero, but his arguments are far from amounting to demonstration. He ingeniously infers, p. 63, that there had been an intercourse between Egypt and Hindustan preceding the light of history, and that the Egyptian Thebes owed its opulence and splendor to this cause. The peculiar circumstances of Egypt under the Ptolemys and under the Roman domination have also engaged our author's attention at the close of this first book.

The minute detail concerning the names and situations of places on the Arabian Gulf will little interest our readers, and we shall refer the learned to the work itself, which will generally be found satisfactory, reserving our remarks for a more important topic, the doctor's idea of the knowledge of the ancients in the north-east of Africa.

(To be continued.)

ART. III.—*General Zoölogy, or Systematic Natural History. By George Shaw, M.D. F.R.S. With Plates from the first Authorities and most select Specimens, engraved principally by Mr. Heath. Vol. I. in Two Parts. 8vo. Large Paper 3l. 3s. Small Paper 1l. 16s. Boards.* Kearsley. 1800.

ANIMALS have been so often described, systems of natural history have accumulated so rapidly within the last twenty years, that we were startled at the appearance of a new attempt, and, notwithstanding the character and abilities of the author, opened the work with an expectation only of the *crambe recocta* of

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Buffon and Pennant. It ought to have occurred to us that Dr. Shaw's plan was more extensive, and that his situation in the Museum was peculiarly advantageous to such an attempt. In the progress of many years, and at a period when commerce and enterprise have contributed to extend, in a great degree, our knowledge of the different regions and their productions, to collect and combine the novelties with the ancient stock is necessary and highly beneficial; nor can it have escaped the reflexion of any person who considers even the state of zoölogy, that much remains in the minuter parts, where labour cannot be rewarded with its merited share of praise or fame; we mean in the specific characters. In the comparative anatomy also, in the physiology of many animals, numerous discoveries have been made; but, with respect to insects and fish, the English reader has as yet no adequate guide to assist his inquiries. These are circumstances which render a systematic natural history by an able author not only useful but highly necessary. The abilities of Dr. Shaw have been too long known and too frequently tried to be doubted, and, on a careful examination of this first volume, our expectations have been more than gratified: the descriptions are most accurately discriminated, the accounts of animals comprehensive and satisfactory; nor does our recollection furnish a single circumstance lately discovered respecting the subjects of this volume not noticed and properly explained; while another, and no slight advantage of this system, is the clear precision and comprehensive brevity of the language. The advertisement we shall transcribe.

'In the course of this work will be comprised the whole of what is termed zoölogy, or the history of the animal world. It will commence with quadrupeds, and will proceed, in systematic order, through all the remaining branches, viz. birds, amphibia, fishes, insects, vermes, testaceous animals, zoöphytes, &c. The number of volumes will probably amount to ten or twelve.

'The Linnæan arrangement, with some occasional variations, will in general be pursued, as on the whole the most eligible; though his arrangement of quadrupeds may to many appear, at first sight, not quite so easy and natural as that of Mr. Pennant.'

In the little which Dr. Shaw has said of his work, he remarks that it does not appear an easy task to improve on the systems of Buffon and Pennant, but by introducing the Linnéan arrangement, the correction of errors in the synonyms, the addition of proper specific characters, and the introduction of newly-discovered species.

'Of the *generic* and *specific* characters, but more particularly the latter, it should be observed, that implicit faith is not always to be placed in them. They are highly useful in a general view, but should merely be regarded in that light, and cannot be considered as in every instance strictly and absolutely exact. It is farther to be observed,

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that the English specific characters in the present work are commonly so rendered as to be somewhat fuller or more particular than the Latin; from which it will also be perceived that they occasionally vary a little. This was necessary, in order to accommodate them to the purpose of general readers.

'With respect to figures, those highly important accompaniments to a work of this kind, no care has been spared to give such as convey the clearest and most accurate ideas of the animals themselves. Where Buffon's figures were judged unexceptionable, they have been admitted: others are introduced from publications of the first respectability, from original drawings, or from those rich repositories of science, the British and Leverian Museums.

'The talents of the engraver to whose care they have been committed are too well known to require particular commendation.' P. viii.

Dr. Shaw has not, however, given himself the full credit which he merits. The specific characters are very often corrected in important particulars, and many additions are made to almost every article, either from his own observations or those of the most modern travellers.

In our examination of this work we must not stop to notice every change or every addition; it will be sufficient to point out the new species, and probably some of the more important improvements. The first part of this volume contains the primates and bruta, the second the feræ. We could have wished, however, that, besides the alphabetical index prefixed, a systematic table of contents had been subjoined, as Dr. Shaw has not implicitly followed the order of the genera in the last (Gmelin's) edition of the 'System of Nature.'

The whole of the monkey tribe (simia) is described with singular precision; much common obscurity is cleared in many of the species, and the synonyms are often corrected. Camelli's own account of the Philippine monkey (S. Syrichta L.) is introduced, and it appears probably a species of lemur. We observe, in this part of the work, more than one instance of the advantage of the minutely-descriptive language of Linné. It has often corrected the inaccuracies of Buffon in his boasted delineations, which have been represented as speaking to the eye, viz. his engravings.

The genus lemur follows—a tribe of animals which certainly connect the monkeys with the other genera of primates, by the similarity of some species with those of the simia, and of others with the colugo, which unites the latter with the bats. In the genus lemur (macauco) we find no new species. The remarkable distribution of the arteries in the extremities of the L. tardigradus, described by Mr. Carlisle in the 'Philosophical Transactions,' is inserted; and the description of the manners of the same animal observed by sir W. Jones is added from the 'Asiatic

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Researches.' M. Geoffroy's new and ingenious arrangement of the species of lemur is subjoined.

The genus colugo is separated from the lemures, on the authority of Geoffroy, who first examined its teeth. It is the lemur volans of Linné; but this naturalist had never seen the head. In a natural, as well as in a systematic view, it is undoubtedly a separate genus.

The different species of bat (vespertilio) are well described; one new species only is added, viz. the pit-nosed bat, from Schreber, viz. 'V. caudatus, fossulâ frontali transversâ.'

Of the second order, 'bruta,' the first genus is the sloth (bradypus); of this there are no new species. In confirmation, however, of Mr. Carlisle's opinion, that the remarkable distribution of the arteries was connected with the habits of the animal, we find the following observations.

'In Mr. Carlisle's description of the remarkable disposition of the trunks of the subclavian and iliac arteries in the lemur tardigradus, he very properly observed, that "it would be of some importance in physiology to ascertain whether the other slow-moving quadrupeds have any peculiar arrangement of the arteries of their limbs," the single fact above recorded being hardly sufficient for the foundation of any theoretical explanation of the slow movement of the muscles. The British Museum afforded an opportunity of investigating this particular in other slow-moving quadrupeds, and Mr. Carlisle, at my request, examined the arteries of the bradypus tridactylus, of all quadrupeds yet known the slowest in its movements; when the same remarkable distribution of vessels presented itself, both in the upper and lower limbs; and the small divisions of the artery, forming the surrounding cylinder, were still more numerous than in the slow lemur, viz. not less than 60 or 65, and in the lower limbs, at least, as many: these small cylinders were also connected by several lateral or anastomosing branches. We then opened a specimen of the bradypus didactylus, an animal far less slow in its motions than the tridactylus. In this species a distribution indistinctly approaching to that above described was discovered, but with much fewer divisions, and more approaching to the usual distribution in other quadrupeds. Lastly, a lemur loris, or slender-limbed lemur, was examined, when it appeared that the trunk of the artery, both in the upper and lower limbs, was surrounded by only four or five smaller cylinders, instead of the numerous ones so remarkable in the slow lemur, &c.' P. 157.

The fossile skeleton, described by M. Cuvier, the celebrated comparative anatomist, found in South America, is noticed and its figure annexed, as it approaches nearer to the anatomy of the sloth than to that of any other animal. He calls it megatherium; but the animal in a living state, if it now exist, is unknown.

The myrmecophaga is the second genus of bruta, of which there are two species, not noticed by Linné, though inserted in the system of Pennant. When found in the works of the

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latter naturalist, we have not distinguished the species as new, and now only mention the circumstance to point out the aculeated ant-eater, as the connecting link between the myrmecophaga and porcupine, an instance of the varied shades by which Nature proceeds in her works, and which have lately much engaged our attention. This species, however, is not adapted to the generic character of Linné; and were not the association too extensive, we should join with our author in recommending the union of this genus with the manis, and adding to the definition 'corpus pilis, squamis, vel aculeis tectum.' This objection is, however, of less consequence than the systematic accuracy, which requires that the genera should be distinguished by the teeth. On this account the manis should be united with the ant-eaters, as the scales are their only distinction. In other respects the genus manis offers no particular subject of remark. The genus dasypus (armadillo) offers also nothing to detain us, except to observe that it were desirable the specific distinctions should rest on appearances more constant than the number of bands. The concluding remarks on the genus rhinoceros we shall transcribe.

'Upon the whole, there can be little doubt that there are, in reality, three different species of rhinoceros, viz. the common or single-horned Asiatic rhinoceros, which seems to admit of occasional varieties, and may, perhaps, be sometimes furnished with a second or smaller horn; the African double-horned rhinoceros with a rough or tuberculated skin, which was the species known to the ancient Romans; and, lastly, the Sumatran double-horned rhinoceros, described and figured by Mr. Bell in the Philosophical Transactions.

'The skulls of the above animals, compared together, exclusive of other characters, afford sufficient grounds for supposing a real difference of species. It is also necessary to observe here, that the Sumatran species, being furnished with *dentes primores*, or fore teeth, seems, of course, to contradict the character of the order *bruta*, in which it is here placed. The common rhinoceros also, when young, is provided with fore teeth, which are afterwards lost; as is probably the case in the Sumatran species.

'In the twelfth edition of the Systema Naturæ the genus rhinoceros was stationed among the *belluæ*. In reality, however, where other prominent characters appear, and which are of themselves sufficient for the purpose of investigation, this scrupulous attention to the nature and situation of the teeth is the less important.

'Mons. Geoffroy, in the Magazin Encyclopédique, is inclined to believe that there either exist, or, at least, have existed, no less than five different species of rhinoceros, viz. 1. The rhinoceros Africanus cornu gemino of Camper, who has given a figure of the skull in the Petersburgh Transactions for the year 1777. 2. The species found fossil in Siberia, and which, Mons. Geoffroy contends, is different from the common two-horned rhinoceros, though of that division in the genus. 3. That of which the skull is figured by Camper, and described by him in a letter to Dr. Pallas in the above-mentioned volume

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of the Petersburgh Transactions: this is a single-horned species, and was confounded, even by Camper, with the common rhinoceros. 4. The common single-horned Asiatic rhinoceros. 5. The Sumatran rhinoceros, described by Mr. Bell in the Philosophical Transactions.' P. 210.

To the description of the elephant are added all the particulars of this animal formerly published, with the interesting accounts of Mr. Corse, in a late volume of the Philosophical Transactions, particularly noticed in this journal. Dr. Shaw seems inclined to believe, with some French anatomists, that the fossile bones found in the arctic circle, and supposed to belong to the elephant, are really the remains of some other non-descript animal. It is well known that the fossile bones in South America are very unlike those of the elephant, for which they were at first mistaken. An account of the sukotyro, described by Niewhoff as a native of Java, is added with a plate, but the animal has been seen by no other traveller or naturalist. It resembles in some measure the elephant.

A new genus, the author should have said a new individual, is added, of a kind so singular, that, though repeated specimens had been sent from its native country, Australusia (New Holland), Dr. Shaw suspected some deception. It is a web-footed animal, with a bill exactly resembling that of a duck: its body is covered with fur, and, on the hind feet, the claws extend beyond the web, so as to enable the animal to burrow in the sand. The name assigned is the platypus, and it should stand next to the ant-eater in the present order. The particular description would be too long for a transcript, and we must consequently refer to the volume. The last genus, the trichecus (manati), affords no very striking subject of remark: the round-tailed manati, unknown to Linné, is described by Pennant.

Of the order feræ the first genus is the phoca; and, in enumerating the species, Dr. Shaw has followed Mr. Pennant, though he properly suspects that many of these are varieties only. The labours of an experienced observer are greatly wanted in arranging and characterising the species of this genus.

The dog-kind next occurs; and we cannot avoid remarking that many varieties have been apparently raised to the rank of species. Dr. Shaw is not inclined to allow that the wolf and the dog are the same; and, on the authority of professor Guldenstadt, looks rather to the jackal for the original of the dog than to the wolf or fox, particularly observing that the dog and jackal agree in the structure of the cæcum, differing in this respect from the wolf and the fox. The professor's remarks we shall transcribe.

'The more we consider the nature and manners of this animal, the more reason we shall find to coincide with professor Guldenstadt in

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opinion, that the jackal is the real origin of the dog; (unless, indeed, we allow the wild dogs of Africa, mentioned under the history of that species, to be the dog in a state of nature). Mr. Guldenstadt very properly observes, that the natale solum of the wolf does not seem to fit it for being the supposed origin of the dog, since it is generally confined to the frigid zone: its size is also against the supposition; for the natural size of any species of animal appears to be between that of the large and small varieties. The fox is still more unlike the dog, as to some particulars in the structures of the intestines: the native country of the jackal, which is properly Asia Minor, is the land where we should naturally suppose the primæval domestic dog to have originated. The jackal, according to Mr. Guldenstadt, has a natural propensity to follow mankind, instead of flying from him, like the wolf and the fox. The whelp, he adds, is very readily tamed, and, when grown up, assumes all the habits of the domestic dog; fawns on his master, rejoices, wags its tail, throws itself on its back, and murmurs gently, distinguishes its name, jumps on the table, &c. &c. &c.

"Catulus captus facile cicuratur, et in hospitio adultus blanditur; homines læte adepiciendo, caudam motitando, corpus prosternendo, vel in dorso se projiciendo, levi murmure gannendo. Dominum distinguit à reliquis; ad nomen proprium ipsi impositum attendit; in mensam invitatus insilit; contortuplicatus dormit; lambendo bibit; scybala dura cacat; ad latus mingit; in societate canum pacificus anum eorum odorat. Odor, quem schacala per glandulas anales spargit, nec teterrimus, ut *dumon* voluit, nec moscho analogus, ut alii voluerunt, hunc eo vulpis mitiorem et illo canis fœtore instante tempestate erumpente, vix deteriorem esse sentio."

'That the jackal and dog readily intermix or breed, appears from various testimonies, according to the count de Buffon, in his chapter on the degeneration of animals. Mr. G. cannot consider the *cauda recurvata* as an essential character of the dog, but thinks it may have originated from cicuration. The jackal, he thinks, with many other authors, may probably be the thos of Aristotle. Mr. G. saw no jackals of the exact measure given by Gmelin, but, in general, of twenty-six or twenty-seven Paris inches from the nose to the beginning of the tail. The general colour, he adds, is a dirty fulvous, rather blacker on the back, and yellowish white beneath. On each knee is generally a black patch, and the tip of the tail is of the same colour.' P. 368.

The fennec of Bruce is perhaps improperly considered by Mr. Pennant as a species of dog; but its real place, in the System of Nature, is unknown: Dr. Shaw has subjoined it with some marks of hesitation. The whole of this genus is detailed in a very able manner.

The cats, which include the lion, panther, tiger, &c. follow, and the species are well described. The distinction between the leopard and the panther is not easy, nor perhaps highly necessary. We shall add, however, some remarks on this subject from the work before us.

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'In the twelfth edition of the Systema Naturæ the panther and leopard seem to be confounded by Linnæus himself, who appears to have considered them as the same species, under the name of *pardus*; while, at the same time, his specific character, as the count de Buffon observes, is such as to agree properly with no animal of the whole genus, viz. *F. caudâ elongatâ, corpore maculis superioribus orbiculatis, inferioribus virgatis.* It may be contended, perhaps, that Linnæus meant by this expression to characterise the obscurely subtransverse streaks on the breast of the animal; but it must be acknowledged that even then his descriptive character, though continued in the Gmelinian edition of the work, is by no means sufficiently expressive; and, like many others, seems to require alteration and improvement. It may, perhaps, have happened that the spots on the under part of the sides, in some specimens, may have appeared somewhat confluent, so as to produce the appearance of an indistinct kind of streaks; and something approaching to this may be observed in the figure of Buffon, which, on account of its general excellence, is represented in the present work. It is remarkable that the specific character of the panther, as given by Brisson, turns upon the same circumstance. Thus much may be observed of short specific characters in general; that, though highly useful, they are not always to be depended upon, and are only to be received with a proper degree of allowance; it must also be added, that the major part of those composed by Linnæus are remarkable for their truth and exactitude.' P. 349.

In the next genus Dr. Shaw has stepped beyond the authority of the System of Nature, by uniting the Linnean genera mustela and viverra, excluding the otters, of which he has formed a separate genus, under the name of lutra. In this he has followed Mr. Pennant; and the change is sufficiently justified by a careful examination of the species. These are, as may be supposed, numerous, and a few are new, but of no great importance. Molina's History of Chili has furnished some novelties unknown even to Mr. Pennant. The genus lutra contains many species little known, but of no great consequence; nor, from the few new species of ursus, can we select any thing that would be peculiarly interesting.

The opossum forms a singular genus, supposed at first to be peculiar to South America; and did not the abdominal pouch, in which it hides its young, so clearly distinguish the tribe, we should be almost tempted to thin its ranks, and carry some of its species to other genera. In reality some resemble the lemures, while one or more approaches near to the weesel, &c. The pouch seems by no means calculated for defence only: it contains the mammæ, and is almost a second uterus, as the young are excluded in a peculiarly helpless, defenceless state, and cherished for a time in this inclosure. Besides America, the eastern isles of India produce these peculiar animals, and Australasia has greatly increased the number of the species: yet these are hitherto by no means clearly distinguished, nor have

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the synonyms been accurately ascertained. Many of the reputed species are, in our opinion, evidently varieties. Two of these have no abdominal pouch, but, in its place, a depression or furrow only: the next genus, the kangaroo, has a similar contrivance; but this tribe is sufficiently distinguished by its form and manners, and can never be confounded with the opossum.

We are indebted to the voyages of captain Cook and sir Joseph Banks for our acquaintance with the kangaroo, hitherto found only in Australasia, though the jerboia, an animal of similar conformation in its superior and inferior extremities, and somewhat similar manners, occurs in Asia. Of the present genus there are only two species hitherto known, the large and the rat kangaroo.

The account of the mole is a very interesting one; and some new American species, though known to Pennant, are added. One or two species of sorex L. are inserted under this genus, from the general resemblance, '*in spite of their teeth.*'

The genus 'sorex' is enriched with several new species from Pennant, and the volume concludes with the hedge-hog, to which no important additions are made.

It remains only to speak of the plates, which are executed with peculiar neatness and accuracy. Many are new, from original drawings preserved in the British Museum and other places; many from specimens existing in the Leverian Museum, &c. Former works are not, however, neglected; and where Buffon or preceding naturalists have given characteristic and accurate figures, they have been carefully copied.—We need scarcely add that we shall expect the succeeding volumes of this work with great eagerness and anxiety.

ART. IV.—*The New Annual Register, or General Repository of History, Politics, and Literature, for the Year* 1799. *To which is prefixed, the History of Knowledge, Learning, and Taste, in Great-Britain, during the Reign of King Charles II, Part III.* 8vo. 14*s. Boards.* Robinsons. 1800.

THE period which this volume embraces may be esteemed the richest in extraordinary events of any that has occurred since the publication of the work; and the writer of the historical department, particularly in his description of military actions, has done justice to his subject. Indeed the accumulation of documents which the justification of some and the discontent of other parties, engaged in the present calamitous conflict of opinions, have produced, would render any great failure in point of accuracy scarcely pardonable; but at the same time it is to be

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considered, that to bring under one point of view a campaign whose operations are not confined as formerly to the limits of a few miles, but extend to many hundreds, and to connect together the plans and intrigues of various cabinets, so as to disclose their bearings and relations to each other, their likes and dislikes, their real and their pretended interests, requires no moderate share of talents in the execution. We must, therefore, not be contented with a niggardly degree of praise on this portion of the work; and if that relative to our parliamentary history cannot boast pretensions so aspiring, it is again compensated for by the whole of the foreign division, which is particularly worthy of the reader's attention. The principal occurrences of the year are arranged with their accustomed accuracy; of public papers there is but a meagre assortment, and they are confined to reports of the British and Irish parliaments, royal speeches and proclamations, Russian treaties, Russian declaration to the German diet, treaty of Campo Formio, and the new constitution of France. The biographical anecdotes and characters are selected with taste and judgement, and many of them are possessed of considerable interest. The account of literature is given with spirit and impartiality, and comprises an extensive range. The history of knowledge, learning, &c. in Great-Britain is confined to a few distinguished characters in the reign of Charles the Second,—Clarendon, Whitelock, Ludlow, Sidney, Shaftesbury, and Hobbes. In this part we with pleasure see that Hume is treated with the severity he deserves; for though we cannot but ascribe to him very superior talents, we coincide entirely in the present stricture, that

'whoever relies upon Hume as an historian will find himself as much misled in his politics as in his religion. He writes with that regard to truth which may be expected from an atheist, and with that accuracy which is to be looked for in an author whose only God was gain.' P. XXV.

Indeed it is singular that Hume should have so many advocates among us for his historical talents, when the same persons can hardly tolerate the names of a variety of French writers and philosophers who by no means exceed him in religious apostacy. But his partiality for the Stuart race, and his high-flown notions of prerogative, are deemed a sufficient atonement for his religious scepticism; and though the most dangerous writer probably we have on this subject, his sneers are endured for the sake of his political creed.

The history for the year commences with a review of the state of politics at the end of the year 1798, and with a summary of the debates in the two houses, the chief of which occurred on the suspension of the Habeas-corpus act, and the de-

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grading treatment which colonel Despard experienced under that suspension in the prison now unhappily so well known for its discipline and extreme rigour over the whole island. Some assertions made in favour of that prison must now astonish every one since the late inquiry under the royal commission; and it must be lamented that the question was, in the first instance, considered as a question of mere party, instead of one in which all parties should have concurred, both for the sake of their individual safety, the rights of humanity, and the honour of the British character.

The second chapter contains the debates on the union, which are given at large: the third is devoted to the subject of finances, of which the tax on income made so memorable a part, and in whose produce the minister seems to have been so remarkably mistaken. The fourth chapter proceeds with debates on the redemption of the land-tax, militia arrangement, slave-trade, &c.; and in this, as in the chapter on the union, the debates are fully and impartially detailed.

The foreign history commences with an account of Switzerland; and the easy subjection of that country to the French is shown to arise from causes which have studiously been concealed by the generality of writers. The severity of the canton of Berne, or rather of the oligarchy in that canton, was by no means the only evil under which the Swiss had reason to complain.

'Although the hand of those Swiss governments weighed heavy on the political offenders who examined with too scrutinising an eye into the doctrine of popular rights, or who ventured upon the commission of overt acts, such as murmuring against certain privileges of the sovereign, by which these complainants thought themselves personally aggrieved, in the disposal and profits arising from their industry; yet, where passive and unremitting obedience sat easy on the mind of the subject, no masters were more kind and gentle. The persevering and laborious activity of the peasant had tamed the soil where it was stubborn, and brought to its highest perfection that which was susceptible of culture; and this industry, guided by œconomy, had spread not only ease and comfort, but even wealth and abundance, over the land. On this peaceable class of subjects the eye of the Swiss magistrate had shone with peculiar complacency, and in some cantons, particularly that of Berne, had given room for a sort of social compact against the inquisitive and encroaching spirit of the inhabitants of towns, such as artisans and manufacturers, whose knowledge or means of information, contrasted with the ignorance of the peasant, gave umbrage to his ally the burgher. It was the policy of the latter to maintain the spirit of rivalry between these subject classes; and so successfully was this system followed in the principal cantons, that the ignorant but favourite peasant was taught to refuse all alliance with the more cultivated inhabitant of towns; and the merchant, who added

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to the wealth of the husbandman by the purchase and exchange of his produce, was regarded also as an object of inferiority and contempt.

'But, if this reciprocity of affection existed in some cantons between the peasant and burgher, in others, where interest was the ruling passion of the governors, their power and avarice weighed more heavy on the industry and personal freedom of the peasant. The governments of the cantons were, for the most part, very dissimilar; but all writers agree in the existence of vexatious and oppressive abuses in all. The despotism of their institutions; the abuses of elections to sovereign councils; the daily and encroaching spirit of authority; the overgrown influence of patrician families; the striking inequality which prevailed, even on this basis, of aristocratical power; the monopoly of places of profit to the exclusion of worth and talent; the undefined limits of pro-consular administration; the want of encouragement to the arts and sciences; the neglect of education amongst those who were destined to rule, the void of which was filled up by idleness, arrogance, ignorance, and dissipation—are so many features, presented by writers of different characters and discordant sentiments, to fill up the picture of this vaunted region of happiness and liberty.' P. 178.

The miseries brought on this unhappy country by its pretended deliverers are amply related; and the changes that took place in its constitution are well described.

The invasion of Egypt and the glorious battle of Aboukir dignify the next chapter, which is followed by one containing the revolution in Holland, the disgraceful expedition to Ostend, the Cisalpine constitutions, the capture of Rome, and the continuation of the congress at Rastadt. The flight of the king of Naples from his capital, the escape of general Mack from his friends to his enemies, the conduct of the Lazzaroni, and the symptoms of the approaching and deserved fall of the directory, form the principal topics of the eighth chapter. The ninth brings us into the bustle of action: the passage of the French across the Rhine, the defeat of Jourdan's army, the arrival of Suwarrow in Italy, the assassination of the French plenipotentiaries near Rastadt, and the seemingly irrevocable annihilation of French affairs from the corruption and mismanagement of their directory. In this part the relation of the prodigies performed by the armies of both parties on the summit of the Alps justly command our attention; and the remarks on this new mode of encounter are drawn up with singular judgement and propriety.

'It appears astonishing that so many obstacles, which heretofore were esteemed insurmountable to the march of an army, should have been so rapidly subdued; and that the obstinate resistance and active defence of a military force, which would formerly have been judged superabundant to block every passage, should have stopped for no longer time the progress of an army acting on the offensive. There was no greater ardour in attack, no less vigour or obstinacy in defence, no new arms employed, no other methods of fighting adopted, than

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such as had been hitherto practised. The art of war had, probably, attained already its highest perfection in those respects. Frederic II. had left few discoveries to make, few branches to perfect in modern tactics. But in proportion as general combinations were extended, the strongest posts and places, reputed impregnable in mountainous countries, have shared the same fate as those situated in plains. If posts like these do not guarantee the possession of such heights as are loftiest and steepest; if they do not block up the slightest interstices in the chain, the first passes opened by the waters, which gather by degrees, and level as they flow, and which afford an entrance into fertile and extensive valleys; posts like these, in such cases, have only a relative and momentary importance. Since travellers have found roads across abysses of ice and snow, and explored those new regions, the art of war, to which every science is tributary, and which increases with the progressive improvement of the human faculties, has led military men to run new chances, to make new experiments; and military talent and enterprise have certainly excited men to as great efforts as the pursuits of natural science or curiosity. When, therefore, the icy summits of the Alps have been climed, and bodies of troops and artillery have been transported along roads with difficulty trodden by the most intrepid hunters, great plans of attack and defence were soon combined, as peaks and lesser summits, with chains of mountains and great masses; the secrets of Nature have been surprised, her immutable order acknowledged, even in her wildest caprices; the chaos of the stupendous Alps has been unfolded; typographical charts have been perfected; the slightest details examined; and models in relief formed with an art and exactness hitherto unknown. This precise knowledge of the great skeleton, of the osteology, as it were, of the mountains, has furnished generals and officers of the staff with great though simple ideas. The most practicable communications have been examined with singular attention; a new topographical scale, in short, has been formed for the operations of war in mountains, and detachments have been sent in consequence to the greatest distances, to secure dominating points which gave the command of immense intervals.

'These advantages were so well appreciated on both sides in the war of Switzerland, that a blow struck on the frontiers of the Tyrol and the Grisons, at thirty or forty leagues distance, was felt at the centre of the armies, which were obliged to make movements, and change plans, as if those divisions, separated by so many difficulties and so many natural intrenchments, had been contiguous to the main army from which they had been detached. No obstacle being able to stop a general movement, at least for a sufficient time, to turn the party superior in force from the simple plan of operations, which might be called the natural and topographical plan, and which consists in attacking the wings of an enemy, turning its flanks without any regard to the party's own position, the result is, that in a mountain war the strength of posts and positions does not counterbalance superiority of numbers as much as it did heretofore.

'It is probable that the new system of the war of posts, in general engagements along the whole line of contending armies, has been carried to its highest perfection in the war of Switzerland; and it is useful as well as interesting to observe, under this point of view, the details

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of success and defeat, and note what faults have been committed, and what acts of address and bravery are worthy of admiration. These observations may be applied to the details of this short but singularly interesting campaign, particularly in the rapid invasion of the country of the Grisons; in the operations of general Lecourbe, and those of the generals Laudohn and Bellegarde; in short, in the first retreat of Massena, forced to concentrate his forces under Zurich, to call back his right from beyond St. Gothard and the little cantons, and yield to the archduke in less than fifteen days almost the whole course of the Rhine, and half of the territory of Switzerland.' P. 304.

The violation of all the accustomed relations of civilised life in the assassination of the French plenipotentiaries is a singular though horrid trait in this extraordinary and bloody war.

'If the simple narration of the circumstances of this extraordinary event be sufficient to awaken feelings of indignation and horror against the authors and instruments of acts of barbarity so atrocious and almost unexampled, it may be well imagined what were the impressions and sentiments of the remainder of the deputation at the sight of those relicts sprinkled with the blood of their assassinated husbands and fathers, and when the mutilated surviving minister displayed in his wounds so strange a version of the imperial code of the rights of nations. The Prussian legation wrote immediately a letter to Barbaczy, expressed in terms which marked all their horror at this atrocious violation, to demand an escort and a safeguard more sure for what remained of the French legation. The commander, in answer to those indignant representations, expressed himself sorry at what had passed, and promised to punish the authors. It had been represented, however, as "improbable that this unexampled crime could have been committed without his knowledge; and that hussars of his regiment should have ventured to murder and plunder persons of that distinction, respected by all civilised nations, without an express order. Such ruffians (it was urged), at least had they acted under no command, would have been less discriminate and scrupulous in their deeds; the ministers would not have been the only persons sacrificed, nor would their attention have been particularly fixed on the box containing the papers of the legation. But what seemed to leave little doubt respecting the immediate authors of the crime, was the conveyance of all the objects which were pillaged to the Austrian commander of the post of Radstadt, who would not have received them had not the murder been committed in consequence of superior orders." Part of those effects were given back by the commander of the post, at his house, to Roberjot's domestic, who went to claim them. The domestic obtained, among other things, a sack of an hundred louis, and gold snuff-boxes, and saw the remainder of the effects which had been pillaged lying in the room. The papers of the legation were likewise claimed; but these the commandant refused, alleging that he was obliged to send them to the head-quarters.' P. 310.

'Various were the conjectures respecting the motives which could

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have urged the commission of so horrible an act. The violation of the persons of embassadors by the Austrian government had already taken place during the present war in the person of Semonville, who was arrested on neutral territory in his route to Constantinople; but though this act was contrary to the law of nations, the present was still a more detestable infraction of the laws of human nature. Some have stated "this murder to have been the pledge given by the Austrian government to the coalesced powers for its adherence to the treaty; since the crime was of so enormous a magnitude as to make reconciliation between the court of Vienna and the French republic impossible: but what dependence on a power whose obligation to fidelity is estimated by the magnitude of its guilt? Others have supposed that certain treaties had been concluded during the negotiation between the court and the French directory, which the former having found it its interest to violate, was unwilling to have had discovered; hence the murder of the contracting parties, and the seizure and detention of their papers:" yet had this been the case, it is probable that the secret would have been communicated to the directory at the time of the pretended negotiation; or would not some account of such transactions have pierced, when every tye of secrecy was loosened? Mystery still hangs around this dark transaction, and we must yet wait for the unravelling. The diet of Ratisbon, who undertook to penetrate it, after a long examination, referred it to the emperor: the French government had not this candour or forbearance; for, whoever were the assassins, or by whatever orders this nefarious act was committed, the court of Vienna was peremptorily charged with the murder by the directory, who sent a message to the councils to give them official notice of the event. The councils adopted a resolution, the principal articles of which were, "that this act should be denounced in the name of the French nation to all good men, and to the governments of every country, as commanded by the cabinet of Vienna, and executed by its troops on the ninth Floreal, seventh year, with its reliance on the courage of the French to avenge it; that a funeral *fête* should be celebrated in honour of the murdered députies throughout the republic; that the government guilty of this assassination should be consigned to the vengeance of nations, and the execrations of posterity; that in the place of sitting of every municipal administration, in tribunals, schools, and public establishments, an inscription should be put up, stating that the Austrian government had caused this assassination to be committed by its troops; that a banner should be sent to every army by sea or land, with an inscription provocative of vengeance against the Austrians for this murder, which banners were to be carried at the head of each army, and that indemnities should be given to the widows and children of the deceased ministers."

'Thus tragically ended that long and memorable diplomatic campaign, in which the French had been outwitted and worsted by the superior talents of the Austrian cabinet, who, having to negotiate with ignorant and presumptuous practitioners of the law, having to contend only with adversaries it despised, felt no restraint but its will, and condescended to consult no means but its force.' p. 311.

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The rapid conquests of Suwarrow, the march of Macdonald from Naples, the battle of Trebbia, the voyage of the combined fleets in the Mediterranean, might, if our limits permitted, afford matter for various extracts; and the civil state of France, described in the eleventh chapter, is no less interesting; but from this also we forbear, as it brings us to the eve of more important events. The Austrians and Russians are now approaching that republic whose constitution they are to overthrow, and in its stead to erect a government more conformable to their views of the duties of subjects to sovereigns. The French are obliged to quit Naples, and their abettors are massacred.

'The Lazzaroni became once more the instruments of royal vengeance. A special commission was appointed, which pronounced sentence of death, without much formality, on such as had taken an active part in the late government: little other formality, indeed, was necessary, than the identification of their persons, since the crime stated in the royal edict was but too apparent. Almost the whole of the members of the executive and legislative commissions perished by the hand of the executioner. Exaggeration of evil is natural to the wretched. Those who had the good fortune to escape the massacre speak of horrors unexampled in those times, which scarcely find a name among a civilised people, and with which the cruelties exercised under the reign of terror in France bear no kind of competition. The court of Naples, scandalised at the reports which had circulated through foreign countries, published officially what it deemed a refutation of those calumnies; asserting, that the persons accused of having exerted themselves in favour of French liberty had been tried by competent tribunals and by upright magistrates; that all those who were accused had not been put to death; and that this punishment had been reserved only for the most atrocious criminals; in justification of which a list was published of part of the proceedings of this supreme tribunal. Among other names in this official scroll were inscribed those of Julian Colonna, prince of Stigliano, and the duke of Cassano, who were beheaded; Eleonora Fonseca, the marchioness of Piemontello, and eighteen other women of rank, with the bishop of Vico, who were hanged; the duke of Carraciolo, major-general Spano, and others, colonels, majors, and ecclesiastics, sent to work in the galleys; the duchesses of Cassano and Popoli, shut up for life in the Penitentiary Hospital. This supreme tribunal had been erected to prevent the repetition of the horrors which had taken place in the first weeks of vengeance. In the official account, after declaring the names of the criminals who had been punished, it is observed, that in this list were not comprehended a greater number of different ranks and qualities who perished in the first moments of the re-establishment of order, and before the formation of the supreme tribunal. The people, it was added, knew how to distinguish the enemies of their king, and execute due justice towards them.' P. 365.

The brilliant victory of Massena in Switzerland restored the affairs of France. The description of this battle is given with

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admirable clearness; the writer enters with great spirit into each movement; he feels on the tops of the mountains his animation revived.

'Numerous reflections on the extraordinary exertions made in this mountainous war readily present themselves; it seems that, in high mountains, the military *coup d'œil* forms, extends, and proportions itself insensibly to a greater scale of objects and distances; combinations are enlarged, and multiply in the ratio of the masses of mountains and the variety of their situations. In level countries the plans of generals are almost always subordinate to the rules of the art; marches are counted, manœuvres elucidated, resistance, time, and resources appreciated, measured, weighed,—the whole is an affair of calculation, and the data of the problem being almost always known, it is resolved before the fate of arms has decided it: but in a mountainous country the genius of the general is less shackled, and though he meet with more obstacles, he bounds over the common rules, makes new combinations, invents artificial aids, and creates for himself an untried system of war.' P. 377.

We could have wished for a fuller detail of that fine movement by which Melas gained the battle of Novi, and gave Suwarrow the hopes of joining a victorious army in Switzerland. But before we contemplate the farther progress of the latter, we are carried back to the domestic affairs of France, and the invasion of Holland by the English and Russians. This last transaction every Englishman would wish to bury in oblivion. We hasten, therefore, to other events; the fate of Pius the Sixth, the march of Buonaparte to Acre, his departure from Egypt and arrival in France, by which the destiny of the republic seems at last to have been fixed. On all these events appropriate reflexions are made, and we are brought again, in the fifteenth chapter, into the midst of war—Suwarrow pursuing his victorious career, and the French retiring to the fastnesses of the mountains. The invasion of France seemed now absolutely certain, when on a sudden fortune returned again to the republic; and her favourite son, by one of those great actions which have so distinguished the present art of war, completely broke the power of the northern barbarians, and sent Suwarrow himself into the valleys of Switzerland just time enough to learn the extent of his loss, and to retire like a wounded bear over Alps piled on Alps and mountains of ice. The puny transactions in North Holland vanish in comparison with these prodigies of war: a march of about thirty miles bounded the travels of the British and Russian arms; and the English nation saw, with astonishment, that the planners of this expedition were obliged to experience, and not to their foresight, for their knowledge of the Dutch nation.

'Though the invasion of Holland was the cause, no doubt, of very great immediate calamity, especially in that part of the country which was the theatre of the war, it was, nevertheless, productive of ad-

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vantage to the Batavian government. The proclamations of the English indisposed greatly against them even the Orangists, who were struck at seeing no engagement on the part of the British government to give up the Dutch colonies, and also the stadtholder held out as the legitimate sovereign. The Dutch, in general, were indignant at being considered the subjects of an officer of the republic, whose office they several times had found it convenient to suppress. From that moment, and more immediately on the capitulation, the party of the stadtholder was no longer dangerous, and the country considered itself as for ever released from the influence of the British cabinet. Another effect of this invasion, still more striking, was the opportunity given for the display of the energy of the Dutch, by arming themselves for their own defence, the most effectual means of securing their own liberty and independence, from the influence of any court or cabinet.' P. 450.

The return of Buonaparte to France destroyed the factions by which that unhappy country had been torn to pieces almost from the moment of his departure. His superior genius placed him at the head of the republic; and his first cares were occupied in settling the internal peace of the country, and forming such a practicable constitution as might secure to more favourable times the liberty which had been so dearly purchased. The French were still pressed in Italy, but they still retained the Genoese territory, and Buonaparte was preparing for a more splendid campaign than any that had hitherto been seen, to reconquer his former conquests, and to show himself as great in the cabinet as he has uniformly been in the field. The work concludes with a wish with which in due time the hearts of warriors and the rulers of this world will be inspired: 'May the little advantage which either party has gained by this disastrous contest lead them to see their true interests, and may they speedily restore to a distracted world the blessings of peace!'

ART. V.—*The critical and miscellaneous Prose Works of John Dryden, now first collected with Notes and Illustrations, and an Account of the Life and Writings of the Author, grounded on original and authentic Documents; and a Collection of his Letters, the greater Part of which has never before been published. By Edmond Malone, Esq.* 8*vo.* 3 *Vols.* 2*l.* 2*s. Boards.* Cadell *and* Davies. 1800.

IN this re-publication of the prose works of Dryden, the editor uniformly talks as if there had been no prior collection of the kind, whereas his design was in some measure forestalled by a similar publication in Scotland half a century ago*. The style of this great writer had indeed long before impressed our

* Select Essays on the Belles-Lettres. By Mr. Dryden. Glasgow. Printed by Robert Urie. 1750.

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northern neighbours with a deep sense of its merit, as appears from a high encomium on his prose, to be found in the works of Dr. Armstrong, vol. ii. p. 162, who observes, that, 'from the fineness of his ear, his prose too is perhaps the sweetest, the most mellow and generous, that the English language has yet produced."

To attempt to criticise the prose of Dryden would be similar to a new critique on the blank verse of Milton. Its beauties are so universally felt and confessed, that we can only join in the general applause. While we acknowledge Mr. Malone's merit in this collection, and his industry in discovering several inedited letters of this great author, we must arraign his taste in preserving every fawning dedication which necessity wrested from his pen. No author would wish every careless or temporary production to be solemnly handed down to posterity; and we even believe that Dryden would have preferred the Scotish selection to these bulky volumes. The letters themselves are in truth of little moment; and, after these general remarks, we shall confine our strictures to Mr. Malone's life of Dryden, which, with the appendix, forms a volume of 570 pages large octavo. It is, in reality, a ponderous and tasteless mass, composed of sand and stone, and marble, and rubbish, with very little mortar to hold it together. The digressions are often so long and so strange as to defy all analysis; and if we can foresee any plan which we can follow in examining such a desultory performance, it will be to mingle some remarks on errors, faults, and omissions, with some account of the new facts and authorities for the life of Dryden.

In enumerating (p. vii.) the testimonies in favour of Dryden's prose, the editor has forgotten that of Dr. Armstrong above quoted. The introduction of Dr. Johnson's criticism on Dryden's works, which occupies eleven pages of the advertisement, is singularly impertinent; for a mere reference to a book so universally read as his 'Lives of the Poets,' would have been fully sufficient. In the present high price of paper, it would be well if an act of parliament could be obtained to prevent such extravagant waste.

John Dryden, the eldest son of Erasmus Dryden, and Mary, daughter of the Rev. Henry Pickering, is generally supposed to have been born on the 9th of August, 1631; nor do we find Mr. Malone's doubts sufficient to remove his birth to a prior year. In the minuteness of antiquarian nonsense our editor may vie with Thomas Hearne; and the reader of taste is disgusted with the new orthography of the family name *Driden*, as if it were of any consequence in what manner the grandmother of John Dryden spelled her name.

Dryden's family was originally from Cumberland, whence, about the middle of the sixteenth century, John Dryden, of

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Staffhill, emigrated into Northamptonshire, and acquired the estate of Canons-Ashby, by his marriage of the daughter of sir John Cope. The family never had any connexion with the county of Huntingdon till our author's uncle, sir John Dryden, the second baronet of the family, married the heiress of Chesterton.

Erasmus Dryden, our author's father, was the third son of sir Erasmus Dryden of Canons-Ashby. John Dryden, the poet, received his first rudiments at Tichmarsh, whence he removed to Westminster school, and was educated as a king's scholar under Dr. Busby. On the 11th of May 1650 he was admitted to a scholarship at Trinity college, Cambridge. In 1649 he wrote some verses, which have been preserved; in 1652 he was slightly punished for disobedience and contumacy; in January 1654 he took his bachelor's degree, and 1657 that of master of arts. So Mr. Malone asserts, p. 17; but from p. 554 it appears that he became master of arts on the 17th June, 1668, by virtue of a dispensation from the archbishop of Canterbury, in consequence of a letter from Charles II.

By the death of his father, 1654, Dryden inherited a small estate in Northamptonshire. After residing seven years at Cambridge, he removed to London in 1657. We shall not follow our biographer through a labyrinth of dull digressions, in which we must confess that we are sometimes puzzled to find any meaning. Suffice it to say that Dryden's kinsman, sir Gilbert Pickering, being a favourite of Oliver and of Richard Cromwell, our author wrote his poem in praise of that usurper in 1659, and in 1660 his poem on the happy restoration of Charles II. The times were such, that political deviations became almost unavoidable, and this inconsistency was trifling when compared with his abjuration of the Protestant creed in the reign of James II. which we believe he afterwards deeply regretted; while, shame alone preventing his return to the Protestant faith, he, as is usual with renegadoes, covered it with the mantle of warm and increased attachment to his new profession. The abjuration of any principle from mere interest has never failed justly to incur the lasting contempt of mankind; and hence the convert is anxious that a new and superior principle alone should appear to influence his election.

It being the fashion of that age to use poverty as a reproach (perhaps one of the most unaccountable absurdities of human nature), Dryden's enemies accused him of this great crime. But the small estate bequeathed by his father must have saved him from want, and he was soon transferred to ease and plenty at the house of sir Robert Howard, to whose poems he prefixed some recommendatory verses in 1660. This acquaintance seems to have led to the marriage between Dryden and sir Robert

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Howard's sister Elizabeth, a daughter of Thomas first earl of Berkshire.

In 1661 Dryden produced his first play, The Duke of Guise, which was followed the next year by The Wild Gallant. With regard to the epochs of his dramas, Mr. Malone has pointed out many mistakes of Dr. Johnson.

In 1667 Dryden published his elegant essay on dramatic poetry, and our editor has wasted much ink and paper in an idle attempt to explain who were the speakers in the dialogue. In this solemn business it is truly risible to find him alter the spelling of sir Charles Sedley's name to accommodate it to his idea, that he is the Lisideius of the colloquy*. No speculation can be at once more wild and barren than an attempt to account for the names assigned to characters in dramas; and, as Dryden was a dramatic author, it is probable that he coined his names at random. But as sir Charles Sedley must be Lisideius, so Mr. Malone must spell his name Sidley to the end of the chapter. We shall only say, that his Driden and his Sidley are sufficient to betray the dimunitive mind of the trifle-hunter.

On the well-known history of Dryden's dramas in rhyme we shall not dwell. His agreement with the theatre produced between three and four hundred pounds a year; and Mr. M. evinces, from the original papers, that the number of plays which he engaged to furnish annually was three: but this engagement he did not fulfil,—and in seven years he produced only ten dramas.

Dryden's appointment to the ridiculous post of poet-laureat is introduced by an account of the origin and progress of that office. But in verity Mr. Malone displayeth little learning when he calleth the poet-laureat to Henry VII. by the name of Andrew Barnard. If he could have understood the Latin at the bottom of his own page, or had looked into the life of Henry VII. by this said poet-laureat, he would have discovered that his name was Bernard André, of Toulouse. Dryden succeeded D'Avenant in the laurel, but his patent was not signed till August 1670. James Howell, the royal historiographer, having died in 1666, this office was conjoined with the former, and Dryden's pension fixed at 200*l.* per year.

After some erratic pages our editor returns to Dryden's dramas, and to the ridicule on them conveyed in The Rehearsal, first acted on the 7th of December 1671; but additions were afterwards made, containing allusions to dramas acted or published after that time. In mentioning Dryden's State of Innocence, Mr. Malone wanders into much devious matter; nor shall we

* The name should probably be Lysideius, and will, from the Greek, signify a dissolver of difficulties.

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pursue him through his dry dates and scraps of old pamphlets. In 1679 some satirical verses of Dryden against the profligate Rochester were rewarded with a drubbing by some ruffians, as he was returning from Will's Coffee-house through Rose-street, Covent-garden, to his own house in Gerrard-street, Soho.

In 1681 Dryden exchanged the drama for politics, and produced his satire of Absalom and Achitophel, designed to support the cause of the king against that of Shaftesbury, Monmouth, and their adherents. In discussing this subject, p. 139, Mr. Malone falls into an error not a little disgraceful to him who is solely occupied in such trifles, by confounding sir George Mackenzie of Rosehaugh, the king's advocate for Scotland, with sir George Mackenzie of Tarbat, one of the lords of session, and afterwards earl of Cromarty. The former, who was never a lord of session, was the friend of Dryden.

After being again lost in a whirlpool of irrelevant matter, we find a confutation of an anecdote concerning Shaftesbury and a son of Dryden who was admitted as scholar at the Charter-house on the king's recommendation.

In 1682 Dryden published his Medal, or a satire against sedition, on account of a medal which was struck on Shaftesbury's acquittal in November the preceding year. Dryden's political poems are now little read, nor can an ingenuous mind relish their venal satire and praise.

In October 1682 Dryden published his Mac Flecknoe, a satire against the whig poet Shadwell, who had given him great offence. We know that *whig* in that century implied buttermilk, the common drink of the Scotish peasantry, as Tory signified an Irish bog-trotter; but what is the origin of the title Mac Flecknoe? Richard Flecknoe, a dramatic writer of this reign, is said to have been a jesuit, who could hardly be regarded as the poetical father of a Whig; nor does Mr. Malone succeed in accounting for this quaint and eccentric title.

From a digressive note, p. 182, we learn, that the portrait prefixed to recent editions of The Fleece, and other poems of John Dyer, is that of Samuel Dyer, a friend of Dr. Johnson, whose character is well vindicated by Mr. Malone, who asserts that he was the author of the Letters of Junius.

In 1684 Dryden began to publish his Miscellanies, and in the following year he gave a translation of Maimbourg's History of the League, by the king's express command, who probably thought that the French league resembled the solemn league and covenant.

The Hind and the Panther, the longest original poem of our author, was published in 1687. In this he displayed his new faith, by a severe attack upon the Protestant religion; but the speakers and the design are alike absurd. It was well answered in The Hind and the Panther transversed to the Story of the

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Country Mouse and the City Mouse, which may safely be ascribed to Prior alone, as the share of Montague, afterwards earl of Halifax, is very dubious. In 1688 a new and elegant edition of Milton's Paradise Lost, in folio, projected in the preceding year, and completed before the Revolution, was published with a numerous subscription, and Dryden's noted verses under the portrait. In August 1689 Dryden lost his offices of poet-laureat and historiographer, which were conferred on Shadwell. To supply this loss of income, Dryden returned to the stage, and in 1690 produced his Don Sebastian. In 1692 appeared the translation of Juvenal and Persius.

Mr. Malone now wanders into an account of Congreve, who was educated at the school of Kilkenny in Ireland, but was born at Bardsey, about eight miles from Leeds, in the West Riding of Yorkshire, where he was baptised on the 10th of February 1670; so that when The Old Bachelor was produced he was twenty-three years of age.

About the year 1694 Dryden began his celebrated translation of Virgil, which was finished and published in three years. We again enter the labyrinth of digression, but learn from p. 251 that he borrowed two months from his version of Virgil to translate Dufresnoy's poem on the art of painting, published, with an account of the painters, by one Graham, of whom we expected some account.

The celebrated Ode of Alexander's Feast was published in December 1697. The account of St. Cecilia, the patroness of music and of her festivities, we shall not follow. The music to Dryden's ode was written by Jeremiah Clarke, an able composer, who perished by his own hands in July, 1707. Mr. Malone seems to prove that this ode occupied Dryden for some weeks, so that the trivial anecdote of its being finished in one night falls to the ground.

In 1699 Dryden entered into a contract with Tonson to supply him with ten thousand verses (his fables) for three hundred pounds, out of which two hundred and fifty guineas were to be paid down, and the remainder on publishing a second edition. This exquisite work was accordingly published in March 1700, but a second edition did not appear till thirteen years after the death of the author. The account of the latter event we shall transcribe, with the notes, as a specimen of Mr. Malone's manner.

'The end of all his labours was now approaching. He had for some years been harassed by the gravel and the gout; and in December, 1699, was afflicted with an erysipelas in one of his legs.* Having recovered, however, from that disorder, he was sufficiently free from any complaint to apply again to his studies, as is evinced by the

* See his letter to Mrs. Thomas; dated Dec. 29, 1699.

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poetical performances which have been just mentioned; but he was confined to his house by the gout during the greater part of March and April; and near the end of that month, in consequence of neglecting an inflammation in one of his feet, a mortification ensued, of which he died, after a very short illness*, at three o'clock on Wednesday morning, May the 1st, 1700†.

'His leg having become mortified, his surgeon recommended an amputation of the limb, with a view to stop the further progress of the disorder; but he would not undergo the operation, saying, that as by the course of nature he had not many years to live, he would not attempt to prolong an uncomfortable existence by a painful and uncertain experiment, but patiently submit to death‡. This account,

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'* That his illness was short, and his death sudden and unexpected, appears from the following introductory paragraph to an account of his funeral, written by Edward Ward, in The London Spy, soon afterwards:

"A deeper concern hath scarce been known to affect in general the minds of grateful and ingenious men, than the melancholy *surprise* of the worthy Mr. Dryden's death hath occasioned through the whole town, as well as in all other parts of the kingdom, where any persons either of wit or learning have taken up their residence."

'His illness was not noticed in any of the newspapers, that I have seen, till the 30th of April, when The Postboy announced, that "John Dryden, esq., the famous poet, lies a dying."

'† In The Postboy, from Tuesday, April 30, to Thursday, May 2, 1700, his death was thus announced:

"Yesterday morning at three of the clock, John Dryden, esq., departed this life, who for his poetry, &c. excelled all others this age produced."

'Dr. Birch, in the General Dictionary, following an erroneous inscription inserted by Pope in his works, 1735, stated, that Dryden died in 1701; and in the Biographia Britannica, and the subsequent collections of English biography, this error has been adopted.

"‡ The occasion of his sickness (says Ward, *ubi supra*,) was a lameness in one of his feet, springing from so trivial a cause as the flesh growing over one of his toe-nails, which, being neglected, begot a soreness, and brought an inflammation in his toe; and being a man of a gross body, a flux of humours falling into the part, made it very troublesome,—that he was forced to put himself into the hands of an able surgeon, who foreseeing the danger of a mortification, advised him to part with the toe affected, as the best means to prevent the ill consequence likely to ensue; which he refused to consent to, believing a cure might be effected by less severe means than the loss of a member; till at last his whole leg gangrened, which was presently followed by a mortification, so that nothing remained to prevent death, but an amputation of the member thus putrified, which he refused to consent to, saying," &c. His surgeon, we know, was Mr. Hobbes, a very famous operator, whose skill and care he has acknowledged in the postscript to his Virgil.

'On this account, which was printed in 1703, if not before, Mrs. Elizabeth Thomas, whose talents for invention were not inconsiderable, above twenty years afterwards, formed the following story; into which, for the better grace, and to give her narrative the genuine air of authenticity, she has introduced several *small* circumstances:

"On the 19th of April, 1700, he said he had been very bad with the gout, and an erysipelas in one leg, but he was then very well, and designed to go soon abroad: but on the *Friday* following, [April 26th,] he had eat *a partridge* for supper; and going to take a turn in the little garden behind his house, [we must suppose, by *moonlight*, for on the 26th of April it was certainly dark after supper,] was seized with a violent pain under the *ball* of the *great* toe of his *right* foot; that, unable to stand, he cried out for help, and was carried in by his *servants*; when, upon send-

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which was given by a contemporary writer, not long afterwards, is strongly corroborated by the unquestionable testimony of Mrs. Elizabeth Creed*, his kinswoman; who informs us, that he received the

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ing for *surgeons*, *they* found a small black spot in the place affected. He submitted to their present applications; and when gone, called his son, Charles, to him, using *these words*: 'I know,' says he, 'this black spot is a mortification; I know 'also that it will seize *my head*, and that they will cut off my leg; but I com-'mand you, my son, by your filial duty, that you do not suffer me to be dismem-'bered.' As he too truly foretold, the event proved, and his son was too dutiful to disobey his father's commands." Letter to the author of the Memoirs of Congreve, 8vo. 1730.—The reader will very soon be furnished with such decisive proofs of this lady's inventive faculties and disregard for truth, as will leave no doubt that this story is a mere fiction. She has, it is observable, furnished our author with a train of servants, though, in his correspondence with Tonson, he mentions only his *footboy*; and she has been equally lavish of chirurgical assistance. As for the words, which, she tells us, he spoke on this occasion, if she had been sitting by his bed-side, she could not have been more precise.

'Ward's account is in part confirmed by the following lines in an elegy on Dryden, written by Gildon soon after his death:

"His body old, his wit continued young;
Weak were his limbs, his lines robust and strong;
In winter, as in spring, this warbling swan still sung.
If health be harmony, the wonder's great,
How discord-sickness should admittance get,
Where harmony itself had placed her regal seat.
Disease in vain had oft the fortress storm'd;
With harmony divine as oft it found it arm'd.
Repulse upon repulse enraged to find,
Now on new arts she bent her deadly mind:
She watch'd each chance, to level with the ground
A fort so long impregnable she'd found:
Malicious chance a fatal breach had made,
Too small, indeed, without dire gangrene's aid,
For death to enter with its stern brigade."

In a note the writer remarks, that Dryden died of a *gangrene*. Examen Miscellaneum, 8vo. 1702.

* 'Mrs. Elizabeth Creed, who was second-cousin to our author's children, was the only daughter of sir Gilbert Pickering, baronet, (of whom an ample account has been given in a former page,) by Elizabeth, the only daughter of sir Sidney Montagu, knight, and sister of Edward Montagu, first earl of Sandwich. She was born in the year 1642, and was married to John Creed of Oundle, esq., "a wise learned, and pious man," (as she has herself informed us, in an inscription in the church of Tichmarsh,) "who served his majesty king Charles the Second in diverse honourable employments at home and abroad; lived with honour, and died lamented, A.D. 1701." By this gentleman she had eleven children, six of whom died in their infancy. Of the survivors, Richard, the eldest, who was a major in the army, highly distinguished himself at the battle of Blenheim, where he commanded one of the squadrons that began the attack. In two several charges he was unhurt, but in the third he received many wounds; notwithstanding which he continued to fight, till he was shot through the head by a cannon ball. His dead body was brought off the field by his brother John, at the hazard of his own life; and a monument was afterwards erected in Westminster abbey in memory of the gallant services of major Richard Creed, on which the inscription (written probably by his mother) informs us, that "he attended king William in all his wars, and was never more himself than when he looked an enemy in the face." His mother erected another monument to him in the church of Tichmarch.

'This very amiable and respectable lady, as I have been informed by her great grandson, William Walcot, jun. esq., "during her widowhood, resided many years in a mansion-house at Barnwell, near Oundle, in Northamptonshire, belonging to the Montagu family, where she amused and employed herself in painting, and in-

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notice of his approaching dissolution with perfect resignation and submission to the Divine Will; and that in his last illness he took the most tender and affectionate farewel of his afflicted friends, "of which sorrowful number she herself was one*." Twenty-two years afterwards this very respectable lady, who was then in her eightieth year, erected a monument at Tichmarch, in honour of our poet and his parents, on which these circumstances so much to his honour are recorded.' P. 335.

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structing many young women in drawing, fine needle-works, and other elegant arts. Many of the churches in the neighbourhood of Oundle are decorated with altar-pieces, monuments, and ornaments of different kinds, the works of her hand; and her descendants are possessed of many portraits, and some good pictures, painted by her. Two days in every week she constantly allotted to the public; on one, she was visited by all the nobility and gentry who resided near her; on the other, she received and relieved all the afflicted and diseased of every rank, giving them food, raiment, or medicine, according to their wants. Her reputation in the administration of medicine was considerable; and as she afforded it *gratis*, her practice was of course extensive. Her piety was great and unaffected. That it was truly sincere, was evinced by the magnanimity with which she endured many trials more heavily afflictive than what usually fall to the lot even of those whose life is prolonged to so great an extent."

'In 1722 Mrs. Creed, then in her eightieth year, erected a monument in the church of Tichmarch, to the memory of our author and his ancestors; for which she wrote the inscription, (containing the passage in the text,) which will be found at length in a subsequent page. She died at Oundle about three years afterwards, in the beginning of the year 1724-5, and her remains were removed to Tichmarsh, where she was buried with her ancestors.

'This excellent woman having borne so honourable and kind a testimony to the tenderness, fortitude, and piety of our author, in the last scene of his life, is entitled to particular respect from his biographer. It is therefore with great satisfaction that I have endeavoured to rescue her name from oblivion, (for she who was so zealous in recording the merits of others, remains herself without a monument;) and that, as a further proof of her virtues, I add an eulogy on her, which has been obligingly communicated to me by Mr. Walcot:

"Conversation one day after dinner, at Mrs. Creed's, running upon the or[igin of names], Mr. Dryden bowed to the good old lady, and spoke extempore the f[ollowing verses]:

"So much religion in *your* name doth dwell,
Your soul must needs with piety excell.
Thus names, like [well-wrought] pictures drawn of old,
Their owners' nature and their story told.—
Your name but half expresses; for in you
Belief and practice do together go.
My prayers shall be, while this short life endures,
These may go hand in hand, with you and yours;
Till faith hereafter is in vision drown'd,
And practice is with endless glory crown'd."

'These verses, as well as the introductory account of the occasion that gave rise to them, are copied from an original paper now before me, written in an elegant female hand (probably that of one of her daughters); which was found in the cabinet of Mrs. Mary Walcot, late wife of William Walcot, of Oundle, M. D. and grand-daughter to Mrs. Elizabeth Creed; being the daughter of John Creed, esq. her brave son above mentioned, who died at Oundle, Nov. 21, 1751, in his seventy-third year.—Part of this paper having been worn away by time, I have supplied by conjecture the few words enclosed within crotchets, which appear wanting. The word within crotchets in the third verse, or some other word of two syllables, seems to have been inadvertently omitted in the original transcript.

'* See Appendix, No. IV."

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Mr. Malone then vindicates the Christianity and moral character of Dryden, whose life indeed seems to have been sufficiently pure, though some of his writings have an opposite tendency. Our editor shows that the stories concerning his funeral originated from a Mrs. Thomas, a person of no credit. As the funeral was singularly splendid, it attracted envy and observation; but the plain fact was, that Dryden having died on the 1st of May, 1700, a magnificent funeral was projected by several persons of quality, and the body was in consequence conveyed to the College of Physicians, whence, after Dr. Garth had pronounced a Latin oration in his praise, it was, on the 13th of May conveyed to Westminster Abbey, attended by above one hundred coaches: so that the tales concerning lord Jeffries, the non-attendance of the choir, the breaking-in of the mob, &c. &c. are mere fictions.

When Mr. Malone asserts, p. 392, in his zeal for Dryden, that the works of the third earl of Shaftesbury are almost forgotten, he only shows that he is more conversant in antiquarian scraps than in polite literature. We shall not follow him through his account of Mr. Dryden's sons and the astrological nonsense imputed to their father,—another fiction of the inventive Mrs. Thomas, here sufficiently confuted by dates.

'Dr. Johnson conceived, that no description of Dryden's person had been transmitted to us; but, on the contrary, there are few English poets, of whose external appearance more particulars have been recorded. We have not indeed any original whole-length portrait of him, such as that very curious delineation of Pope, with which we have been lately gratified, whence a more perfect notion of that poet's external appearance may be obtained than from all the friendly drawings of Richardson; yet from various descriptions of Dryden's person that have come down to us, a very adequate idea of it may be formed. He was certainly a short, fat, florid man*, "*corpore quadrato*," as lord Hailes some years ago observed to me; "a description which Æneas Sylvius applied to James the First of

* So, *perhaps*, in Radcliffe's News from Hell, 1682:

"Laureat, who was both learn'd and *florid*,
Was damn'd long since for *silence horrid*."

'Again, in The Medal of John Bayes, 4to. 1682:

"Methinks the ghost of Horace there I see,
Lashing this *cherry-cheek'd* dunce of fifty-three."

'(Blockheads, it is observable, in all ages have vented their spleen against men of parts, by calling them *dunces*.)

'See also The Hind and the Panther Transversed, 1687:—"*Smith*. What, is not there good eating and drinking on both sides? You make the separation greater than I thought it.

"*Bayes*. No, no: whenever you see a *fat rosy-colour'd* fellow, take it from me, he is either a Protestant or a Turk.

"*Smith*. At that rate, Mr. Bayes, one might suspect your conversion: methinks, thou hast as much the face of an heretick as ever I saw.

"*Bayes*. 'Such was I, such by nature still I am.' But I hope ere long I shall have drawn this pampered *paunch* fitter for the strait gate."

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Scotland." The same gentleman remarked, that at one time he wore his hair in large quantity, and that it inclined to gray, even before his misfortunes; a circumstance which, he said, he had learned from a portrait of Dryden, painted by Kneller, formerly in the possession of the late Mr. James West. But perhaps his lordship here is not quite accurate. By "before his misfortunes" was meant, before the Revolution; but the portrait in question, I suspect, was painted at a later period. From other documents, however, it appears that he became gray, before he was deprived of the laurel*. In Riley's portrait†, painted in 1683, he wears a very large wig: so also in that by

* See The Laureat, 1687:

"See there a youth, a shame to thy *gray hairs*,
Make a mere dunce of all thy threescore years."

Probably, however, he had not divested himself of his wig when these lines were written.

† The earliest portrait of Dryden hitherto discovered is that in the Picture Gallery at Oxford; which, together with the portraits of Buchanan, Ben Jonson, Dr. Aldrich, and Laurence Hyde, earl of Rochester, was presented by George Clarke, esq. fellow of All-Souls college, who represented the University of Oxford in parliament from 1715 to 1735. He was contemporary with Dryden, for he was born probably about the time of the Restoration; having taken the degree of M.A. in 1683; of B.C.L. in 1686, and in 1708 that of D.C.L. Dr. Clarke had travelled into Italy, and was well acquainted with ancient and modern pictures. From this portrait, which is dated in 1655, but appears from the dress to have been painted soon after the Restoration, the engraving, No. 1, prefixed to this volume, was made. The painter is not known.

The portrait of Dryden painted by Riley in 1683, from which an engraving was made by Peter Van-Gunst, for the first octavo edition of his Virgil, published in 1709, is in the possession of William Davenport Bromley, of Baginton Hall, in Warwickshire, esq., the representative of the right hon. William Bromley, speaker of the house of commons in the reign of queen Anne; from whom it descended to the above-mentioned gentleman. The poet here holds a sprig of laurel in his hand; is dressed in a loose gown of a yellow-brown colour, and wears a large wig. This picture, I am informed, is still in perfect preservation.

In "The Laurel, a poem on the poet laureate," which was published in 4to. in January, 1684-5, are the following lines relative to this portrait, from which it should seem that our author was never painted by Lely:

"But O, for some immortal hand, that can
Make thee live too, even in thy outward man!
Thy pen, which only could, has drawn thy mind:
But where for this shall we a pencil find?
Famed Vandyck's dead, and Lely is no more;
And Fate for this has left but one in store.
The matchless Riley is for this design'd;
For this, kind fates, ye Riley left behind.
See the bold piece with its own object strive;
It strives for verse, and would be more alive.
See all the muses drawn within his face,
Or features that would all the muses grace.
It grieves me that there any thing should be,
Beside thyself, to give such life to thee.
Then only give to him that makes thee live,
What my poor mortal pen can never give:
Give him the life that triumphs o'er the grave,
The life that Cowley to his Vandyck gave.
Weak artless hands can postures, dresses draw;
From their loose strokes those looser figures flow:
Give me that master's hand, that art divine,
That shews my face, and shews it to be mine,

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Closterman, done at a later period. By Tom Brown he is always called "*little* Baye;" and by Rochester, when he quarrelled with him and wished to depreciate him, he was nick-named—Poet Squab.

All that proud Athens boasts, or stately Rome,
Does from their poets or their painters come;
Here both conspire to make one masterpiece,
The pride and shame of Italy and Greece."

'From Closterman's portrait of Dryden, (see p. 437,) a mezzotinto was made by William Faithorne, jun. which has been copied for the present work. See No. 2. I know not where the original picture now is.

'Sir Godfrey Kneller appears to have painted several portraits of Dryden. That which was presented by our author to his kinsman of Chesterton, was a half-length, and finely painted. In this portrait the poet wears a wig, and holds a sprig of laurel in his hand. It is not known where it now is. See p. 326, n. 2. In p. 327, I have supposed that this picture was presented by our author to his kinsman, in consequence of the present made by Mr. John Driden in return for the poem addressed to him; but a letter which has since come to my hands, shews, that could hardly have been the case; for his kinsman's donation appears to have been made only about a month before the poet's death.

'From another portrait, also in a wig, an engraving was made immediately after Dryden's death; and prefixed to Luctus Britannici. Neither the painter, nor engraver, is known. Here the poet holds the laurel in his *right* hand: in the two following portraits in his *left*. It was copied for Nichols's Select Collection of Poems, in eight volumes. I know not where this picture now is.

'The portrait of him painted by Kneller, in his gray hair, from which Edelinck made an engraving at Paris in 1700, belonged to Jacob Tonson, and is now in the collection of William Baker, esq. member of parliament for Hertfordshire. It was painted, I believe, in 1698. Edelinck's print, from which No. 3, prefixed to this volume, is copied, is unquestionably the finest engraving of Dryden that has hitherto appeared. A bad copy of it was made in 1702, by S. Coignard. Either the portrait from which Edelinck's print was done, or that above mentioned, (which also may have been painted by Kneller,) is highly commended for its spirit and truth, by B. Buckeridge, the continuator of De Piles: see Luctus Britannici, p. 48.

'From another portrait also by Kneller, formerly in the possession of Edward, earl of Oxford, an engraving was made by Vertue in 1730; and Houbraken, in 1743, made another engraving from the same picture, which is among the Illustrious Heads. The picture which sir David Dalrymple, lord Hailes, saw in the possession of the late James West, esq., was, I suspect, that which had belonged to lord Oxford; which probably fell into Mr. West's hands, on the sale of that nobleman's fine collection of books and pictures in the year 1742.

'A writer in the Gentleman's Magazine for April, 1792, vol. 62, part i. p. 293, says, that "there is an original portrait of Dryden, by Kneller, in the possession of Ralph Sneyd, esq. of Kiel, in Staffordshire, one of whose ancestors [William Sneyd] married Frances, daughter of sir John Driden, in the year 1666; and that this picture was brought by her from Canons-Ashby at the time of her marriage, and has been in Mr. Sneyd's family ever since."—That there is a portrait of Dryden at Kiel-Hall is very probable; but if it was brought from Canons-Ashby in 1666, it unquestionably was not painted by Kneller, who came into England in 1674.—It is not likely that sir Robert Driden, the brother of Frances, should have been possessed of a portrait of the poet. If the picture at Kiel-Hall be Kneller's, it was probably painted at a much later period, and given to Mrs. Frances Sneyd by her brother, John Driden of Chesterton.

'There is another original portrait of Dryden at Bilton, near Rugby, in Warwickshire, which belonged to Addison, and, together with a large estate, was possessed by his only child, Mrs. Charlotte Addison, for near seventy years; who in that long period, though extremely affluent, did not erect any memorial to her father in Westminster-Abbey, where he was buried, and yet remains without a tomb. This portrait, on her death in March, 1797, with the estate of Bilton, became the property of the hon. John Bridgeman Simpson, second son of lord Bradford.

'A crayons drawing of Dryden, which long remained in the mansion-house of sir Gilbert Pickering, bart. at Tichmarsh, was purchased about twenty years ago,

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From an epigram written soon after his death, we learn, that he wanted that vivid eye for which Pope was distinguished*.' p. 430.

We were rather surprised to find the large mole on Dryden's right cheek omitted in all the three portraits prefixed to this volume, while it is found in the common portraits, but generally upon the left cheek, perhaps owing to the transposition in the engraving. The estate left to Dryden by his father was of 186 acres, let for 60*l.* a year, but one third appertained to his mother during her life. Mr. Malone confutes some tales concerning his income at more length than they deserve; and informs us from Spence's anecdotes that he obtained 1200*l.* for his Virgil.

Dryden used to say, that if he had any talent for English prose it was derived from the writings of Tillotson. Some anecdotes on Dryden are annexed, buried amidst a mass of

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when all the furniture of that house was sold. This drawing, which appears to have been made when he was about fifty, was esteemed by the Pickering family a very strong likeness. It is now in the possession of William Walcot, jun. of Oundle, esq. The initial letters of the artist's name by whom it was done, are, J. P.

'The late Horace, earl of Orford, was possessed of a small whole-length portrait of our author, sitting, by Maubert, who died in 1746, and is said to have painted Wycherly, Congreve, and Pope, from the life. A duplicate of this portrait is in the possession of Charles Bedford, of Brixton Causeway, esq. It is extraordinary, that lord Orford (Description of Strawberry-hill, p.7.) should have supposed that his mother was *great niece* to Dryden. The truth is, his maternal grandmother, Elizabeth Philipps, the wife of John Shorter, esq. was second cousin to the poet's *sons*. Dryden's great grandson and lord Orford would have been fourth cousins.

The origin of his error was, the supposing Elizabeth Dryden, the wife of sir Richard Philipps, to have been *sister*, when in fact she was *aunt*, to the poet.

'A head of Dryden drawn by Fab. Steele, (I know not whether an original or a copy,) was formerly in the possession of the Rev. Mr. Bilston, chaplain of All-Souls college, in Oxford, (M. A. in 1723,) and now belongs to the rev. Mr. Crutwell, author of a work entitled "The Concordance of Parallels," intended to serve as a concordance to the Bible in any language. An engraving from a copy of this head was given in The Gentleman's Magazine for 1791; vol. lxi. p. 321.

'All the prints of our author, not here mentioned, are, I believe, copies of some or other of the engraved portraits above enumerated.

* 'In "Epigrams on the Paintings of the most eminent masters," by J. E. [John Elsum] esq. 8vo. 1700, I find the following lines:

"The Effigies of Mr. Dryden, by Closterman. Epig. clxiv.

"A sleepy eye he shews, and no sweet feature,
Yet was indeed a favourite of nature:
Endow'd and graced with an exalted mind,
With store of wit, and that of every kind.
Juvenal's tartness, Horace's sweet air,
With Virgil's force, in him concenter'd were.
But though the painter's art can never shew it,
That his exemplar was so great a poet,
Yet are the lines and tints so subtly wrought,
You may perceive he was a man of thought.
Closterman, 'tis confess'd, has drawn him well,
But short of Absalom and Achitophel."

'In a note on the word *feature*, in the first of these verses, which the writer is pleased to call an epigram, he observes that "*feature* is but a stroke or part of the countenance, but is here by synecdoche used for *the whole*."

'Another particularity of his countenance was, a large mole on his right cheek, which all his portraits exhibit.'

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trifling and tasteless quotation. Will's Coffee-house, we learn, is N° 23 in Great Russel-street, and Dryden lived at N° 43 Gerrard-street. The story of the almanack, p. 499, is a jest of the sixteenth century; and many of the other tales and notes savour of anility. How a picture (p. 535) can be less than a half length, and larger than a three-quarters, we can scarcely conceive.

The appendix contains Dryden's patent, the agreement concerning the Fables, the bill for his funeral, and some other trifles.

Upon the whole, never was the life of an elegant writer compiled with more confusion, or in a manner more unworthy of his works. Could Dryden return and peruse it, he would conceive that the present age is insane, and that manly knowledge and refinement had completely yielded to laborious trifling and scraps of nonsense. But we must not rashly condemn Mr. Malone, who perhaps intended this volume as a mere foil to the rest.

ART. VI.—*An Essay on Sculpture: in a Series of Epistles to John Flaxman, Esq. R.A. With Notes. By William Hayley, Esq.* 4*to.* 1*l.* 7*s. Boards.* Cadell *and* Davies. 1800.

POETRY, painting, and sculpture, have been justly denominated sister arts; and, with the affection of sisters, they bestow embellishments on each other. Phidias acknowledged that he conceived the idea of his immortal statue of Jupiter from the impressive description of Homer; and though the Hercules Epitrapezios of Lysippus is unfortunately lost in the wreck of empires, we still see the vanquisher of the Nemean lion relaxing his ponderous strength at the banquet in the characteristic verse of Statius. The descriptions given by Homer and Virgil of the figures engraven on the shields of Achilles and Æneas, and the exquisite detail of the sculptured forms which ornament the shepherd's cup in the first Idyllium of Theocritus, are happy instances of the powers of poetry in illustrating the designs of sculpture. In the subject of this Essay, therefore, Mr. Hayley is singularly fortunate. He possesses an opportunity of expatiating in the wide fields of ancient art. He is called to the contemplation of those exquisite forms of strength, dignity, and beauty, which elevate the mind above common ideas, and fill it with veneration and enthusiasm.

If such a subject have not uniformly drawn forth from our poet the 'thoughts that breathe and words that burn,' if we occasionally find him feeble and languid in his versification, and vainly labouring to express in appropriate language the great ideas which seem successively to rise within his mind, our severity should be disarmed by considering the inauspicious circumstances in which this volume was composed.

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'I nunc et versus tecum meditare canoros,' says Horace, describing the interruption under which the poet too frequently labours amidst the tumult of a crowded city. But still more imperious are the interruptions which he experiences whose head, like that of our author, is bowed by sickness, and whose mind is agitated by watching the progressive and irremediable sufferings of a beloved child. Every feeling heart must here sympathise with him, and readily grant him the modest request which he petitions:

> 'Forgive paternal pain, that wildly flings
> An agitated hand across the strings,
> A shade of sorrow o'er his triumph throws,
> And sighing, bids th' imperfect pæan close.' P. 162.

This work is divided into six epistles, addressed to John Flaxman, esq. each of which is illustrated by copious notes. The first opens with the following supplication to war to spare the sculptor returning from Rome.

> 'Infuriate War! whose gory flags unfurl'd,
> Waft dire contagion round the madd'ning world,
> Spare, in thy rage, or in thy pride defend,
> Art's hallow'd pilgrim, Virtue's gifted friend,
> The travell'd sculptor, after years of toil,
> Nobly pursu'd on many a foreign soil,
> Hast'ning, with deep-stor'd mind and practis'd hand,
> To prize and decorate his native land!
> Fierce as thou art, those shadowy forms revere,
> By Science hoarded, and to Fancy dear;
> Which in the plastic soul of Genius rest,
> Folded, like future gems, in Nature's breast!
> To peaceful Sculpture's unarm'd son accord
> Safety and honour for no mean reward:
> He can requite thy favour—he can give
> Thy dear lost heroes yet again to live;
> And faithful still to thee, with martial fire
> To speak in marble, e'en till War expire.' P. 3.

To this prayer succeeds a sketch of the studies and situation of the author and his friend. And here we cannot help thinking that Mr. Hayley's perpetual recurrence to his own ill health gives an air of querulousness to this portion of his work, and a querulousness utterly inconsistent with the dignity of suffering resignation. We would willingly respect affliction, but we must acknowledge that we here find too much of that 'dull complaint,

> 'That makes e'en pity's wearied spirit faint.'

We were also surprised to find a poet of Mr. Hayley's classical taste falling into the vulgar inconsistency of employing indiscriminately the second person, both singular and plural, when immediately addressing himself to his friend:

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'And adding, as *you* climb Discovery's hill,
The scholar's learning to the sculptor's skill;
Those years that roll'd o'er *thee* with lustre kind,
Rip'ning *thy* labours much, and more *thy* mind. P. 5.

The second epistle contains a detail of the different ideas on the origin of the art of sculpture, and a sketch of its progress in Asia, Egypt, and the early ages of Greece. Mr. Hayley justly supposes that the birth of sculpture cannot be exclusively claimed as the glory of any single region of the earth; as, wherever the human passions have existed, we find that superstition and affection have produced rude efforts of this species of art. He, however, thinks it probable that the fertile regions of Asia were ornamented by the first productions of the chisel. He then proceeds to describe the style of the Egyptian artists. Hastily quitting the ponderous masses which arrest the eye of the traveller on the banks of the Nile, he traces the rise and progress of sculpture in the Grecian states; and attributes to the following causes the perfection which sculpture attained in this celebrated theatre of the sister arts:

'Say why in sculpture Greece has reign'd supreme?
Nature with marble gave her rocks to teem;
And fostering Freedom bade her chissel trace
Unfetter'd forms of dignity and grace;
Propitious both to art: but higher still
Flows the bright fountain of her plastic skill.
Homer first vivifi'd the public mind,
Arm'd it with strength, with elegance refin'd;
From him, that mind with images replete,
As sculpture potent, and as painting sweet,
Grew by degrees, in various branches bright;
Congenial faculties pursu'd his flight;
And Phidias rose, while Art and Nature smil'd,
The mighty poet's intellectual child
Whom Sculpture boasted in her proudest hour,
By heaven invested with Homeric power.' P. 34.

In this book are noticed the works of Dædalus, Endæus, Gitiades, Dipænus, Bupalus, Athenis, and Antenor.

The third epistle treats of the Grecian sculptors of later times—Myron, Polycletus, Phidias, Praxiteles, Euphranor, Lysippus; and describes the colossus of Rhodes, the Laocoon, Niobe, Hercules, Apollo, and Venus. The following description of the Jupiter of Phidias is written in Mr. Hayley's best manner:

'Genius of ancient Greece! whose influence ran
Through every talent that ennobles man;
O'er bright ideas taught the mind to brood,
And feast on glory, as its native food;
Bear me, in vision bear me, to that ground
Where Honor's fervent spirit breath'd around;

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Where gay Distinction held the garland high,
And thy prime wonders gladden'd every eye!
Thy favourite precincts at my wish appear,
Where hymns of triumph fill the raptur'd ear;
My eager feet have passed thy olive grove,
And touch the threshold of Olympian Jove!

'Lo, in calm pomp, with Art's profusion bright,
Whose blended glories fascinate the sight,
Sits the dread power! Around his awful head
The sacred foliage of the olive spread,
Declares that in his sovereign mind alone
Peace ever shines, and has for ever shone.

'The temple's spacious precincts scarce enfold
The grand quiescent form of ivory and gold.
The symbols of his sway, on either hand,
Delight and reverence at once command.
Behold his right sweet Vict'ry's image bear,
Form'd, like his own, elaborately fair:
His left a sceptre with rich light invests,
And tranquil on its point his eagle rests;
His sandals are of gold; a golden robe
Proclaims his empire o'er the living globe:
For earth's mute creatures, on his vest are seen
With flowers, and first the lily as their queen.

'The rich compartments of the throne enfold
Ivory with ebony, and gems with gold:
Adorn'd with images, four massive feet
Sustain the radiance of the regal seat.
Around each foot four joyous forms advance,
Four Vict'ries, weaving a triumphant dance.
The throne's high summit shapes more lovely still
With animation and with beauty fill:
The Graces here upon their parent wait;
His filial Seasons there, and both in triple state.' P. 52.

The colossus of Rhodes, too, is drawn with the hand of a master: but we think Mr. Hayley has failed in his attempt to pourtray the affecting group of the Laocoon. It must, however, be confessed that this exquisite subject has peculiar difficulties; and it may be truly said that, if he have failed,

'magnis tamen excidit ausis.'

In the fourth epistle Mr. Hayley notices the few remnants of Etruscan art which have been preserved from the destroying hand of time. He then proceeds to delineate the course of Roman ravage; and fired with indignation at the remembrance of the havoc committed, he bursts forth into the following denunciation:

'Woe to the land, abjuring arts refin'd,
That ask the patient hand, the polish'd mind;

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And vaunting only with tyrannic sway
To make surrounding provinces their prey:—
Rapacious arrogance, for outrage strong,
May boast a cruel triumph, loud and long;
At last the coarse gigantic glutton dies,
O'ergorg'd, and sinking from his bloated size:
So sunk the spoiler Rome, who from her birth
Drew execration from the bleeding earth.
Too fierce for arts, that claim a milder soul,
Their works she blindly prais'd, or basely stole.
Fast bound or silenc'd in her iron spell,
Her ill-starr'd neighbour first, Etruria fell.
Far, as her force increas'd, her rapine spread;
Beneath her grasp the sweet Sicilia bled;
And, amply deck'd with beauty's sculptur'd charms,
Fair Syracuse was spoil'd by savage arms.
There Roman avarice, of ruthless heart,
First gloated on her prey of Grecian art;
And like a blood-hound, on the taste of gore,
Hunted with fierce inquietude for more.' P. 91.

He next traces the decline of the art of sculpture through the series of Roman despots, and notices its temporary revival under the reign of Adrian. Transported in imagination to the villa of that monarch, he beholds the Genius of Sculpture displaying to the emperor, in prophetic vision, the fall of Rome, and the future glory of Byzantium.

The fifth epistle is appropriated to the discussion of the moral influence of sculpture in the Pagan world, and to the praise of eminent writers on ancient art. Adverting to the asylum which the statues of the gods afforded to the unfortunate and the criminal, he thus feelingly depicts the violation of the temple of Neptune in the persecution of Demosthenes:

'See, on Calauria's shore, to Neptune's shrine
Flies the fam'd Greek, of eloquence divine;
He, whose strong sense, adorn'd with Freedom's charms,
Made Philip tremble for his silver arms,
Ere that insidious king, false friend of peace,
Sapp'd, by corruption, the high soul of Greece:
Her fame-crown'd orator, his triumph past,
Driv'n by Adversity's o'erwhelming blast,
In Neptune's temple deems he yet may meet
An heavenly guardian and a calm retreat.
Delusive hope! for e'en those sacred shades
The blood-hound of Antipater invades.
Yet Freedom's champion, in his mental force,
Still finds the suffering Pagan's brave resource,
By friendly poison well prepar'd, to foil
The mercenary villain's murd'rous toil.
Shock'd to behold the wretch of blood profane
The hallow'd precincts of a peaceful fane,

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He views this outrage with indignant eyes,
And at the base of Neptune's statue dies;
Blest to resign his glory-giving breath
In the mild arms of voluntary death!' P. 125.

This scene is elegantly illustrated by a sketch, executed in a superior style by the son of Mr. Hayley, whose eulogy is the subject of the sixth epistle, and whose career of honour, as we learn from a postscript addressed to Mr. Flaxman, is now unhappily closed for ever by a premature death.

From the perusal of the extracts we have made from the work before us, our readers will perceive that the author's versification possesses its common character, and is elegant rather than nervous. He is occasionally too diffuse; and, would our limits permit, we could point out a variety of couplets, the second lines of which are only introduced from the dire necessity of furnishing a rhyme. There are some rhymes, too, whose frequent recurrence is altogether wearisome to the ear, and we now particularly allude to those deduced from '*heart*' and '*art*,' '*man*' and '*plan*.' His metaphors are in general correct; but

'One vast whirlpool of oblivious night,' (P. 90.)

presents two incongruous ideas, or rather sets all comprehension at defiance.

In the notes, which are extremely copious, occupying the extent of 191 pages, Mr. Hayley has collected a variety of amusing anecdotes respecting the history of ancient art. We sincerely wish he may live to complete the design, we hereby understand he has conceived, of prosecuting this subject by an account of the revival of the art of sculpture, and of tracing its progress in modern times.

ART. VII.—*Phytologia; or the Philosophy of Agriculture and Gardening. With the Theory of Draining Morasses, and with an improved Construction of the Drill Plough. By Erasmus Darwin, M.D. F.R.S. Author of Zoönomia, and of the Botanic Garden. 4to. 1l. 11s. 6d. Boards.* Johnson, 1800.

THE great and principal object of Dr. Darwin in this work is the physiology of plants, a subject which has scarcely yet appeared, at least with advantage, in an English dress; though the publications of Hales and Grew, of Bonnet and Du Hamel, of Spallanzani and Ludwig, have left little more than the labour of compilation. To compilation, however, Dr. Darwin should not be confined. When he speaks of this work, in the Introduction, as a supplement to the Zoönomia, we were led to expect some singular opinions. We recollected the animated filament, the perceptivity of plants, their amours, &c. which rendered that celebrated work the poetry of medicine, as the Botanic Garden truly

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was the poetry of botany. We have not been wholly disappointed: as a compilation the present volume merits respect; but we cannot speak highly of the author's additions of a brain, an uterus, and a complete nervous system to the vegetable kingdom. We have already alluded to the present publication, and now enter into a critical detail of it.

The simplest mode of nutrition is *increase* by the addition of inorganic particles to a body previously inorganic, as the deposition of quartzose particles from a petrifying spring to a substance already incrusted. The next which assumes the appearance of organisation is the union of crystalline particles to a nucleus of a given geometrical form; of particles which either assume the same form, or are completed in every instance by a regular and constant appendage, as a polygon terminated by a pyramid. Even in the mineral kingdom there is, however, one other step in the general scale of motion, viz. in the instances where a saline fluid, percolating either *through* crystals already formed by a capillary attraction, or along their sides by the common powers of attraction, increase the extent of the crystallisation in the fluid, or rise far above it, as in arborescent crystallisation of zinc, in the arbor Dianæ, as well as in some saline crystallisations. These assume the appearance of organisation, though really inorganic; and beyond this point the phænomena of the mineral kingdom do not reach. These, however, prove that forms apparently organised may be owing to the common effects of attraction in peculiar circumstances.

The next question that occurs is, what are the appearances most nearly connected with these? A naturalist will, at once, turn his eye to the branchings of the conferva or the coralline. If he take pure or sea water from a particular spot, and expose it to the sun, he will soon see apparent crystallisations collecting in a regular form, and constituting slowly a determined species. If the fluids be shown to him in glasses of a similar appearance, he cannot ascertain which is the mineral, which the vegetable, or which the animal. He must proceed farther, and employ chemical tests in aid of his observation. If, therefore, we consider the nascent appearances and increase, we shall find a difficulty of distinguishing, in the progressive shades, the imperceptible steps of nature, where the mineral ends, and where the vegetable or animal begins.—Let us make the same attempt at the other extremity of the chain.

We talk familiarly of animals, vegetables, and minerals. We divide them in our minds and in our systems; nor is a doubt started of the propriety of the arrangement. We will not take the circuitous argument of discussing definitions, but appeal to facts. We cut a vegetable to pieces, and make a perfect plant from each bud: we do the same with the polypus and various other animals. We inject the vessels of a production clearly

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animal, and succeed equally in colouring many vegetables: we kill both by excess of heat and cold, by accumulated irritability, by poisons; each separates its excrementitious fluids, which, if retained, are destructive: each propagates its species by separating a body, which either is in miniature, or is capable of shortly becoming like the parent. Where then shall we draw the line between the animal and vegetable; and, for the reasons already assigned, where is the distinction between the vegetable and the mineral? As we have often observed, nature steps by shades so minutely varied, that the distinctions are those of our ignorance alone—the deficiency in our knowledge of those intermediate links which are every day discovered to fill the lacunæ.

Yet an obvious question will assault us. Is there then no distinction in the works of nature? are animals vegetables? or are either minerals? Is nature one mass of confusion, without beginning to end,—a circle, where neither can be distinguished? This is the point which we shall endeavour to clear, and for this purpose we have engaged in the disquisition.

From man, who stands proudly pre-eminent at the head of the scale, to the most simply organised, the steps by which the observer descends are minutely progressive, and the distinctions between each neighbouring object often difficult: yet man differs from the bird, the fish from the insect; the insect again from the vegetable; and it can be at once ascertained in what the difference consists. One great distinction arises from a greater simplicity of structure; from brain of a less bulk, till at last it become only an uniting point of the nervous system; a heart less complicated in the construction, till it be only a single cavity propelling and receiving blood; and propagation exhibiting a process almost confined to the developement of a mere bud. The animal nature, however, still remains; but, according to this gradual descent, what must we next expect?—no common sensorium; a system of vessels capable neither of propelling or again receiving fluids; and a still simpler, if there be a simpler, mode of propagation. To raise then the vegetable to the animal nature, by giving it perceptivity, almost consciousness; by fancying a brain, &c; is contrary to that simple progressive course which we constantly observe, and is as remote from what reason or observation points out, as it would be to style the nucleus, round which the calculous matter concretes in the bladder, its common sensory. On the contrary, there is not the slightest evidence that the fluids of vegetables ascend and return in different vessels; nor even of their possessing a continuous system of vessels; and their boasted motions are very clearly the necessary result of structure, in consequence of the action of the sun, either as warming or illuminating,—of heat or cold. Having thus stated the outline of the foundation of our reasoning, we shall turn to our author; and the space already employed will not

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be wholly lost, as we shall not now have occasion to repeat animadversions on different parts of the work which might have been otherwise necessary.

Dr. Darwin commences with proofs that vegetables are an inferior order of animals. His proofs are judiciously selected, and fully demonstrate one position, that vegetables are inferior in the variety of their functions, and in the complication of their structure, to animals. He demonstrates, however, no more; a man may be more clearly shown to be a double animal, united by organ, the heart, than vegetables can be raised in powers and functions above the polypus. Our author, however, steps on:

'The parts, which we may expect to find in the anatomy of vegetables, which correspond to those in the animal economy, are first a threefold system of absorbent vessels, one branch of which is designed to imbibe the nutritious moisture of the earth, as the lacteals imbibe the chyle from the stomach and intestines of animals; another to imbibe the water of the atmosphere, opening its mouths on the cuticle of the leaves and branches, like the cutaneous lymphatic vessels of animals; and a third to imbibe the secreted fluids from the internal cavities of the vegetable system, like the cellular lymphatics of animals.

'Secondly, in the vegetable fetus, as in seeds or buds, another system of absorbent vessels is to be expected, which may be termed umbilical vessels, as described in sect. III. of this work, which supply nutriment to the new bud or seed, similar to that of the albumen of the egg, or the liquor amnii of the uterus; and also another system of arterial vessels, which may be termed placental ones, corresponding with those of the animal fetus in the egg or in the womb, which supply the blood of the embryon with due oxygenation before its nativity.

'Thirdly, a pulmonary system correspondent to the lungs of aërial animals, or to the gills of aquatic ones, by which the fluid absorbed by the lacteals and lymphatics may be exposed to the influence of the air. This is done by the leaves of plants, or the petals of flowers; those in the air resembling lungs, and those in the water resembling gills.

'Fourthly, an arterial system to convey the fluid thus elaborated to the various glands of the vegetable for the purposes of its growth, nutrition, and secretions; and a system of veins to bring back a part of the blood not thus expended.

'Fifthly, the various glands which separate from the vegetable blood the honey, wax, gum, resin, starch, sugar, essential oil, and other secretions.

'Sixthly, the organs adapted to the lateral or viviparous generation of plants by buds, or to their sexual or oviparous propagation by seeds.

'Seventhly, longitudinal muscles to turn their leaves to the light, and to expand or close their petals or their calyxes; and vascular muscles to perform the absorption and circulation of their fluids, with their attendant nerves, and a brain, or common sensorium, belonging

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to each individual seed or bud; to each of which we shall appropriate an explanatory section.' P. 5.

Such is the embryo, the bud of a great part of the work before us; and it will excite some surprise when we add that not a single proof has yet been brought to show that a vegetable contains any continuous vessels; we mean any vessels capable of confining a fluid like the arteries and veins of the human body. The only resemblance of vessels are those supposed to contain air, the structure of which may be most familiarly illustrated by supposing a ribband wound round a stick, and the stick withdrawn while the ribband retains its spiral form. We can conceive no way in which the fluids are carried through a vegetable system but by capillary attraction; and this takes place wherever the capillary fibres are exposed to a fluid substance. Yet in the fibrous extremities of roots some apparatus, a peculiar organisation, appears. This, however, leads to no vessel, and seems little more than a contraction of the fibres to diminish the aperture and accelerate the progress of the fluid. If there be no vessels, there can be no returning veins; and when the capillary attraction takes place in the seed, or in other parts, by a forced analogy we may speak of placental and other vessels; but we shall mislead if the comparison is brought closer. We certainly know that there is no propelling organ, nor can we at present account for the ascent of the sap in any other way than the following. After the fluid is received, the decomposition begins to take place, the separation of the gaseous fluids by the action of the sun on the leaves contributes to raise these, and the watery fluid below finds of course less resistance in the upper than in the inferior parts. When the gases reach the leaves, which by a closer analogy may be compared to the lungs of animals than the fibres can be compared to vessels, new combinations take place; the *jeu des affinités* produces new compounds, some of which are retained, and others, like excrementitious substances, are discharged. Where then are we to look for a glandular apparatus? We may, however, go farther, and ask whether, in the complicated structure of the human body, a gland is more than a congeries of vessels, favouring some delay in the circulation, and giving time for forming new combinations by the usual affinities. A muscular apparatus is still less probable. Every motion of the vegetable kingdom is the necessary effect of the usual powers of sun, air, moisture, or electricity. The hedysarum gyrans evidently moves its leaves by the action of the sun on a moveable peduncle: the mimosa is excited by an electrical principle, and the dionæa muscipula probably by a similar power. In the latter only is a final cause peculiarly conspicuous: to call, however, these motions in any view muscular, appears an abuse of terms, and a confusion of principles.

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The individuality of buds is well ascertained; that is, each bud is capable of becoming a distinct plant. In this vegetables approach in their nature and functions to polypi, but are evidently of an inferior kind, less complicated in their structure, and less able to accommodate themselves to different situations and circumstances. The buds and budlets have no communication of the internal pith between them; for this obvious reason, that they are calculated for a separate existence, and designed to be taken from the parent plant without injury to it. These are sufficient motives for the structure, and there is not the smallest foundation, on this account, for considering the internal pith, which is scarcely more organised than the cellular substance of the human body, to be the living principle, analogous to the brain, medulla oblongata, and spinalis.

Dr. Darwin proceeds to consider the absorbent vessels of plants, and conceives that what are styled the air-vessels contain the nutritious fluid. We do not think, however, the argument employed for this purpose decisive. We shall select the passage.

'These absorbent vessels have been called bronchia by Malpighi and Grew, and some other philosophers, and erroneously thought to be air-vessels; in the same manner as the arteries of the human body were supposed to convey air by the antients, till the great Harvey by more exact experiments and juster reasoning, evinced that they were blood-vessels. This opinion has been so far credited because air is seen to issue from wood, whether it be green or dry, if it be covered with water, and placed in the exhausted receiver of an air-pump; and these vessels have therefore been supposed to constitute a vegetable respiratory organ; but it will be shewn hereafter, that the leaves of plants are their genuine lungs, and that the absorbent vessels and arteries become accidentally filled with air in the dead parts of vegetables.

'For as the vessels of vegetables are very minute, and have rigid coats, their sides do not collapse when they are cut or broken, as their juices flow out or exhale; they must therefore receive air into them. This may be readily seen by inspecting with a common lens the end of a vine-stalk two or three years old, when cut off horizontally. At first the vessels, which are seen between the partitions radiated from the center, appear full of juice; but in a minute or less this juice either passes on, or exhales; and the vessels appear empty, that is filled with air. This experiment I have twenty times repeated with uniform success, and it is so easily made by hastily applying a common lens after the division of a vine-stalk, that I think there can be no error in it; and it is wonderful that these vessels, which are found in the alburnum, and consist of a spiral line, whether they may properly be called absorbent or umbilical vessels, or consist of both, should ever have been supposed to be air-vessels.' P. 12.

We have not repeated this experiment, because it cannot be conclusive; for, from similar trials with lenses of different pow-

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ers, we know it to be impossible to ascertain that the drops come from the spiral vessels; nor do the circumstances recorded support the conclusion. Did the spiral vessels contain a fluid which was immediately supplied with air, the latter could not enter until the whole fluid was evacuated, or only a bulk of air, equal to the fluid discharged, would penetrate. The lens need not be immediately applied; since the oozing drops, for many reasons, would continually appear; and the experiments show that, after a very short time, these vessels are wholly permeable by air. If we do not greatly mistake also, these spiral vessels are particularly conspicuous in the younger organs, and make but a small part of a plant when full grown, and when it requires a very large proportion of nutritious fluids. If these be not aërial vessels, it is not easy to say what are such. Our author speaks of some horizontal vessels as conveying air to the bud, and such vessels seem to be described by Du Hamel and Malpighi. There may be such; for it is admitted that the bud is an independent being, attached to, rather than depending on, the parent plant.

The third section, on seeds and buds, contains a number of ingenious remarks; and, even where we do not agree with our author, we read his reveries with pleasure. In this last observation: we particularly allude to his analogies between seeds and eggs, which we think extended rather too far. What we chiefly object to in this section is the part where the author contends that the ascent of sap is owing to the irritative motions of the absorbent (absorbing) vessels, not to capillary attraction. Analogy at least must here fail; for there is no instance of motion promoted by the irritability of vessels, except where that irritability is excited by distension: but distension must be impossible where the fibres are unyielding and rigid, and where there are no continuous vessels; not to add that irritability has been hitherto found inseparable from a muscular, that is, a living animal structure. All other motions proceed from an irregular contraction or dilatation in consequence of a peculiar conformation. Dr. Darwin is indeed correct in his rejection of capillary attraction as the sole cause of the ascent of the sap, as this will never make a fluid rise above the capillary tube; and for this reason we have added the expansion of the gaseous fluid, from a partial decomposition of the watery juices. Is our author equally correct in ascribing the *dry* rot to the fermentation of the sweet *juices* of those trees which are felled in the spring? Is he not aware that, in some situations, no wood is exempted from this species of rapid decay?

The leaves are undoubtedly the organs, which, like the lungs of animals, expose the fluids to the air, and admit the escape of those parts which will be hurtful to it; but our author, as usual, strains the analogy, and asserts that these organs con-

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tribute to oxygenate the blood, when, in reality, oxygen is the fluid which requires to be separated. That the leaves have different vessels to carry the fluids forward to the upper surface, and return them by others along the under, we greatly doubt; nor do we think the experiments that follow conclusive; for, admitting that the milky juice in the under leaf is that which had been exposed to the air in the upper, what becomes of the colouring particles? We can as easily suppose that smaller apertures on the under side refused admission to the particles of madder, as that the madder was either changed or evacuated at the points of the leaves, which will not even admit of the passage of water. That the leaves are coloured by the access of air, as the blood is by the same means in the lungs, appears highly improbable, since they assume every varied colour, and we find the colouring matter resinous, the result of the union of carbone and hydrogen, from the soil and the decomposition of the water.—To return to the experiments:

'In the lungs of animals the blood, after having been exposed to the air in the extremities of the pulmonary artery, is changed in colour from deep red to bright scarlet, and is then collected and returned by the pulmonary vein. So in the leaves of plants the vegetable blood is rendered yellow in some plants, as in celandine, chelidonium; white in others, as in fig-leaves, ficus; and in spurge, euphorbia; and red in others, as in red beets, beta. And the structure of the leaf, as consisting of arteries and veins to expose the vegetable blood to the influence of the air, and to return it to the caudex of the bud at the foot-stalk of the leaf, beautifully became visible by the following experiment.

'A stalk with the leaves and seed-vessels of large spurge (euphorbia helioscopia) in June 1791, had been several days placed in a decoction of madder, (rubia tinctoria) so that the lower part of the stem and two of the inferior leaves were immersed in it. After having washed the immersed leaves in much clean water, I could readily discern the colour of the madder passing along the middle rib of each leaf. This red artery was beautifully visible both in the under and upper surface of the leaf; but on the upper side many red branches were seen going from it to the extremities of the leaf, which on the other side were not visible except by looking through it against the light. On this under side a system of branching vessels carrying a pale milky fluid, were seen coming from the extremities of the leaf, and covering the whole under side of it, and joining into two large veins, one on each side of the red artery in the middle rib of the leaf, and along with it descending to the foot-stalk or petiole. On slitting one of these leaves with scissars, and having a common magnifying lens ready, the milky blood was seen oozing out of the returning vein on each side of the red artery in the middle rib, but none of the red fluid from the artery.

'All these appearances were more easily seen in a leaf of picris treated in the same manner; for in this milky plant the stems and middle-rib of the leaves are sometimes naturally coloured reddish, and

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hence the colour of the madder seemed to pass further into the ramifications of their leaf-arteries, and was there beautifully visible with the returning branches of milky veins on each side.

'In a plant which was sent to me under the name of senecio bicolor, but which I have not yet seen in flower, the upper surface of the leaf is green like most other leaves, but during the vernal months the under surface is of a deep red, whence I conclude that the vegetable blood acquires the red colour in the terminations of the pulmonary artery in the upper surfaces of the leaves, which becomes visible as it passes in the large veins on the inferior surface. In the same manner the red colour of the blood is most visible in the large veins beneath the leaf of the red veined dock, rumex sanguinea.' P. 43.

The whole of this section is pleasing and interesting: we shall select the principal conclusions.

'Recapitulation of the arguments tending to shew that the leaves of vegetables are their lungs. 1. They consist of an artery, which carries the sap to the extreme surface of the upper side of the leaf, and there exposes it under a thin moist pellicle to the action of the air; and of veins, which there collect and return it to the foot-stalk of the leaf, like the pulmonary system of animals. 2. In this organ the pellucid sap is changed to a coloured blood, like the chyle in passing through the lungs of animals. 3. The leaves of aquatic plants are furnished with a larger surface, and with points like the gills of aquatic animals. 4. The upper sides of aerial leaves repel moisture, like the larynx of animals. 5. Leaves are killed by smearing them with oil, which in the same manner destroys insects by stopping their spiracula, or the air-holes to their lungs. 6. Leaves have muscles appropriated to turn them to the light, which is necessary to their respiration, as will be shewn in the section on light. 7. To this may be added an experiment of Mr. Papin related by M. Duhamel. He put an intire plant into the exhausted receiver of an air-pump, and it soon perished; but on keeping the whole plant in this vacuum except the leaves, which were exposed to the air, it continued to live a long time, which he adds is a proof that the leaves are the organs of respiration.' P. 50.

'We may draw this general result, that the common leaves of trees are the lungs of the individual vegetable beings, which form during the summer new buds in their bosoms, whether leaf-buds or flower-buds, and which in respect to the deciduous trees of this climate perish in autumn; while the new buds remain to expand in the ensuing spring. Secondly, that the bractes, or floral-leaves, are the lungs of the pericarp or uterus, and to the growing seeds which it contains, as the bractes on the stem of the crown-imperial, fritillaria imperialis, and the tuft above its flowers. And thirdly, that the corol or petals are the lungs belonging to the anthers and stigmas, which are the sexual or amatorial parts of the plant, and to the nectaries for the secretion of honey, and to the other glands which affords essential oil and wax.

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'Lastly, the stamina and stigma with the petals and nectary, which constitute the vegetable males, and the amatorial part of the female, as they in some plants appear before the green leaves or bractes, as in colchicum and mezereon, and in all plants fall off when the female uterus is impregnated, would appear to be distinct beings, totally different both from the leaf-buds, which produce a viviparous progeny; and also from the bractes with the calyx and pericarp, which constitute the vegetable uterus.

'They must at first receive nutriment from the vernal sap-juice, like the expanding foliage of the leaf-buds, or the bractes of the flower-buds. But when the coral becomes expanded, and constitutes a new pulmonary organ, the vegetable juices are exposed to the air in the extremities of its fine arteries beneath a moist pellicle for the purpose of greater oxygenation, and for the important secretion of honey; and then the anthers and stigmas are supplied with this more nutritious food, which they absorb from its receptacle, the nectary, after it has there been exposed to the air, and are thus furnished with greater irritability, and with the necessary amatorial sensibility, and live like bees and butterflies on that nutritious fluid.' P. 55.

The section on the aortal arteries and veins is somewhat too visionary. The principle and the arguments we have, in general, considered. It is singular, when the force of the ascent of the sap, as found in the experiments of Dr. Hales, was considered, that our author could continue to attribute it to attraction and the force of contracting fibres, which possess neither elasticity nor apparent irritability. There can be little doubt of some greatly superior power, viz. the expansion of newly-formed gases. We ought to add that Dr. Darwin has adduced several experiments in favour of his doctrine; but these, like the former, are apparently inconclusive.

It is impossible to do justice to the varied and extensive information displayed in the sixth section, 'on the glands and the secretions of vegetables.' The glandular power of vegetables is, however, gratuitously admitted from the products; but even when we allow the similarity of vegetable and animal secretion, we must inquire whether, even in the latter, any thing more occurs than a stagnation and new combinations, in consequence of chemical affinities. The fluids absorbed from the earth by the powers of the plant soon become mucilaginous, and these, with the water by which they are diluted, contain the elements of all the varied products of the vegetable kingdom. Suppose the watery fluid to be decomposed in the progress of vegetation, which we know to be the case, a little chemical knowledge will explain the general source of every secreted fluid, independently of the peculiar essential oil of each plant, which, as the epithet implies, is a part of its constitution, formed by that plastic power, the living principle, appropriate to, and distinctive of, each seed.

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Of vegetable reproductions our author's account is, as may be expected, somewhat visionary, and the analogy between animals and vegetables upon this point too closely strained: yet the observations collected from a variety of authors, as well as those of the doctor himself, are peculiarly interesting. He seems, however, scarcely to have advanced a single undisputed step in the theory.

The muscles, nerves, and brain of plants, are the subjects of the last section of the first part; but the proofs are only those formerly noticed; and we must at least be permitted to think, that at present no nervous system has been shown to exist in the vegetable kingdom. The rest of this very ingenious and interesting work we shall notice in another number.

ART. VIII.—*A Modest Apology for the Roman Catholics of Great Britain: addressed to all moderate Protestants; particularly to the Members of both Houses of Parliament.* 8vo. 7s. *Boards.* Faulder. 1800.

IT is a melancholy reflexion that no one sect of Christians has ever been in possession of power without abusing it, to the injury of other sects, by the introduction of capital punishments, fines, or civil disqualifications. As all Christian churches have been more or less guilty of infringing in this respect the express commands of their Saviour, mutual reproach in the present day must appear with a very ill grace from any of them. Such a conduct in every instance, however, we may safely ascribe to mean and mercenary motives; and persons may belong to any of these different sects without approving of their civil conduct to those of a different persuasion. Intolerance is an odious vice—it cannot be too much detested; and he who in any shape persecutes for religious opinion must know, or ought to know, that he sins against the first precepts of the religion he professes.

But though Christians, as to their religious opinions, are only amenable to their Maker, yet as members of civil society, and where those opinions are connected with consequent actions, it may certainly become questionable, whether such persons ought or ought not to be tolerated by the existent government? and to this the answer seems not at all difficult. If the government be likely to receive danger from such opinions, the danger should certainly be prevented by the introduction of coercive laws. Upon this point, and upon this point alone, depends the right of withholding toleration from any religious sect whatever. Does the sect to whom toleration is refused maintain any opinions injurious to civil society,—any opinions contrary to the established laws of the land?

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On this question the writer of the work before us has produced this modest apology;—a work replete with sound sense, real knowledge of the doctrines of his own and other churches, calm discussion, firmness, and temperance; a work which will, we hope, be read with attention by the members of the Union parliament, and be productive of the happiest consequences to the whole nation. The writer does not screen popes or bishops or catholics from the censure due to them for their crimes and cruelties committed in any age; but he reasons justly, that to impute to English catholics the same crimes is as absurd as to suppose every member of the church of England a bloody-minded persecutor, because Cranmer imbrued his hands in blood; or the Presbyterians to be treacherous and equally cruel, because their vindictive chief treacherously hurried his friend to the stake. Such horrid acts mutually perpetrated against each other should excite mutual forbearance, quell the turbulence of passion, and dispose every party to listen to the small still voice of reason and the charitable precepts of our common religion.

To prove that the English catholics maintain no opinions subversive of the state, their religious opinions in general are considered; and first, those in which the church of England, the Lutherans, the Calvinists, the Socinians, and themselves, unanimously coincide. Marvellous indeed is it that these sects, who harmonise in so many points of importance, should persecute each other on articles, comparatively speaking, of very trivial moment. But in this comparison of opinion the writer appears desirous of approximating the churches of England and Rome more closely than their respective creeds will justify; and the members of neither church will probably think themselves much indebted to him for the outline of their articles of faith, as he has in many places exhibited them.

'One of the greatest controversies which ever disturbed Christianity, was that concerning the divinity of Jesus Christ. How was it ultimately decided? Not by Scripture: for both parties equally appealed to it; and, in my humble opinion, the Arians brought more plausible arguments from that repository than the Athanasians. Nor was the question decided by tradition: for both quoted the earlier Christian writers, as favourable to themselves; and it must be confessed, I think, that the Ante-Nicene fathers are, at most, ambiguous witnesses.—How then was the question, at length, resolved? Why, by a majority of suffrages in a council of 318 bishops; by whom the consubstantiality of the Son with the Father was declared to be an article of Christian faith: and this article of Christian faith makes the part, a principal part, of the Protestant, as well as of the Catholic creed. In the Protestant church of England, in particular, the creed of Nice is as much a standard of belief as in the church of Rome; and is publicly recited in the liturgies of both.' P. 46.

The infallibility of the pope has been a great bug-bear in

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Protestant countries, and the opinion maintained on this head, in the publication before us, will scarcely be conceived by many to proceed from a catholic pen.—'In truth, papal infallibility is as absurd in itself as it is pernicious in its consequences,—the spurious child of arrogance and ignorance, fostered by credulity and matured by servile adulation.' Yet this is not the insulated opinion of one Roman catholic writer; for, expressed in different terms, it has been maintained by its own votaries in every age of the catholic church. The fact is, the Papists no more believe in papal infallibility, as described by the Protestants, than the Protestants themselves, and the opinion which the English catholics entertain of the pope is of a very different nature indeed.

'The primacy of the Roman bishop misunderstood is the original sperm, which produced a spawn of doctrines, not only hostile to every civil government, but eversive of primitive Christianity; by changing the kingdom of Christ into an absolute autocracy, and concentring in one person the rights of an whole community. Had the bishop of Rome been contented with a primacy of rank and dignity, which early usage, confirmed by the approbation of synods and imperial edicts, conferred on him, the enormities which sprang from an usurped and unlimited supremacy would never have ensued; and, perhaps, until this day, his primacy of rank would never have been vehemently contested, nor wrested from him by the civil powers.—But this is the common fate of all exorbitant claims: they seldom totter, without falling to their foundations.' P. 126.

Popish primacy is a very innocent doctrine as to the state. A catholic cannot be induced by it to any civil act whatever. But what! it may here be inquired, Can he not be absolved from his oaths of allegiance? To this question the author appears to us to have given a very satisfactory answer.

'If the English catholics imagined that the pope could dispense with their oaths, why have they so long persevered in refusing to take the oaths of supremacy and the test? and so re-enter, all at once, into their British birth-rights?—This consideration alone, one might think, should stop the mouth of captiousness itself.' P. 134.

If we remove this prejudice as to the power of absolving from oaths, and the absurd notion of deposing kings, which was never an article of the catholic faith at any time, it seems difficult to assign any satisfactory reasons for the modern intolerance of catholics; yet one is found in the hard word Transubstantiation, on which we think with our author—

'it would be hard to point out how the belief of transubstantiation can be dangerous to the state.

'The worst that can possibly be said of it is, that it is an absurd doctrine: and, I confess, if the words of the Council of Trent be literally understood, they seem to imply a palpable absurdity.—It is,

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indeed, much to be lamented that church-assemblies, in their decrees and formulas of faith, did not content themselves with such terms as they found used by Christ and his Apostles. A great many idle contests would have thereby been prevented, and the Christian credenda kept within a much narrower compass than they now embrace. But Platonism first, and afterwards Peripateticism, having gradually got possession of the schools and universities, the simple doctrines of the Gospel were blended with metaphysical subtleties; and canons and constitutions were often made in a language, which perhaps the framers themselves did not well understand: hence some of their decisions seem absurd and inadmissible.

'For example, when the Council of Ephesus decreed the mother of Jesus to be the mother of God, Θεοτοκος; they decreed a blasphemous absurdity, if the word Θεοτοκος, *Deipara*, be literally understood: for how can the eternal and immortal God be born of a mortal woman? But our divines explain away the absurdity thus:—"The Godhead was united to the manhood of Christ—But the manhood of Christ was born of Mary—Therefore Mary may in some sort be called the mother of God." The terms Hypostasis, Person, and even the word Consubstantial, are liable to the same misapprehension; but above all the unlucky word Transubstantiation.' P. 150.

In fact, the more we consider the subject, the more we reflect on the opinions of the English catholics, who are very little removed from Protestants, the less grounds can we see for the propriety of separating them from the rights of British subjects. They hold opinions many of them unscriptural in our view of the subject, observe rites which to us appear puerile and trifling; yet we see nothing in their manners, religion, or customs, which can prevent them from being as loyal subjects as any other description of men in the united kingdom; and this work not only gives us reason to hope that their civil restrictions will be shortly removed by the interference of the legislature, but that the good sense of the catholics themselves will correct many of the errors that have crept into their worship, and gradually approximate it to the genuine simplicity of the Gospel. Both Papists and Protestants will gain much information from the perusal of this history, of which a great part was written above twenty years ago; and its appearance on the eve of a new system in this country we hail as an auspicious omen of the speedy cessation of religious feuds and discords.

ART. IX.—*Observations on the Authenticity of Bruce's Travels in Abyssinia; in Reply to some Passages in Browne's Travels through Egypt, Africa, and Syria. To which is added, a comparative View of Life and Happiness in Europe and in Caffraria. By Richard Wharton, Esq.* 4to. 5*s. sewed.* Cadell *and* Davies. 1800.

THE ingenious author of this pamphlet having conceived that some passages in Mr. Browne's travels reflected on the

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authenticity of Mr. Bruce's accounts, has entered into an elaborate defence of the latter author. We must confess that the paragraphs in Mr. Browne's book struck us in a very different point of view; as by proving from testimonies on the spot the authenticity of parts of Mr. Bruce's narrative, they contribute to impress additional credit on the whole. We shall, however, pursue Mr. Wharton's arguments with some attention, as they occasionally lead to important discussion.

The author begins with observing, that gratitude is due to intelligent travellers who explore distant regions for the sake of promoting knowledge. But to his remarks on the great delicacy to be observed in the detection of any errors committed by former travellers we cannot assent, and we suppose that Mr. Wharton's sensations are rather morbid when he imagines that Mr. Browne seems to have made his narrative the vehicle of oblique attacks on the character of Mr. Bruce. We cannot, on the contrary, conceive that even the nearest relation or most intimate friend of that gentleman can perceive the most remote symptoms of such an intention. While some persons affected to disbelieve that Mr. Bruce had ever been in Abyssinia, or could possibly have taken views which he produced on his return, Mr. Browne has shown, from incontestible evidence, that Mr. Bruce not only was in Abyssinia, but was actually appointed governor of a province there, and has mentioned the names of two Italian artists who accompanied him to Egypt. If these be oblique attacks, we are at a loss to know what can be called arguments in support of a narrative. That Mr. Browne should mention some mistakes, and even misrepresentations, into which Bruce has fallen, is agreeable to the practice of all the best travellers, ancient and modern, who have thought it an indispensable sacrifice to truth to point out any errors of their predecessors. The chief offence must be, that Mr. Browne has merely repeated two testimonies that Mr. Bruce had never visited the sources of the Abyssinian Nile; but certainly Mr. Wharton should have observed that Mr. Browne is only repeating the observations of others—of people, perhaps, who thought a visit to those sources impracticable, and therefore disbelieved the report of Mr. Bruce and his attendants. Yet, unhappily, Mr. Hartmann, in his edition of Edrisi, has evinced, by printing the two accounts in collateral columns, that Mr. Bruce's is a translation of that of Paye, published by Kercher and Ludolf in the seventeenth century. But we suppose that Mr. Wharton will argue that Mr. Hartmann had no design in that publication except to attack the authenticity of Bruce. He seems thus to resemble a knight-errant going in quest of enemies, and dreaming that every one is thinking of his mistress.

When Mr. Wharton observes that it is never esteemed honourable to bring a positive charge against a man after he

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is dead, we can only smile at his inscience of all literary truth and discussion, which never consider whether a man be dead or alive. Our author next proceeds to pay some deserved compliments to Mr. Browne, but which seem to be merely the making his bow when he enters the room, while the remainder of his work is not so ceremonious. He asserts that Mr. Browne did not discover the Temple of Ammon, while major Rennell asserts that he did; and our readers will probably prefer the latter opinion. In a note, Mr. Wharton is bold enough to tell us the whole objects of Mr. Browne's journey, and to say that not one of them was accomplished. With equal justice, only on a larger scale, he might argue that the professed object of Christopher Columbus being to explore the East Indies by a new route, in which he totally failed, therefore he has no title to the fame which he enjoys; for far from discovering the East Indies from that quarter, he only discovered some unimportant islands, and landed once, without knowing it, on the continent of America. Why then should a man, whose designs were thus wholly frustrated, deserve such lasting honour from posterity? It is natural that he who admires without modification should hate without candour; and after totally forgetting Mr. Browne's discovery of Darfur, a most valuable accession to African geography, our innocent author proceeds to blame him because he has given an ornamental frontispiece (representing an Egyptian temple entire, from the description of Strabo,) to a book which in great part relates to Egypt. After childish sarcasms on the typographic neatness usual in works published by respectable booksellers, he says, that there is added a most amusing road book in imitation of Patterson. We suppose that our learned author never saw Ptolemy's celebrated geography, which consists entirely of such road books; and we beg to inform him that such itineraries are of infinite utility in settling the geography of obscure regions. The rest of this vapid and puerile attack, which the candid author calls 'outlines of the work,' we shall pass in silence; and be more tender of Mr. Wharton's reputation than to expose his want of sense and candour to a wider circle.

As the author proceeded we were in hopes he would have mitigated his unaccountable wrath; but to show his manner we must lay an extract before the reader.

'To what other cause, than an absolute determination to avoid the errors of former travellers, their exaggerations and their improbabilities, can we refer Mr. Brown's manner of observing on the cataract of the Nile? "About three hours walk from Assuan," says he, "is the cataract; in Ar. *shelal*, more properly *rapides*; being merely an easy descent of the river among numerous isles and rocks of granite, which obstruct the current. Far from deafening the spectator, the noise is scarcely audible." At Banute, half way or thereabouts bet-

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tween Assuan and Assiut, the mean breadth of this river is, according to Irwin, about a mile; and it may be collected from all writers who have treated of the Nile, that it does not roll down a very small body of waters in proportion to its width. Many circumstances have been, from the earliest times, related of this river, which have concurred to render it more famous than any other on the surface of the globe: but that which is now suggested to us by Mr. Brown, is infinitely more remarkable, and more forcibly entitles the Nile to a rank among the wonders of the creation, than any one before known. He has found out its amazing property of silence: and has witnessed, that so vast a stream makes its way "among isles and rocks of granite which obstruct the current," with such easy, insinuating address, that it avoids all the noise and uproar, which similar impediments constantly excite in our underbred rivulets of the North.

'Many an honest miller, who values the faculty of speech, and wishes to enjoy the privilege of talking quietly with his customers, will long to send his brawling millstream to learn taciturnity of its betters. For so rare is this Nilotic quality of silence in rapids, that the very circumstance of easy descent is sufficient to generate a deafening noise from a body of water, according to the vulgar constitution of nature; without the additional impediment of granite rocks.

'The ultimate disappointment of Mr. Brown cannot be attributed to want of exertion: since he seems to have been filled with a more unbounded spirit of enterprize, than any other traveller whose writings have been made public. Nor can we think that his progress into the desert was at all impeded from any apprehension of its ferocious tenantry: for the manners of brute-animals seem to have been familiar to Mr. Brown. Forlorn is the wilderness, he would not have experienced the tædium of travel. In the Lybian forest, the nurse of lions, his cheerfulness would have suffered no diminution; for in those animals, however horrible to others, Mr. Brown found a source of entertainment and an antidote of ennui.

'That entire exemption from prejudice, which seems to have been the peculiar happiness of Mr. Brown, enabled him not only to see objects and judge of events, through a distinct medium, but to observe circumstances and draw conclusions, which would have escaped a traveller more bigotted and biassed. This being so very clear as it is, from the whole tenor of his work; one cannot but wonder, that during his long abode in Darfur, and among the numberless conversations, which his gradual acquisition of their language must have enabled him to hold with the Furians, he did not set them right on one point: I mean, that he did not convince them how much they wronged his intellect, in supposing him attached to "any one of the rules of faith which have taken their tincture from the mosaic dispensation," in particular. It is evident that he thought "Mohammedism, a creed attended with no superstitious observances:" and in one passage he seems, after Lucretius, to consider Venus as the primæval deity; so that even the mosaic dispensation was not an absolute requisite, as the foundation of his creed; for in the Pentateuch we meet with no mention of that primæval deity. All the taunts therefore, and all the hardships, which he underwent in Fur, on account of his "supposed attachment to a sect, whose tenets among Mohammedans are thought absurd and

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even impious," were unmerited: and I trust he will find a reception very different, in the next visit, which an ardor for science may induce him to attempt in Darfur. I would recommend it to him, on such an occasion, to translate (or to get some confidential jelab to translate) the following passage into the Furian language: and I will venture to predict, that the most violent of his persecutors will never afterwards charge him with any specific superstition whatever. It will appear very evident, that he considers religion on one broad basis, without leaning to any particular modification of it, or exempting one persuasion from the defects or enormities of another: religion, simply so called, is answerable for them all. In page 400 of his work, he says, "It is deeply to be regretted that religion, intended to conciliate mankind, should be the chief cause of their ferocity against each other, and should in an equal proportion have mingled poisons and antidotes." The philanthropy of Volney never poured forth a finer sentence than the above; nor did the sublime unintelligibility of Godwin ever generate any thing so beautiful, as the concluding period of it.' P. 13.

Nothing can be more remote from the genuine spirit of criticism than such wanton malevolence. Is it necessary to observe that Mr. Browne is only speaking of the noise of the Nile as heard from the road on which he travelled, while the ancients represent it as deafening a whole province? The death of the lions is similar to that of many favourite horses who have been shot to prevent their dragging out a melancholy existence. The insidious charge of irreligion only shows that Mr. Wharton's enmity has, like other passions, very much injured his understanding; for every candid reader will reflect, not only that Mr. Browne is merely speaking historically, but will allow that a man who suffered so much from Mahometan bigotry may be allowed to blame the cause of his sufferings. But as if Mr. Wharton were impatient to forfeit all credit with the discerning reader, he tells us (p. 20) that the bare inspection of D'Anville's map will be sufficient to contradict Mr. Browne's account of Darfur. We shall in charity suppose that Mr. Wharton never saw D'Anville's map.

After a number of sarcasms equally absurd, our author proceeds to his defence of Mr. Bruce, which (p. 21) he arranges under four heads.

1. Mr. Bruce did not, according to Mr. Browne, reach the source of the Abyssinian river.

2. Mr. Bruce is grossly mistaken in calling the Abyssinian river The Nile.

3. Mr. Bruce exaggerates or invents the danger arising from the moving sands in Africa.

4. Mr. Bruce mistakes (mistates) a fact in observing that he made his drawings of the Theban harpers on the spot.

Such, good reader, are the very *blue devils* of this pamphleteer; the causes which, in gloomy weather, and amidst a violent east wind, have prompted him to affix his name to charges the most

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insidious and scandalous against a man of independent fortune and inoffensive manners, who thought proper to sacrifice his leisure, his health, and almost his life, to gratify a learned curiosity, and to promote the cause of science. A writer whose inability does not comprehend, or whose malice misrepresents the plain sense of the book which he attempts to criticise, cannot deserve a serious answer. Yet as some discussions, not uninteresting, may arise from a short consideration of this singular attack, we shall venture on a few more observations.

1. Mr. Browne no where asserts that Mr. Bruce did not reach the source of the Abyssinian river. He only repeats what was mentioned to him, without the smallest hint whether he believes or disbelieves it. This is, therefore, merely a gross misrepresentation. Mr. Wharton's qualifications to form any judgement whatever on such a topic may be judged of from his note (p. 24), in which he gravely asserts that little had been told concerning Abyssinia before Bruce wrote; thus, among twenty other travellers, totally forgetting Lobo, Alvarez, Tellez, and Ludolf; the two folio volumes of the last containing almost every thing that Bruce has narrated. The additions, however, which Mr. Bruce has made to our knowledge of Abyssinia are sometimes valuable; and his work being in the English language, and a more popular form, is better calculated to satisfy the public concerning that country than works only known to the learned reader. But when we find Mr. Wharton thus pretending to decide a question on which he has, by his own confession, read nothing, we are at a loss how to reprobate sufficiently such boundless effrontery.

2. The same observations will apply to our modest and candid author's observations on the real source of the Nile. Far from being guided (p. 28) by the writings of the ancients in his inquiry after the sources of the Nile, Mr. Bruce mistook quite a different river, distinguished by the ancients by quite a different name (Astopus), for the real Nile; an error which, as we have formerly observed, he might easily have avoided by inspecting the maps of D'Anville, even if he had no opportunity of seeing those of Ptolemy. It was, doubtless, more convenient for Mr. Bruce to find the source where he did; but latter geographers have not paid the smallest attention to his bold assertions on the subject, and have continued to derive the Nile from a very distant source to the south-west, supplying, as Mr. Bruce himself confesses, a more bulky stream than his pretended Nile, which only runs into it. How can we account then for this larger stream being totally omitted in his map? Our adventurous pamphleteer asserts that Mr. Browne differs from both ancients and moderns concerning the real source of the Nile; so that, in Mr. Wharton's idea, Ptolemy, the only real geographer of antiquity, and D'Anville, one of the best in modern times, (not to crowd our page with other names) are neither ancients nor moderns. Our

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author affects to quote Pliny and Solinus on the subject; while the learned well know that the work of Solinus is only abstracted from Pliny, and Mr. Wharton confesses that Pliny places the source in Mauritania. We must pass many puerile remarks and misrepresentations, impardonable even in a colloquial controversy, far more in a work submitted to the public eye, and the risible arguments founded on the ignorance of Arrian, and the vague expressions of Diodorus Siculus, which do not in the smallest degree favour our author's notions. Nor do we ever recollect to have seen controversial absurdity pushed to a greater height than when the author attempts (p. 40) to press major Rennell into his service, while that geographer differs from him *toto cœlo!* But, after all, Mr. Wharton's most cogent argument on the business must not be omitted: 'Let him remember the proverb—*a bird in the hand is worth two in the bush:* if we relinquish the Nile we have, and Mr. Browne cannot find us another, what shall we say to him?' We would seriously recommend to Mr. Wharton to find out some other amusement than thus to waste his own time and that of his readers; for he certainly might just as well have written upon the Talmud as upon a literary question, in which he neither knows where to look for the materials, nor can discern the common rules and tendency of literary discussion. Immoderately fond of his own opinions, and bigoted to illiterate misconceptions, he perhaps expects to find in his readers a complaisance only known to the most infatuated self-importance.

3. It is natural that the wonders of Mr. Bruce should please Mr. Wharton more than the plain sense of Mr. Browne; and we leave our author in quiet possession of the moving sands of Africa, which cannot be more barren than his pamphlet.

4. This article refers to Mr. Bruce's employing two Italian artists in Egypt, which our sturdy controversialist represents as a *heavy charge* (p. 47). His miserable polemic spirit prompts him to urge that Mr. Browne has here proved too much, whereas he has here proved nothing but a broad fact well known in Italy as well as in Egypt; and far from being a heavy charge, the matter would, to any sound mind, appear as light as a feather. Mr. Wharton has certainly proved too much, for he has proved himself a mere pretender to learning, and a babbling disputant. He idly thinks to conciliate applause by railing against democracy, while he himself forgets the common decencies that are practised among gentlemen.

Nearly half this pamphlet is occupied with a 'comparative view of life and happiness in Europe and in Caffraria.' This is a piece of irony on Mr. Browne's last chapter, which is indeed open to many objections, and might afford a fair field for delicate satire. But Mr. Wharton's resembles that of a petulant school-boy, and far from exciting a smile, disgusts, by his confusion of ideas, and by a narrowness of mind furiously attached to its own dark

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cell. This was to be expected from the peculiar and bigoted modes of argumentation adopted in the first part of his pamphlet. A man who has but few ideas and few opinions cannot bear to see them deranged; and to this cause we are inclined to ascribe our author's violent attachments and enmities, which, to men of real learning or solid good sense, would otherwise be wholly unaccountable.

ART. X.—*The Poems of Allan Ramsay; a new Edition, corrected and enlarged; with a Glossary. To which are prefixed, a Life of the Author, from authentic Documents: and Remarks on his Poems, from a large View of their Merits.* 2 *Vols.* 8*vo.* 1*l.* 1*s.* *Boards.* Cadell *and* Davies. 1800.

THE editor of this work informs us in his advertisement that he has added some poems which have escaped the diligence of former collectors, and has arranged the whole in a new order. This arrangement consists in dividing the pieces under the different heads of serious, elegiac, comic, satiric, &c. Prefixed is a life of Ramsay, which, from its pompous inanity, frigidity, and petulance of language, may be most safely ascribed to the *knight of the leaden mace.*

'While History employs her peculiar powers, in developing the intrigues of statesmen, in adjusting the disputes of nations, and in narrating the events of war, Biography busies her analogous pen in tracing the progress of letters, in ascertaining the influence of manners, and in appreciating literary characters. The pursuits of History must be allowed to be most dignified; the employment of Biography is most pleasing: it is the business of History to record truth, and to inculcate wisdom; it is the duty of Biography to pay just tributes of respect, and praise, to genius, to knowledge, and to virtue.' Vol. i. p. v.

The learned author has surely never perused the Lives of Plutarch, or even glanced at the Biographia Britannica, else he must have seen that his idea of biography embraces only one of the smallest of its provinces. In p. iv. he vehemently attacks a misrepresentation of his own, by his confounding persons who were born in a century with those who acquired fame in it. In p. xxxii. we find that lady Wardlaw must be the authoress of Hardicanute, because she was a woman of elegant accomplishments, and practised drawing and cutting paper with her scissars; and, as if this argument were altogether infallible, the author informs us in the next page, that he is perfectly satisfied of this fact. Where such puerile conjectures are advanced, and such positive conclusions deduced from them, we are naturally led to believe that the arguments, which would perfectly satisfy him, are precisely such as would dissatisfy a judicious inquirer.

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We might elucidate by many quotations this writer's quaint and distorted language, such as '*shepherdish* poetry,' &c. &c. but our readers will be little pleased with an abstract of this specimen of clumsy and insipid biography.

Allan Ramsay's father was named Robert, and managed the lead mines at Crawford Moor. Allan was born at Leadhills in Lanarkshire, on the 15th October 1686. Losing his father while yet an infant, his relations bound him apprentice to a whig-maker. In 1712 Allan married Christian Ross, daughter of an attorney in Edinburgh, who in the next year produced his eldest son Allan, a painter of some note. Our poet afterwards became a member of the Easy Club, an innocent Jacobite society at Edinburgh; and in February 1715 he was promoted to the high distinction of poet-laureat to this association, and began to be known by his verses. His injudicious and absurd alteration of Christ's Kirk on the Green was published in 1716. He found an acquaintance of congenial dispositions in William Hamilton of Gilbertfield, who, in our biographer's stiff and fustian style, was 'a genius analogous to his own, who, having congenial propensities, readily entered into a reciprocation of metrical epistles.' This Hamilton, with a want of judgement similar to that of Ramsay himself, modernised the Life of Wallace by Blind Harry.

In 1721 Ramsay published his poems, collected into one volume 4to. and proceeded to publish various poetical effusions, both serious and comic. In 1724 he printed The Tea-table Miscellany, which was followed by a second, third, and fourth volume. This was soon succeeded by the collection of old Scotch poems, grievously altered and interpolated.

After writing several pastoral poems, the author at length, in 1725, published his chief work, The Gentle Shepherd, a piece certainly of some merit, but which his countrymen have overwhelmed with most extravagant panegyric. The author had now changed the trade of wig-maker for that of bookseller, and kept also a kind of circulating library. In 1730 he published his fables, and six years afterwards he unadvisedly erected a play-house, a scheme which was crushed in the following year by the act for licensing the stage. The latter part of his life was spent in ease and respectable company. He had built an odd kind of octagon house on the north side of the Castle-hill at Edinburgh, and showing it with some vanity to lord Elibank, mentioned that the citizens maliciously compared it to a goose pie; to which the peer sarcastically answered, 'Indeed, Allan, now that I see you in it, I think the term very just.'

Allan Ramsay died at Edinburgh on the 7th of January 1758, aged upwards of seventy-two. He was a squat-formed man with a smiling countenance, and wore a wig which did honour to his skill and profession.

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The life is followed by remarks on the genius and writings of Ramsay, by a superior hand to the writer of the biography: yet the style is prolix and declamatory; nor can we always subscribe to the author's decisions in matters of taste. It is not the vulgarity of the Gentle Shepherd which disgusts a critical judge so much as the glaring intermixture of some English absurdly put into the mouths of the peasants of Scotland in the middle of the seventeenth century, when the events are supposed to have happened. The author should certainly have restricted himself to the plain and genuine use of his Scotish language, and not have interlarded it with English phraseologies, and phraseologies too, occasionally, of affected elegance and refinement. Thus constituted, it produces the same effect as if a painter were to finish some parts of his subject with the highest touches of miniature, while others were left with the rude stroke of sign-daubing. It is not because it is written in the Scotish dialect, but because it is not written in the Scotish dialect, that the language of the Gentle Shepherd becomes an object of critical censure.

In general the author of these remarks seems determined to admire.

'The silken plaid, which, at the period of the Union, was the universal attire of the Scotish ladies, and which is capable of more graceful variety of adjustment than any other piece of female dress, was beginning to be laid aside by many of the fair sex, after the rebellion in 1715, probably from being considered as a mark of a party. Ramsay had no dislike to it on that account, and he admired it as an elegant and decorous piece of dress. He resolved to vindicate its merits, and turn, if possible, the tide of fashion, which threatened to strip his countrywomen of their appropriate ornament. Tartana, or the Plaid, is written in English verse, and affords of itself sufficient proof that, had its author been a native of the southern part of the island, he would have held no mean rank in the catalogue of English poets. Ramsay would have been a poet in any language, if, as he truly observes, "good imagery, just similes, and all manner of ingenious thoughts, in a well-laid design, disposed into numbers, is poetry." The Tartana accords in every particular with this standard. In celebrating the distinguishing dress of the Caledonian nymphs, they themselves are with propriety his muses:

Ye Caledonian beauties, who have long
Been both the muse, and subject of my song,
Assist your bard, who in harmonious lays,
Designs the glories of your plaid to raise:
How my fond breast with blazing ardour glows,
Whene'er my song on you just praise bestows!
Phœbus, and his imaginary nine,
With me have lost the title of divine;
To no such shadows will I homage pay;
These to my real muses must give way:

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My muses, who on smooth meand'ring Tweed,
Stray through the groves, or grace the clover mead;
Or those who bathe themselves where haughty Clide
Does roaring o'er his lofty cataracts ride;
Or you who on the banks of gentle Tay,
Drain from the flowers the early dews of May;
Inspir'd by you, what poet can desire
To warm his genius at a brighter fire?

'He begins by celebrating the antiquity of this attire:

'The plaid's antiquity comes first in view:
Precedence to antiquity is due:
Antiquity contains a potent spell
To make even things of little worth excel;
To smallest subjects gives a glaring dash,
Protecting high-born idiots from the lash:
Much more 'tis valued when with merit plac'd,
It graces merit, and by merit's grac'd.

'With what dexterity is the side-stroke of satire here given! it is the favourite weapon of the poet, and he is completely master of its exercise.

'He proceeds to contrast the easy elegance of the plaid, with the stiff and formal drapery of the French toilette. He notices its additional value, as being the labour of the ladies' hands; he reviews the most remarkable of the Scotish beauties, who wore this becoming attire; he enumerates its properties, as shielding alike from heat, from cold, from rain, from dust; and, finally, as improving, by half-concealing the female charms. He deduces its origin, in a beautiful fiction, from the Pagan mythology, adding a new amour of Jupiter to the Ovidian catalogue.' Vol. i. p. lxxvi.

We submit it to our readers to decide whether all this be not a mere waste and profusion of undeserved applause. The passages strike us, on the contrary, as ungrammatical, feeble, and prosaic, and, to speak in the professional language of the author, neither well combed, frizzed, nor curled. We cannot discover how the Caledonian beauties could form one muse, or how this muse could afterwards multiply into many, or how these multiplied muses should delight to break their necks by bathing in a cataract. But it is idle to throw away criticism on what must strike a reader of any discernment as incongruity itself.

'The praise wasted on the two supplemental cantos of Christ's Kirk on the Green appears to us equally injudicious. It is not improbable, p. lxxx. that Christ's Kirk on the Green was written by James I. Yet James V, we well know, affected an antiquated language in his composition. The author's arguments, however, are highly inconclusive; for illiterative language was so common in the latter period, that Dumbar wrote one entire poem on it. It is not to be supposed that Banatyne wrote his collection with his own hand; and the writer errs grossly when

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he compares that dark and ignorant century with the present enlightened one.

The criticism on the fables will be more readily assented to by the reader of taste; but that on the tales is disfigured by a strange anachronism concerning the origin of the Monk and the Miller's Wife, which is, in fact, a mere copy of the Friars of Berwick, a tale written in the beginning of the sixteenth century, and published in the Maitland collection of ancient poems.

'The Tale of Three Bonnets is rather a dramatic dialogue than a proper tale. It is a severe political satire against his countrymen, for agreeing to the union of the kingdoms. Had our author lived to the present age, he would have confessed the absurdity of his prejudices, and borne testimony to the falsehood of his own predictions. Abstracting from the error of its opinions, we see the genius of the author in the characteristic painting, the knowledge of life and manners, and the keen edge of satire, which are conspicuous in this performance. It was among those compositions, which the author, perhaps grown wiser as a politician, did not admit into the collection of his works; though it appears in a separate pamphlet, along with the two tales before mentioned, "printed for the author, and sold at his shop, Edinburgh." Vol. i. p. cix.

In Ramsay's songs the mixture of mythology and want of simplicity must sometimes afford striking objections. To the author's estimate of the Gentle Shepherd we cannot assent. After a certain period, poetry can only be justly estimated by universal reputation. Amintor and the Pastor Fido have been translated into all languages, and are celebrated throughout Europe, while the Gentle Shepherd remains almost unknown, excepting within the narrow limits of Scotland *. The comparison is indeed wholly injudicious. We are delighted with the *naïveté* and humour of the dialogues in the Cumberland dialect; but who would think of comparing them with the dialogues of Plato? The Italian dramas depict the fabulous scene of the pastoral age, while the Scotish pretends to be a representation of the life of modern shepherds. It is therefore only a proof of puerile imagination to compare works wholly dissimilar in their nature. We estimate the Gentle Shepherd by a different standard, and are delighted with the natural pictures of homely life, but regret, as we before expressed, the motley and improper colour of the language, which is sometimes pure Scotish and sometimes modern refined English, but generally a mixture of the two. If the reader will open the Gentle Shepherd, and underline those passages which are pure English, while the poet

* A translation of this poem into English made its appearance about six or seven years ago: but either from the want of interest of the poem itself, or the rigidity of the version, it never became a popular work.

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with a little more care might have rendered the whole uniform, he would be instantly struck with this incongruity. Take, for instance, the first passage that occurs:—

> 'Peggy.—*Speak on, speak ever thus, and still my grief;*
> *But short I dare to hope the fond relief:*
> *New thoughts a gentler face will soon inspire,*
> That wi' nice airs *swims round in silk attire;*—
> Then I, poor me! with sighs may ban my fate,
> When the young laird 's nae mair my heartsome Pate.
> Nae mair again to her sweet tales exprest
> By the blyth shepherd that excell'd the rest;
> Nae mair be envied by the tattling gang,
> When Patie kiss'd me, when I danc'd or sang;
> Nae mair, alake! we'll on the meadows play,
> And rin half breathless round the rucks of hay,
> As aft-times I have fled from thee right fain,
> And fawn on purpose that I might be tane;
> Nae mair around the foggy know I'll creep,
> To watch and stare upon thee while asleep.—
> But hear my vow—'twill help to give me ease:—
> May sudden death, or deadly sair disease,
> And warst of ills attend my wretched life,
> If e'er to ane but you I be a wife.' Vol. ii. p. 160.

This is far from being one of the most objectionable passages, and it is the first that occurred to us at a random inspection. We shall content ourselves with one other observation upon this poem, which is, that as the English parts of the dialogue are too dignified, so the Scotish parts are too vulgar and ludicrous.

We shall not attempt a criticism on the various poems here republished, but shall content ourselves with observing that a selection would have been more pleasing to the English reader, who cannot be supposed to be interested in the little localities of many of the pieces. The serious part appears to us deplorably without merit. A few of the comic and satirical pieces continue to please, but bear no comparison with those of Burns. Some of the songs here arranged under the head lyric, which more properly belongs to odes, are very well; but the chief merit arises from the tunes. The epistles and fables might have been omitted without any injury to the author's reputation, which may be said to rest entirely on the Gentle Shepherd, a drama which, if he had not hastily published, but had kept by him for some years, and consulted his ingenious friends so as to have rendered it an uniform picture of Scotish life and language, would have been exquisitely pleasing. Nor do we mean to refuse just applause to its merit, but merely to check those national enthusiasts who, not contented with holding it up as a pattern of perfection, rashly attack in its defence the more finished productions of Tasso and Guarini. We admit that these latter, and particularly that of Guarini, are too frequently guilty of conceits and

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false glitter; but their language is at least symmetrical; never interfering with a foreign tongue when they wish to be peculiarly brilliant, nor seeking for simplicity in the vulgar phrascologies of their own. Far superior to both, however, is the Gentle Shepherdess of Fletcher—a pastoral written obviously in imitation of the Italian poets, and combining the purity of style exhibited by Tasso with the greater richness of Guarini, while it is completely free from the prettinesses which disgrace the pages of the Pastor Fido. Indeed we have several pastoral effusions in our own tongue which may well vie with this production of Ramsay. The pastorals published about twenty years since by Smith, the landscape painter of Chichester, are at least equal to it; and the Nymphidia of Drayton, and the Albion's England of Warner, are both very considerably superior. But perhaps every effort in bucolic poetry, whether ancient or modern, ought to yield to the exquisite Idylls of Gessner, which to the simplicity of Theocritus, add all the elegance of Pope or Virgil, and at the same time excite an infinitely superior degree of interest by the narration of facts and the exhibition of scenes which may be supposed to occur in the present day, without transporting us into the distant and fabulous regions of Arcadia.

ART. XI.—*An Inquiry into the Symptoms and Causes of the Syncope Anginosa, commonly called Angina Pectoris; illustrated by Dissections. By Caleb Hillier Parry, M.D. &c.* 8*vo.* 4*s. Boards.* Cadell *and* Davies.

IT is always with regret that we differ from a physician of established credit, and an author of acknowledged abilities; and if in expressing our dissent we should appear unusually anxious, it must be attributed to our wish of establishing what seems to be truth, and of showing that a captious petulance has no share in occasioning this difference of opinion.

The disease is new in systematic authors, but to us it is not so, having, within these twenty-five years, seen nearly half that number of instances of it. The characteristic is certainly faintness, with a sense of stricture on the sternum, verging to *either* side, along the course of the pectoral muscle to its insertion in the humerus. In the advanced periods the pain extends lower down the arm, and in every fit the pulse is often natural, though occasionally smaller, quicker, and sometimes irregular. In the genuine disease the paroxysms are, at first, unfrequent, assaulting only on quick walking, going up hill, or on any extraordinary exertion: they afterwards attack on less exertions, on rising from a chair, or even turning in bed. Such we have often seen it, and in this account we by no means limit the original descriptions from

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any wish to establish a particular cause, though we have more than once hinted a suspicion that the heart is not the organ originally affected.

Dr. Parry early entertained a suspicion very different. He thought the heart was the organ diseased, and that the disease was an ossification of the coronary arteries. We shall first notice his evidence for this opinion, and then examine the connexion of such a state with the symptoms enumerated. Three cases are distinctly related; and it is remarkable, that in the most clearly-defined instance no ossification, but symptoms of previous inflammation in the coronary arteries, were observed. This case, however, was in more than one respect complicated; and as Dr. Parry can draw no conclusion in favour of his opinion, we are unwilling to draw one in favour of any other. The Rev. Mr. S.'s case seems to us by no means an instance of angina pectoris. It wants the recurrence of regularly-increasing paroxysms, the direction of the pain to the arms, and the violent sense of stricture so feelingly in general deplored. It was certainly syncope from a disease of the aorta, as dissection proved. Mr. M.'s complaint was a flying gout, for the author expressly tells us, that when the limbs were pained the chest was relieved. We well know that angina pectoris is connected with a gouty habit, and that when gout becomes regular, the paroxysms are less violent, or the intervals longer; but no author has mentioned the pains alternating; and though we have watched for and hoped to find this mode of relief, we have never observed it.

It may be therefore safely asserted that Dr. Parry's opinion is not supported by the facts adduced in its favour; for in the only real instance of the disorder no ossifications were found, and they occurred in patients where the real case did not exist. We forget to mention that the pain in the case of Mr. S. was probably below the thorax, from the passage of gall stones, which were very numerous in the gall bladder.

It remains then to inquire whether the ossification of the coronaries is adequate to the effect, and though not a constant cause, whether it may not be occasionally such. No physiologist we believe contends that the coronary arteries, in any respect, assist the functions of the heart, except as blood-vessels sent to a muscular organ. If, in other parts, the blood-vessels are ossified in any great degree, mortification is the consequence, not irregular action. It may, however, be asked, where are the evidences that angina pectoris is a disease of the heart? The pulse is often not affected,—we believe never in the early stages of the complaint. The pain is in the cavity of the mediastinum; its direction that of the muscles. We recollect a case in one of the early volumes of the Medical Commentaries, where, on the application of a blister, the pain left the chest, and attacked the arm at the insertion of the biceps; and, on a blister being applied there, we have been cre-

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dibly informed that it returned to the upper part of the sternum. The heart is we know affected, but the more common affection is ossification in the valves. In one instance we recollect feeling the substance of the heart and of the carneæ columnæ unusually hard; but in this case the pain was not particularly in the seat of the organ. In reality, the variable seat of the pain, the influence of antispasmodics, and the recurring paroxysms, prevent us from adopting the fixed cause assigned by our author, as in other points it is wholly inadequate to the effects produced. At least we think the cause cannot be a fixed organic affection. It is singularly remarkable also, that in every instance already recorded of ossified coronaries, no symptoms resembling angina pectoris are mentioned. Let us attend, however, to Dr. Parry's arguments:

'It appears, then, that from the whole mass of medical and anatomical writers, previously to the last edition of Senac's Treatise on the Heart, in the year 1773, not more than twelve or fourteen instances can be collected, in which the coronary arteries were found ossified; but that, since that period, seven instances have been seen of obstructed coronaries, in six of which they were ossified; all in cases of angina pectoris, and four actually predicted. From this view of the facts, I cannot avoid concluding, that there is an important connection between the rigid and obstructed state of these vessels, and the disease in question. It is, however, incredible, that this organic injury should be the effect of the disease, according to the opinion of Mr. Bell: For, in that case, in Mr. S., who had but one paroxysm, and in whom the principal trunk of each coronary was a bony tube, the whole process of perfect ossification must have been compleated in 48 hours.

'To this theory of the cause of the syncope anginosa, it may be objected, that in six genuine cases of that disease, which I have already mentioned, from Morgagni, Heberden, Wall, Fothergill, Percival, and Johnstone, no ossification of the coronary arteries was found on dissection. I answer, that, probably, in these cases the coronaries were not examined. The most accurate anatomists seem not to have been in the habit of looking for this organic injury. I have already stated the conviction of Dr. Jenner, that the coronary arteries were not examined in the first dissection by that excellent anatomist Mr. Hunter, and the accident by which Dr. Jenner discovered them to be ossified, in the case of Mr. Carter. Senac, in the second of his cases, says, that he first found these arteries ossified only by the resistance which they made to an injection; and in Mr. M., though we expressly sought for this disorder, yet we could not discover it by the feel, and should have concluded that the coronaries were not diseased, had I not proposed that they should be traced by dissection from the aorta. These facts prove that they have in general not been thought of, or have been sought for in a way which could seldom lead to their discovery. In reality, in old persons, dying suddenly, in the midst of health otherwise good, the heart usually abounds with fat; and we have seen from the dissections, that this is peculiarly the case with persons dying of the syncope anginosa. To this add, that the coro-

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nary arteries are not, in point of situation, relieved from any solid part, or suspended in loose cellular membrane, but lie nearly imbedded in a firm muscular substance. From these circumstances united, I will venture to assert, that it will be seldom possible to discover ossification of the coronaries, without either cutting down to them, or attempting to introduce some substance into their cavities. If I am wrong in concluding that these vessels were not examined in either of these ways in the dissections to which I allude, gentlemen, who attended some of those dissections, are probably now living, and have it in their power to correct me. It is obvious, however, that no negative proof can in future be admitted, unless the examination be made in the manner which I have proposed.

'A second objection to the influence of ossified coronary arteries in producing syncope anginosa, may perhaps be grounded on the impossibility, that a temporary disease should arise from permanent malconformation. This objection, however, argues a very imperfect observation of the animal œconomy. Is it not certain that paroxysms of the epilepsy, occurring at long intervals, and with perfect intermediate health, have often arisen from exostoses, and other mechanical diseases within the cranium? Nay, have we not seen, in many of the cases above cited, that various organic diseases about the heart itself may subsist without producing constant interruption of its functions? In reality, these organic disorders may be considered as being within certain limits mere predisposing causes; that is, which produce such a degree of the proximate cause, as does not constitute apparent disease, but requires, for this effect, the co-operation of some remote, and, as it is usually termed, exciting cause. This position will obtain additional confirmation, as we proceed in our inquiry into the action of the causes of the syncope anginosa.' P. 109.

On this part we shall make only two short remarks. The reasoning at the conclusion we admit; but cannot allow it to be applicable till the author points out the nerves that the ossified coronaries irritate. The case of Mr. S. we have said, was not angina pectoris, so that Dr. Parry is not compelled to support the singular supposition of ossification being completed in forty-eight hours. It may, however, be asked, why these perfectly bony tubes had not produced the disease, if these be the causes?

The appearances in the bodies of those who have died in paroxysms of syncope, both of the common and present kind, are collected, we believe, with great care and diligence. The influence of various states of the body on the action of the heart seems also to be explained with great propriety. In ascertaining the cause, however, the author seems to have failed; nor can we highly commend the explanation of the symptoms as arising from the cause suggested in the present volume.

It is unnecessary to enter farther into this subject; nor, objecting to what is not the cause, must we be expected to explain what it is. To divert the attention, however, of pathologists from what we must consider a devious tract, we may ask, why the heart must be considered as the organ affected? The effects of the disease

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appear there; but are we certain that the cause itself is seated in the same organ? In many paroxysms the pulse is not at all influenced. Whatever be the obstruction, the heart, though with evident injury to its own structure, overcomes it. Syncope, when owing to a disease of the heart, commences with a failure of its pulsation: in this disease the pulsation does not fail. Must we not then look farther for the cause? Opiates, bark, and even metallic tonics, check the disease, which would have very little influence on an organic affection. Angina pectoris attacks after the meridian of life; is induced by distress and anxiety, is connected with flatulence, &c. in the stomach,—disorders favouring a nervous, but not an organic complaint. Let us suppose for a moment a contraction in the carotids, or their extreme branches, to take place, and examine what would be the result. Fainting would be the immediate consequence. The heart would labour to overcome the obstruction, occasioned by a column of blood pressing on the aorta at its curvature. Enlargement in process of time would take place there; and this column pressing back on the heart, closing the valves, would necessarily, after frequent repetitions, favour ossification. We state these ideas not to establish a theory, for that would be improper in this place, but to show how the heart would suffer, and in what manner its organisation might be affected by causes operating at a distance.

ART. XII.—*The Favorite Village; a Poem. By James Hurdis, D.D. Professor of Poetry in the University of Oxford. 4to. 6s. sewed.* Johnson. 1800.

DESCRIPTIVE poetry, like landscape painting, is addressed to the multitude at large; it arrests the general attention, and obtains for the successful artist an abundant share of popular approbation. An instructed mind and a practised ear can alone produce a relish for the abrupt and daring flights of the lyric muse; nor is every one capable of dwelling with fixed attention on the sublimity of epic song. The cultivators of the higher species of the poetic art must be contented with the applause of the learned and discerning few: but the poet who pourtrays the appearances of nature, who, by judicious combination, elegance of language, and melody of numbers, gives grace to objects and incidents of daily occurrence, provides a feast for the public, and will not fail to obtain the reward to which he is entitled.—Hence, while the odes of Gray are read by few and relished by fewer still, the Seasons of Thomson are in the hands of every one, and the accuracy of his picturesque scenery and moral manners excites an universal interest. When Cowper sang Faith, Hope, and Charity, he sang in the wilderness: but what admiring multitudes attend him in his Winter Walk! who does

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not love to resort to his tea-table, and hear him sweetly descant upon

'Fire-side enjoyments, home-born happiness?'

In The Favorite Village Mr. Hurdis has chosen a subject equally descriptive and capable of awakening general interest; for who has not, at some period of his life, dwelt with complacency on the pleasures of rural life and retirement?—who has not selected some individual hamlet, from the group he has visited, as the object of his particular attachment, and in the fulness of his heart exclaimed, with Horace,

'Ille terrarum mihi præter omnes
Angulus ridet!'

But in delineating an individual village, the poet must of necessity touch upon some features which are common to every one; and of course, by reviving the pleasing ideas which have formerly occupied the minds of his readers, he captivates their attention, and infuses a portion of his own spirit into their breasts. In declaring that the perusal of Dr. Hurdis's poem has in frequent instances thus affected ourselves, we give that free testimony to its merits which, we are confident, will be the most grateful to its author's feelings. And if, after this acknowledgment of its general excellence, we find it necessary to raise occasional objections to some of its constituent parts, we trust our remarks, as they shall be offered with liberality, will be received with candour.

The poem is divided into four books. In the first the author details the pleasures of his native village in the season of summer; the second exhibits its autumnal aspect; the third treats of its winter incidents; and the fourth delineates the delights of spring. On considering this division, our readers will be apt, in the first instance, so suspect that the professor must either be compelled to enter the lists with Thomson, who has preoccupied the same ground, or that his walk must be limited to the individual events and scenery of the village he has selected. We think that he has very ably extricated himself from this dilemma. Though he occasionally treads the ground which Thomson and Cowper have trodden before him, as to general painting, yet, by confining himself principally to the immediate subjects of his Favorite Village, he has avoided, as far as was possible, a rencontre with such formidable competitors. Thomson he has undoubtedly followed; and as to Cowper, he has obviously selected him as his model. But though he thus discovers the school in which he has been initiated, yet, by painting immediately from the scenery before him, he in a great measure avoids the servility of imitation.

In support of our opinion that our poet paints from nature, we would adduce his description of the bull;

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'Now is it sometimes pleasure to steal forth
At sultry midnoon, when the busy fly
Swarms multitudinous, and the vex'd herd
Of milch-kine slumber in yon elm-grove shade,
Or unrecumbent exercise the cud
With milky mouths. Tis pleasure to approach
And, by the strong fence shielded, view secure
Thy terrors, Nature, in the savage bull.
Soon as he marks me, be the tyrant fierce—
To earth descend his head—hard breathe his lungs
Upon the dusty sod—a sulky leer
Give double horror to the frowning curls
Which wrap his forehead—and ere long be heard
From the deep cavern of his lordly throat
The growl insufferable. Not more dread
And not more sullen the profoundest peal
Of the far-distant storm, which o'er the deep,
Clothed in the pall of midnight premature,
At ev'ning hangs, and jars the solid earth
With its remote explosion. Tramples then
The surly brute, impatient of disdain,
And spurns the soil with irritated hoof,
Himself inhaler of the dusty cloud,
Himself insulted by the pebbly shower
Which his vain fury raises. Nothing feared,
Let him incensed from agitated lungs
Blow his shrill trump acute, till echo ring,
And with a leer of malice steal away,
Assault and vengeance swearing ere be long.' P. 23.

In the following group also we see the hand of a master, particularly in the description of the dray-horse:

'If not abroad I sit, but sip at home
The cheering beverage of fading eve,
By some fair hand, or e'er it reach the lip,
With mingled flavour tinctur'd of the cane
And Asiatic leaf, let the mute flock,
As from the window studious looks mine eye,
Steal foldward nibbling o'er the shadowy down,
And take their farewel of the savoury turf.
Let the reluctant milch-kine of the farm
Wind slowly from the pasture to the pail.
Let the glad ox, unyoked, make haste to field,
And the stout wain-horse, of encumbrance stript,
Shake his enormous limbs with blund'ring speed,
Eager to gratify his famished lip
With taste of herbage, and the meadow brook.' P. 56.

The colt also eating his winter repast is a good picture:

'In thick and horrent coat, no longer sleek,
With heels unclipp'd, and shaggy mane promiss,
In his lone corner stands the leering colt,

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At leisure relishing his scanty meal
Of thin up-shaken forage. To the cow,
That with a wishful look his feast surveys
At fearful distance fixed, from his white eye
Reversed, he flashes indignation strong
And peremptory menace, crouching close,
And trampling loose on his vindictive heel,
With sullen down-laid ear.' P. 120.

We read with much interest the description of the child pursuing a butterfly.

'Behold again with saffron wing superb
The giddy butterfly. Released at length
From his warm winter cell, he mounts on high,
No longer reptile but endued with plumes,
And through the blue air wanders; pert alights,
And seems to sleep, but from the treach'rous hand
Snatches his beauties suddenly away,
And zig-zag dances o'er the flow'ry dell.
Across the lawn he flies. His sumptuous wing
Provokes attention in the playful child,
Who gallops brisk his not unruly cane
Over the daisies at his parent's door,
Diverting and diverted. With fix'd eye
The settled bird he marks, with eager hand
Grasps at the prize, but covets it in vain,
Gives chace impetuous, but unable soon
To reach the golden flutterer, aloft
Flying still free, with final fond attempt
Tosses his cap in air and strives no more.' P. 165.

We wish, indeed, Dr. Hurdis had enlivened his poem with more incident, and that he had more frequently thrown into his descriptions of the inanimate and brute creation some of the occupations and amusements of man. That he is capable of doing justice to these topics is evinced by his picture of the reaping and carrying home the harvest, from which we with pleasure select the following passage:—

'Yet, though it cheat the wheatear of its life,
Condemn not thou, my muse, the sullen cloud
Which often quenches in its gloomy folds
The sultry beam of day, assuaging shade,
To him that reaps, and him that wields the scythe,
Or plies the fork, or builds the load, or trails
The ling'ring rake embarrassed, at high noon
Affording freely. Opportune the shield
His canopy bestows; and shelter'd thus
Toil becomes nimble, industry alert,
And the wide field re-echoes with the sound
Of merriment indulged, and not repressed
By Autumn's suffocating heat intense.

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The treader of the mow enjoys within
The mitigated air, nor finds the grange
A melting oven, by the sultry load
Fresh from the field with double heat supplied,
Till Hell seem present, wanting but its flames,
And thirst insatiable his dusty lip
And strangled fauces without mercy parch.' P. 49.

In the third book the amusement of sliding is happily described:

'Again night passes, and severer frost
Binds fast impeded nature. Soon as morn
Kindles, the village younker tries his foot
Upon the frozen margin of the pool,
Fearful to venture on the slippery floor,
Lest, bursting with abrupt and hideous crash,
It drown his instep, and his naily shoe
Drench with the chilling element below.
Bold with success, he tries a daring stroke
Along its verge, and now magnanimous
Darts o'er the fragile center of the flood
His long resounding slide. Safe borne to shore
He turns impatient, and with rushing heel
Shapes o'er the pond his parallel return.
Then round and round he leads his gliding team
Of school-mates well-assured, and panting sport
Glows with her effort, nor bestows a thought
Upon the lurking peril of her game.' P. 107.

Having thus copiously exhibited instances of the professor's success in the cultivation of descriptive poetry, we may be permitted to mention a few objections to passages which we cannot possibly pass over in silence. We disapprove most decidedly of the following part of his picture of a stormy sea:—

'——————Lo! as we speak,
The wolfish monster kindles into rage!
Enormous mastiff, how he gnaws his chain
And struggles to be free, fast bound by fate,
And never more to be let loose on man!
Aloud he bellows, with indignant paw
Dances upreared, and menaces the foot
Of earth with trembling diffidence protruded.
Lo! the saliva of his deafening tongue
Her pebbled instep stains! his rugged coat
Is whiten'd o'er with foam, wasted amiss
In the vain effort of his hoarse assault!' P. 36.

We deem it an instance of the bathos to compare the violent agitation of the tempestuous ocean to the struggles of a mastiff to break his chain. This is truly '*parvis componere magna.*' And when we see the metaphor so minutely traced, that the

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saliva dropping from the mouth of the dog is the representative of the foam of the mountainous waves; nay more, that the whitening breakers are paralleled to the froth which the mastiff in its rage throws on its 'rugged coat,' we cannot but say with Longinus, Εκ των ὑψηλοτερων επι τα ταπεινοτερα αποδιδρασκει, δεον ποιησασθαι την αυξησιν εμπαλιν—Τεθολωται γαρ τη φρασει και τεθρυβηται ταις φαντασιαις, μαλλον η δεδεινωται· καν εκαστον αυτων προς αυγας ἀνασκοπης, εκ τα φοβερα κατ' ολιγον ὑπονοστει προς το ευκαταφρονητον*.

We may instance, as an example of a similar error, the comparison (p. 69, 70) of the streaked vapoury aspect of the sky, not merely to the operation of some painter of 'gigantic arm,' but also to 'vagaries such

> 'As giddy bar-maid fashions, trailing brisk
> Her childish fancies o'er the sanded floor.'

The brow and breast of a mountain are classical images; but 'the swelling instep of a mountain's foot' (p. 10) conveys to us a mean idea, and is little better than burlesque. In p. 15 and 16 our professor descends into puerility, when he asks the mountains—

> ——————'Where is the vast scoop
> By which these ample vales and combs profound
> Were hollowed? Where is the stupendous axe
> Which cleft the shoulders of yon bulky cliffs?
> * * * * *
> Where is the car that bore the hills away
> To make yon ample *basin, bowl immense?*'

These meannesses and eccentricities of imagery are inconsistent with the sublime; for the sublime studiously avoids all such trifling: and scoops, axes, cars, basins, and bowls, when connected with the operations of Deity, are a machinery which we should rather have expected from sir Richard Blackmore, knight, than from a professor of poetry in the university of Oxford. Æschylus conceived the beautiful image of the ανηριθμον γελασμα of the ocean. We do not think Mr. Hurdis has improved upon this idea when he says,

> ——————'The blue deep
> Wears wrinkled laughter, and exulting bounds
> The shore along, with sycophantic air
> Welcoming fashion to her loved retreat
> Yon distant steeple, where she sits and smiles
> And dips her foot into the wholesome waves.' P. 31.

* "From sublime he descends to low and mean ideas, whereas he ought to have acted entirely the reverse; for the passage is obscure in diction, and confused, rather than strong, in its imagery: and if you attentively examine its several parts, instead of awful it will be found ridiculous."

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This passage proves that a thought may be pursued too far—a failing to which, in our opinion, Dr. Hurdis is peculiarly addicted.

The publication is printed at the author's own press. We cannot say of it '*materiam superabat opus.*' Its coarseness of typography certainly proves that the subdivision of labour tends to the perfection of the mechanic arts, and by no means countenances the doctrine of 'every man his own printer.' We think the Favorite Village deserves to be exhibited in a much neater form.

ART. XIII.—*The Annual Hampshire Repository; or, Historical, Economical, and Literary Miscellany; a Provincial Work, of entirely original Materials, comprising all Matters relative to the County, including the Isle of Wight, &c. Vol. I.* 8vo. 10*s. Boards.* White.

THIS plan of an annual register of county history appears to us to merit the warm approbation of every philosophic observer of facts. It presents him with a variety of scattered materials, and tends greatly to enlarge the stores of useful knowledge. By thus concentrating and preserving a number of documents which would otherwise, perhaps, have been swept into the gulf of oblivion, an acceptable and, perhaps, an equal service is rendered to the historian, the biographer, the naturalist, and the politician. The editors of the Annual Hampshire Repository commence their labours by a summary of the civil and political history of that county, from the date of the king's proclamation of May 21, 1792, to the end of the year 1798. In the course of this summary they give an account of the state of parties during the violent political animosities which marked the commencement of the present war—the measures of internal defence adopted in consequence of the late foreign menaces—the plans which were projected to remedy the scarcity which prevailed in 1795—and the proceedings under the Internal Defence Act of the 38th Geo. III. A supplement to the county history contains copies of addresses, petitions, and other public instruments which were produced in the course of the above-mentioned period.

Next follows a chronicle of events digested under the heads of Births—Marriages—Preferments—Promotions—Deaths.

A very minute account of the navy, army, and church, composes the ensuing general division of the work.

Under the article Law, we have not only a list of acting magistrates and gentlemen of the profession who attend the Hants assizes and sessions, but also reports of assize and sessions causes.

We have also a list of county officers and members of par-

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liament—an account of the ports of the county—and a list of imports and exports for 1798.

One of the most important divisions of the volume is the state of the poor, and charities for their relief.

The account of the state of agriculture is full and precise.

The antiquities and natural history of Hampshire form the subject of two distinct chapters.

Under the head of 'arts and sciences' we find only a list of pictures at Broadlands, the elegant family mansion of lord viscount Palmerston.

In the miscellaneous department we find a very satisfactory account of the conduct of the French emigrant clergy at Winchester, and the case of one of that number who has recanted the errors of the Romish church; so that religious conversion, it should seem, is not entirely in favour of the catholics.

In an appendix are contained provincial anecdotes of John Wilkes—the life of Mr. John Graves—a considerable collection of indifferent poetry—two essays—and a review of divers publications.

By the inspection of this skeleton of the work our readers will be enabled to form their own judgement as to the merits of its plan. Our own opinion is in favour of its general execution. In the detail of politics the ministerial zeal of the editors occasionally betrays them into supercilious remarks on the conduct of the remnant of opposition who yet appear in parliament: but considering the temper of the times, they are generally as candid as their own interest, and perhaps the existence of the work, will admit of. They will do well to dismiss in their future volumes the political history of the city of Winchester. Why should they thrust upon the public notice the particulars of the unconstitutional interference of noble families in the election of members of the lower house? Besides this, the minute detail of electioneering squabbles should not only be beneath their notice, but, from their local situation, must necessarily and insensibly betray them into injurious partialities; and we already find, by their last page, that lord Temple formally contradicts a part of their statements.

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MONTHLY CATALOGUE.

POLITICS....POLITICAL ECONOMY.

ART. 14.—*War proved to be the real Cause of the present Scarcity, and enormous High Price of every Article of Consumption, with the only Radical Remedies. By Robert Waithman.* 8vo. 2s. Jordan. 1800.

THIS pamphlet consists of two parts, the causes of the present distress, and their remedies, and is written in strong and animated language, supported in general by strong facts and sound reasoning. The present war (for the writer should have given this title to his pamphlet, as war in itself does not always produce scarcity) has occasioned our distress by the great waste and increased consumption of provisions from the mode of supplying our fleets and armies; which ought rather to be attributed to the improvidence and neglect of ministers, whose contracts have an obvious tendency to raise the price of every thing they require in the markets, to the immense load of public debt, and false capital it has created by paper money. This last is indeed a natural consequence of the public debt, though it arises likewise from the strange measure of permitting a commercial house to stop payment without incurring the penalty of bankruptcy, and from the prodigious increase of taxes. These different branches are explained fully and clearly, and with great knowledge of the subject.

On the remedies proposed the writer has not been so successful, and many of them are evidently chimerical. The first is to terminate the war itself; a measure most assuredly requisite for the happiness of the country, but, from various circumstances, not likely to take place—the cultivation of waste lands—the sale of crown lands—increase of cottages—the abolition or commutation of tithes—the taxation of parks—repeal of the income tax—reduction of military and pleasure horses—a new arrangement of the horse tax—and of the tax on servants. The addition of a new tax to any that the public are at present doomed to bear, seems to us a great inconsistency with the author's general views. The repeal of the income tax we highly approve of; and a judicious arrangement of various other taxes is as commendable as it would be ridiculous to expect it ever to take place. The rich are, according to the mode here proposed, expected to pay their proportion in taxation; that is, the man who maintains forty servants is to pay a progressive sum upon each beyond that paid for by him who keeps one only, as a matter of necessity. The propriety of such a regulation is pointed out indeed by common sense and justice; but while those, who have the modification of taxes, retain on an average half a dozen or ten servants each, it is a regulation which cannot be expected to meet with their concurrence. Equitable taxation, and

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some of the reforms proposed by this writer, might lighten our present burdens; but the system throughout is in many respects so novel, and altogether so immense in its magnitude, as to make us tremble through every nerve. We were astonished that the author should fall into the vulgar error about small and great farms, as the increase in the size of the farms is a necessary consequence of increased taxation, and the idea of prescribing a limit to the extent of a farm is just so absurd, as to prescribe a limit to the quantity of cloth a linen-draper should be permitted to sell in the course of a year.

ART. 15.—*Letters of Cursitor, addressed to many of the principal Political Characters of the present Day.* 8*vo.* 2*s.* 6*d.* Morton. 1800.

Cursitor addresses himself with great energy to several eminent public characters; and though he is inimical to the general measures of administration, he reprobates with just severity the conduct of some of the opposition. But the chief feature in the letters before us is the unfortunate and calamitous war in which we are now engaged—a war described by him to have been

'begun...nobody knows why, and continued nobody knows wherefore: whose object has uniformly been nobody knows what, and whose termination will be nobody knows when: which has been, according to the veering of the weather-cock, a war for religion—a war for royalty—a war for political justice—a war for the balance of power in Europe—a war for our allies abroad—a war for the suppression of unconstitutional opinions at home; and, in fact, a war for every thing but what can ever justify the engaging in a war at all. A war that has spent more blood and exhausted more treasure, has accumulated more misery and produced more crimes, than any that can be named from the day of original sin to the present moment.' P. 6.

These letters appeared first in the Sunday Review, and are now republished under the writer's superintendence—a distinction which they justly deserve, from their very great superiority over the generality of newspaper productions.

ART. 16.—*An Investigation of the Cause of the present High Price of Provisions. By the Author of the Essay on the Principle of Population.* 8*vo.* 1*s.* Johnson. 1800.

A new cause of the high price of provisions is discovered by this writer, and supported in a very ingenious manner.

'Let us suppose a commodity in great request by fifty people, but of which, from some failure in its production, there is only sufficient to supply forty. If the fortieth man from the top have two shillings, which he can spend in this commodity, and the thirty-nine above him more, in various proportions, and the ten below all less, the actual price of the article, according to the genuine principles of trade, will be two shillings. If more be asked, the whole will not be sold, because there are only forty who have as much as two shillings to spend in the article; and there is no reason for asking less, because the whole may be disposed of at that sum.

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'Let us suppose, now, that somebody gives the ten poor men, who were excluded, a shilling a-piece. The whole fifty can now offer two shillings, the price which was before asked. According to every genuine principle of fair trading, the commodity must immediately rise. If it do not, I would ask upon what principle are ten out of the fifty, who are able to offer two shillings, to be rejected? For still, according to the supposition, there is only enough for forty. The two shillings of a poor man are just as good as the two shillings of a rich one; and, if we interfere to prevent the commodity from rising out of the reach of the poorest ten, whoever they may be, we must toss up, draw lots, raffle, or fight, to determine who are to be excluded. It would be beyond my present purpose to enter into the question, whether any of these modes would be more eligible, for the distribution of the commodities of a country, than the sordid distinction of money; but certainly, according to the customs of all civilized and enlightened nations, and according to every acknowledged principle of commercial dealing, the price must be allowed to rise to that point which will put it beyond the power of ten out of the fifty to purchase. This point will, perhaps, be half-a-crown or more, which will now become the price of the commodity. Let another shilling a-piece be given to the excluded ten: all will now be able to offer half-a-crown. The price must in consequence immediately rise to three shillings or more, and so on *toties quoties*.' P. 5.

This reasoning is just to a certain extent, and it is supported by the principle laid down by Adam Smith; a name, which, when the idle declamation of self-sufficient, interested, and ignorant men has subsided, will, from the late attempts to obscure its honour, continue to increase in celebrity. 'The actual price, at which a commodity is sold, is compounded of its natural price, the price at which it can be brought to market, allowing the usual profit in times of moderate plenty, and the proportion of the supply to the demand.' Now, in these times, the price at which wheat can be brought to market has increased from several causes, the supply has been scanty, and the demand augmented; consequently the price of wheat must have increased—but why should it have increased in so great a proportion? This we cannot impute, as our author does, to the supplies granted to the poor, which have but a small effect—we may say not a hundredth part of the effect arising from other causes; and it is to be observed particularly, that by far the greater part of the poor, who are relieved by parish benefactions, feed on barley, not wheat. On this subject we must keep in view the last article, which may assist us considerably in our explanation. The nature of the demand is to be considered. Supposing the natural inhabitants of a country to remain equally numerous for three successive years, the first producing little more than an average crop, the second a little less than an average crop, the third considerably under an average crop, and that at the expiration of this period the number of actual inhabitants are increased in the proportion of eleven to ten by the influx of foreigners distributed not unequally over the whole country: in this case the price of wheat, in the last year, must be higher than in the first, and some of the inhabitants will be reduced to live on different grain. But if the new settlers, instead of being dispersed over the whole country live in one consociate spot, the

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price of wheat must again be very considerably raised from the necessary price of carriage being now so much augmented. In this state Great Britain exists at present: the influx of foreigners produces some effect, but the number of indigenous inhabitants who now feed on wheat, compared with those who were accustomed to employ this esculent, is very considerably increased. The generality have left the places where they were in the habit of consuming a very small quantity, and now live not only on wheat alone, but on the finest part of it. They are now in our fleets and armies: and the mode of purchasing for them is also a novelty; at the present moment we meet with but one great purchaser, who can never be expected to make his bargains in the cheapest manner, nor to cast the same watchful eye over the purchased grain as the merchant. If we add to this the depreciation of money by the increase of it, or rather its representative, we cannot be at a loss to discover the real causes of the increased price of wheat, which cannot again subside until the consumption is restored to its usual level, and the purchasers are distributed in the usual manner.

We rejoice to see that this able writer endeavours to stem 'the popular clamour headed by the lord chief justice.' All good men are in our opinion called upon to exert themselves in the same cause, or our barns may be burnt, our markets deranged, and our country made a prey to anarchy and confusion. His remarks also on the inconsistency of the two outcries, the one against middle-men, and the other in favour of small farms, are just and pertinent; and we see, with increasing satisfaction, that the nature of the assize of bread begins to be better understood, and that several other pamphlets agree with this in wishing that 'the legislature would interfere no farther than to abolish that assize.' We have dwelt longer on this pamphlet than its bulk might warrant; but there is novelty in the mode of treating the subject; and though we differ from the writer in his leading principle in this work, as well as in his Essay on Population, we give him the utmost credit for his ingenuity, and the rectitude of his intentions.

ART. 17.—*The True Causes of our present Distress for Provisions; with a natural, easy, and effectual Plan for the future Prevention of so great a Calamity. With some Hints respecting the absolute Necessity of an increased Population. By William Brooke, F. S. A.* 8vo. 2s. Symonds. 1800.

The present distress in this country is ascribed to the monopoly of farms, the number of horses, the neglect in breeding cattle, disuse of fish, tithes, hop-grounds, and neglect of orchards. On these subjects some judicious remarks are made, though we are far from subscribing to all the author's conclusions. The monopoly of farms is a trite subject. In the distinction between great and small farms, too much is ascribed to the excellence of the latter. Besides, who is to draw the limit between a great and small farm? What legislature will prescribe the bounds to the size of a farm, when it does not prescribe what is far more necessary, any limits to the possession of landed property? We may also observe, that the ruin of the small farmer is not occasioned by monopoly, which cannot take place in farming, but is the necessary effect of the circumstances of the country. A farmer with twenty acres in England must be a greater slave than the most labo-

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rious negro in the West Indies, and with all possible success would see the profits of his labour eaten up by the taxes, the tythes, and the poor rates. When the farms were in general small, the capital necessary to stock the farm and purchase the implements of husbandry was small likewise; the increase of taxation has necessarily increased this capital, and with it the extent of the farms. If taxation should continue at the same rate of increase, our farms must annually increase. On the subject of horses we agree entirely with our author; the number kept in this kingdom is enormous, and the quantity of land sown for the food of horses is very nearly equal to that for human consumption. Thus our horses diminish the supplies requisite for our fellow-creatures, and our politics strike at the sources of our population; for

'Who, that has his country's welfare at heart, but must reprobate in the strongest terms that unnatural and impolitic act, called the Marriage Act, which has not its parallel in the world? A law, although far from answering the illiberal policy of the framers of it, has caused more vice and disease in the land than the plague itself would.' P. 31.

On the resources to be derived from our fisheries the writer's remarks are excellent; but he forgets that the duties on salt are an effectual bar to the great advantages that might be derived from them. For the improvement of the metropolis he advises, with great propriety, that a fish-market should be erected at Hungerford, and one on the Surry side of the river, as Billingsgate is too small and too favourable to monopoly. We could with pleasure select many other useful hints from this work; and, though we do not agree with Mr. Brooke in dignifying the Turks with the epithet of 'wise and experienced,' we can exhort our legislators to meditate on many sound truths which are here laid before the public.

ART. 18.—*A short Enquiry into the Nature of Monopoly and Forestalling. By Edward Morris, Esq. Barrister at Law.* 8vo. 1s. Cadell *and* Davies. 1800.

From the number of pamphlets lying around us on the present scarcity, and the common topics of monopoly, &c. we apply with pleasure to this short inquiry, and can recommend, and earnestly recommend, it to the perusal of our readers, trusting that it may either lead them to, or fix them firmly in, a right train of reasoning on subjects of the greatest importance as well as continual discussion. The principles of Adam Smith are presented in a very clear point of view in a narrow compass. Proper compliments are paid to the memory of lord chief-justice Coke; but the notoriety of his errors on political economy, and the freedom of trade, are duly noticed. The authority of the lord chief-justice, in his own department, ought to be of considerable weight; but when he travelled out of the record, when he was carried into the interior of a manufacture, or stood amongst the market people, and talked of buying and selling, he made as bad a figure as a higgler or a journeyman pin-maker would in haranguing a jury from the King's Bench on a question of law. Our author considers the policy of the legislature in former times, and of parliaments in more modern;

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he shows the nature of trade by plain instances, and points out the consequences of the interference of the legislature, as well as the folly of the present outcry against monopolists, middle-men, forestallers, &c. The whole of this performance is executed in so masterly a manner, that we cannot refrain from recapitulating part of it in the writer's words.

'To reserve corn at one time in order to distribute it at another, to take corn from any one market in order to convey it to another, occasions no national evil; the corn is equally consumed, though the mouths which consume it are not the same: so far from having any prejudicial effect, if the scarcity in the market to which it is conveyed be greater than in that from which it was taken, the public is materially relieved. Our object ought to be, not that corn or any other article of provision should be plentiful at any particular time or any particular place, but that it should be found plentifully, if possible, but at all events in equal distribution throughout the different periods of the year, and over every part of the kingdom.

'A number of the plans recently proposed have a tendency to disturb this due and seasonable distribution. The recommendation of landlords to their tenants to thresh out their corn for immediate sale, and the sale of corn to the poor at a reduced price, are both of this nature. The relief which is afforded by this supply at one period is slight in comparison with the rigorous abstinence which is the inevitable consequence at another; as these measures cannot increase the quantity of corn in the country. By lowering the price at one period they only advance it in a much greater proportion at another; the corn is on the whole dearer instead of cheaper; and these persons, though well-intentioned, are aggravating the distress which they mean to alleviate. If the reasoning of the preceding pages be correct, the influence of the persons engaged in the corn trade is our only channel of relief. The effect of their interference, is to procure an increased supply from the stock of other countries, and to induce a judicious management of our own; the "forestaller," and the "regrater" are not distinguishable from dealers of any other denomination. In their expectation of profit all persons who intervene between the grower and consumer must be governed by the same principle; and, according to this principle, their interest in the regulation of the price coincides with that of the public: These several modes of sale are contrivances of particular dealers, with the hope of gaining an advantage over their competitors; their tendency is to fix the due price with greater accuracy; to raise the price when it is more salutary to the public that it should be higher, and to reduce the price when it is consistent with the safety and convenience of the public that it should be lower.

'It is evident that the same reasoning which has been hitherto confined to corn, is equally applicable to every other article of commerce. The divisions which have taken place in the employments of the different persons concerned, must have arisen from their being the foundation of superior skill. The necessary consequence to the public must have been a better and cheaper supply. These modes of conducting trade have an influence the direct reverse of that which they were supposed to have by the framers of the prohibitions.' P. 49.

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ART. 19.—*Inquiry into the Causes and Remedies of the late and present Scarcity and High Price of Provisions, in a Letter to the Right Hon. Earl Spencer, K.G. &c.* Wright. 2s. 1800.

A very judicious, sensible, and modest inquiry, containing much information on the nature of middle-men, which cannot, in these times of wretched ignorance, and we may say bigotry, on this subject, be too much diffused among the higher and the lower classes of society. It is a disgrace to some of the higher orders that they should stand in need of this information; and the lower are to be pitied if, through misrepresentations, which they have not the power of correcting, they should be occasionally hurried into excesses. The assize of bread is justly reprobated in this work as pernicious to the community. The remedies proposed to the evils under which we labour are:—1. Importation of corn by a free trade with the assistance of bounties. 2. The abolition of the assize. 3. Restraining prosecutions against dealers in corn, or a new modification of the laws on this subject. 4. Enforcing the act respecting stale bread. 5. Stoppage of the distilleries, and of the manufacturing of starch and hair-powder. In all these remedies we heartily concur with our author, and cannot conceive how those people can pretend to humanity and œconomical regulations in their families who waste as much flour, in the shape of powder, on their heads, as would afford good breakfasts for numbers of families of the poor. We trust that this pamphlet, with Mr. Morris's admirable work on the same subject, will considerably operate in removing many of those odious and impolitic prejudices which are at present too general amongst us, and are a disgrace to the nation.

ART. 20.—*A temperate Discussion of the Causes which have led to the present high Price of Bread. Addressed to the plain Sense of the People.* 8vo. 1s. Wright. 1800.

The scarcity is here attributed to two bad harvests, and to the disproportion between the consumption and growth of corn in the island. The outcry against monopolisers, regraters, farmers, millers, &c. is justly reprobated, and the absurdity of it, notwithstanding the high authority on which it is founded, plainly demonstrated. The share which foreign hostilities have in contributing to the scarcity is denied from the nature of the corn-returns, during peace and war, for above the last hundred years; but the circumstances in which this differs from any preceding war are not considered. The mischief of a maximum is clearly shown; and on the whole it is a very useful and temperate discussion. Those chief points are to be seen in the following extract:

"What then I contend for is, that the high price of wheat and of bread is not the effect of monopoly and combination—is not the effect of the speculations of the farmer, the corn-dealer, or the miller—is not the consequence of the war. All these things have their weight in the scale, but it is not great or preponderating. It is the effect of an ordinary consumption considerably exceeding our ordinary produce, and of a produce, in the last and in the present years, below the average; the price is still further augmented by the increased wealth of the nation, and the consequent depreciation in the value of money. The remedies for this evil of high price are not to inflame the mob against monopolists—to restrain the freedom of the trade in corn, or to

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fetter and check the commerce of the nation. The obvious remedies are, the more limited use of wheat, and a further encouragement to the importation of it, and the extension of our corn land, by the removal of every impediment which obstructs general enclosure; and by taking such measures as would tend to give greater encouragement to the cultivation of arable land. At present many circumstances operate which have a direct contrary tendency; the tithe of arable land is much heavier than of grass land, and the multiplication of horses kept for pleasure affords, perhaps, upon the whole, more encouragement to the cultivation of hay than of corn.' P. 32.

ART. 21.—*Thoughts on the present Price of Provisions, their Causes and Remedies; addressed to all Ranks of People. By an Independent Gentleman.* 8*vo.* 2*s.* Reynolds. 1800.

This independent gentleman, among the general causes he assigns for the scarcity, produces the following for his seventh and last.

'The increase of that spirit of rapacity and speculation which, with the new doctrines on almost every other subject, seems to pervade all orders and ranks of men, blinding them to all interests but their own; and even those the most present and most blended with immediate personal enjoyment, and inducing them to hold all public principle, nay, all regard for every thing, and every individual beyond the narrow limits of self, and its immediate connexions, as the extreme of folly, worthy only the contempt of the more enlightened; a contempt, indeed, with which we find it but too generally treated.' P. 3.

The cause of this cause might have employed this gentleman's mind in a much better manner than the hackneyed declamations against farmers, middle-men, monopolizers, &c. against whom he advances the vulgar and futile arguments, tending to destroy all freedom of trade, as well as all national prosperity and public justice. He is our advocate for the absurdest of all measures—a maximum, and vindicates it by the law on interest; a law, whose inexpedience and impropriety has been already exposed in more than one political essay of importance, and which may perhaps re-occupy the attention of our legislature. That an author, after the inquiry made on the last crop, should assert that there is no scarcity, appears to us the height of indiscretion; but in these cases, every one who advances the assertion should, at she same time, inform the public from what counties he derives his knowledge.

ART. 22.—*Observations on the present high Price of Provisions. In a Letter to the Lord Lieutenant and Inhabitants of Hampshire. By John Duthy, Esq.* 8*vo.* 1*s.* Crosby. 1800.

The supposed causes of the present high price of provisions are considered under the following heads:—1. An increased consumption. 2. A diminished produce. 3. An increase in the expence of raising that produce. 4. A monopoly, under which section the popular clamour against monopolists is refuted; and the real monopolist, if there be any, is shown to be the minister. The manner in which he can be the only monopolist is well delineated, and in a considerable degree is founded on truth. The great master mischief is asserted to be the war, and consequently the grand remedy to be peace. The author

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writes with a manly disregard of the imputation of jacobinism cast on every person who thinks differently from the ministerial circle; but a degree of asperity might have been propitious to the circulation of his pamphlet, and the bold truths repeated in it will certainly render him liable to much asperity in return.

ART. 23.—*The Scarcity of Wheat considered: or, a Statement of the Impolicy of the late and present Price of Wheat, the Consequences resulting from it, and Means suggested for its Prevention in future: in which the flagrant Practices of Farmers, Millers, and Bakers, are exposed, and the Corn Laws fully investigated. By the Rev. J. Malham, Vicar of Helton, Dorset, &c.* 8vo. 1s. Wallis. 1800.

If the 'flagrant practices' ascribed to farmers, millers, and bakers, in this pamphlet, are really founded in truth, and not in this writer's imagination, he is highly culpable in not making a regular charge against the culprits, with whom he is acquainted, before the proper magistrate. But if no such things have really taken place in this country in the manner he represents them, he is then highly culpable, in times like the present, for propagating false reports. In a similar case the magistrates of Cambridgeshire have lately shown a good example to their brethren in other counties. A strange speech was made in the Common Hall of London, stating a most atrocious action pretended to have been perpetrated in Cambridgeshire. The audience were shocked at the recital, not conceiving it possible that a person should stand up in such an assembly, and utter such a charge without the best grounds for his assertion. The Cambridgeshire magistrates read the tale with astonishment; they had never heard of it in their respective neighbourhoods; they instituted an inquiry, sifted the matter to the bottom, and found the whole to be a falsehood. Thus, by a proper spirit, they vindicated their county from infamy, and gave to the public, under the signature of their worthy chairman, an account of the steps they had taken in this transaction. We recommend the same line of conduct to the magistrates of Wiltshire, and we shall then have either fewer innuendoes against nameless farmers and millers, or the true culprits will be properly punished.

RELIGION.

ART. 24.—*A Practical Improvement of the Divine Counsel and Conduct; attempted in a Sermon, occasioned by the Decease of William Cowper, Esq. Preached at Olney, 18 May 1800. By Samuel Greatheed.* 8vo. 1s. Williams. 1800.

Whatever relates to so worthy, but unfortunate, a character as the late Mr. Cowper, cannot be uninteresting to the public, who have been so often amused by his playful sallies, captivated by his original and unrivalled genius—unrivalled we mean by his contemporaries, and, what is more to his merit still, excited to virtue and religion by his warning voice and his powerful invitations. The present sermon, however, has a peculiar claim to attention, from its containing a detailed, and we believe a faithful, biography of this amiable and extraordinary man,—a biography which cannot be perused without an

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intermixture of the warmest veneration and the most heartfelt pity. The text is from Isaiah, lv. 8, 9.

'For my thoughts (are) not your thoughts, neither (are) your ways my ways, saith the Lord. For (as) the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.' P. 1.

It was addressed to the inhabitants of Olney, 'without distinction of religious persuasions,' and preached in the Dissenting Chapel, where Mr. Cowper was wont to associate. It is dedicated to lady Hesketh, his relation and executrix. From the narration presented in the pages before us, it appears that Mr. Cowper was born of respectable parents, and related to many families of great affluence and noble rank. He was educated for the bar, and eventually possessed an appointment highly lucrative and honourable. In holding this situation, however, it would be occasionally necessary for him to appear at the bar of the house of lords; and, such was his natural timidity and dejection of mind, that he could not bring himself to comply with this part of his duty.

'Several affecting circumstances concurred to increase the agony of his mind, while revolving the consequences of relinquishing the post to which he had been nominated; and he wished for madness, as the only apparent means by which his perplexity and distress could be terminated. A desperation, of which few among mankind can form a suitable conception, but which it may be hoped many will regard with tender pity, drove him to attempt self-murder; and the manner of his preservation in life, or rather his restoration to it, indicated an unusual interposition of the providence of God. His friends no longer persisted in urging him to retain his office. It was resigned; and with it his flattering prospects vanished, and his connexions with the world dissolved.' P. 11.

From this period he appears to have laboured under the most unhappy alienation of mind, combined with the most gloomy views of religion; so far, at least, as related to his own future state.

'Instead of finding relief from reading, every book he opened, of whatever kind, seemed to him adapted to increase his distress, which became so pungent as to deprive him of his usual rest, and to render his broken slumbers equally miserable with his waking hours. While in this state, he was visited by the late Rev. Martin Madan, who was related to him. By explaining from the Scriptures the doctrine of original sin, Mr. Madan convinced him that all mankind were on the same level with himself before God. The atonement and righteousness of Christ were set forth to him as the remedy which his case required; and the necessity of faith in Christ, in order to experience the blessings of this salvation, excited his earnest desire for the attainment. His mind derived present ease from these important truths, but still inclined to the supposition that this faith was in his own power. The following day he again sunk under the horrors of perdition; and that distraction which he had sought as a refuge from the fear of man now seized him amidst his terrors of eternal judge-

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ment. A vein of self-loathing ran through the whole of his insanity; and his faculties were so completely deranged, that the attempt which he had lately deplored as an unpardonable transgression now appeared to him an indispensable work of piety. He therefore repeated his assault upon his own life, under the dreadful delusion that it was right to rid the earth of such a sinner, and that the sooner it was accomplished his future misery would be the more tolerable. His purpose being again mercifully frustrated, he became at length familiar with despair, and suffered it to be alleviated by conversation with a pious and humane physician at St. Albans, under whose care he had happily been placed.' P. 12.

The conversation of this gentleman appears to have been highly beneficial to him. He recovered, by degrees, a considerable portion of cheerfulness; and with this a hope that he should finally be accepted at the tribunal of God. Under these happier impressions, he composed several excellent hymns of pious exultation, as also many of the sportive and lighter pieces of his moral poetry. A few years afterwards, however, he unfortunately relapsed into his former state of dreadful melancholy; and this attack was of long duration indeed.

'At times,' however, 'after more than twelve years of uninterrupted despair, some transient changes of his mental sensations admitted a gleam of hope, of which he immediately availed himself for a renewal of intercourse with God. He prayed in private as before his affliction, and even his slumbers were thus delightfully occupied. He has spoken of such nights, compared with those he usually endured, as passed on a bed of rose-leaves instead of fiery tortures, and as a transition from hell to heaven. These lucid intervals were unhappily so short, that he never resumed his attendance on public worship. The most tolerable days that he spent in the customary state of his mind he has described to me as begun with traces of horror left by the most frightful dreams. The forenoon, being employed in composition, became gradually less distressing. Before dinner he usually walked two hours; and the air, the rural prospects, and muscular exercise, contributed to his further relief. If at dinner, and during the afternoon, he had the company of an intimate friend or two, which was frequently the case during the last ten years that he lived in this neighbourhood, their conversation seemed to afford the principal alleviation to his habitual burden. The evening was commonly employed in reading aloud to some friend who resided with him; for, such was the care of God over this amiable sufferer, that he never was left without some companion, whose heart the Lord disposed to sacrifice every comfort for his preservation and relief. But as night approached, his gloom of mind regularly increased; and when he went to his bed, it was not to rest, but to be again harassed in slumber with the terrifying images of a bewildered fancy, neither restrained by the controul of reason, nor diverted by external objects.

'Of the general condition of his mind, during the last seven years of his abode in this vicinity, which certainly were the most tranquil that he passed in the latter part of his life, the best judge-

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ment may be formed from his own expressions, in a poem written toward the close of that interval. It was occasioned by the unexpected acquisition of a small portrait of his mother, whom he had lost more than half a century before, but had never ceased to remember with the warmest gratitude and the fondest affection. Having described her's and his father's passage through this life to a heavenly world, under the figure of a voyage speedily and prosperously terminated, he naturally reverts, in the same metaphorical language, to the distressing contrast which his own situation and prospects presented.

"But me, scarce hoping to attain that rest,
Always from port withheld, always distress'd—
Me howling winds drive devious, tempest-toss'd,
Sails ript, seams op'ning wide, and compass lost;
And, day by day, some current's thwarting force
Sets me more distant from a prosp'rous course.
But oh the thought that thou art safe, and he,
That thought is joy, arrive what may to me."

'The principal pleasure that our excellent neighbour appeared to be capable of receiving was indeed that which he derived from the happiness of others. Instead of being provoked to discontent and envy by contrasting their comforts with his own afflictions, there evidently was not a benefit that he knew to be enjoyed by others which did not afford him sensible satisfaction—not a suffering they endured that did not add to his pain. To the happiness of them who were privileged with opportunities of showing their esteem for him he was most tenderly alive. The advancement of the knowledge of Christ in the world at large was always near his heart; and whatever concerned the general welfare of mankind was interesting to him, secluded as he was from the public, and in common from religious society. In like manner, from his distant retreat, he viewed with painful sensations the progress of infidelity, and of sin in every shape. His love to God, though unassisted by a hope of divine favour, was invariably manifested by an abhorrence of every thing that he thought dishonourable to the Most High, and a delight in all that tended to His glory.' P. 22.

'During the last year, or two, of Mr. Cowper's life, his health and his state of mind appeared to be as much restored as for an equal time at any period during his long afflictions. Toward the close of the past winter, he was, however, attacked by a bodily disorder, which brought on a rapid decay. His young friend and relative, convinced that he would shortly exchange a world of infirmity and sorrow for a far more exceeding and eternal weight of glory, repeatedly endeavoured to cheer him with the prospect, and to assure him of the happiness that awaited him. Still he refused to be comforted. "Oh spare me! spare me! You know, you know it to be false"—was his only reply, with the same invincible despair to which he had so long been a prey. Early on the twenty-fifth day of April, he sunk into a state of apparent insensibility, which might have been mistaken for a tranquil slumber but that his eyes remained half open,

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His breath was regular, though feeble; and his countenance and animal frame were perfectly serene. In this state he continued for twelve hours; and then expired, without heaving his breath.' P. 27.

ART. 25.—*A Charge delivered to the Clergy of the Diocese of Lincoln, at the Triennial Visitation of that Diocese in June and July* 1800. *By George Pretyman, D.D. F.R.S. Lord Bishop of Lincoln.* 8vo. 1s. Cadell *and* Davies. 1800.

Our readers may recollect that we noticed not long ago an anonymous 'report'* said to have been drawn up by the clergy of a district in the diocese of Lincoln, and that we expressed our doubts of its authenticity. These doubts are completely removed by the charge before us, in which the right reverend author, whose veracity and competency to decide upon the subject no one can impeach, not only approves of it, but declares it to be 'the report of a committee in this district appointed to examine into the real state of religion,' &c. and it is to be noticed that these were the words adopted in one district, whilst in several others a warm commendation of the report was substituted for them. Hence it will not be difficult to ascertain the district which gave birth to the report; but notwithstanding the authenticity now attached to the former pamphlet, we cannot retract our objections to it, as we think it highly injurious to the interests of the church.

The bishop confirms the statement of the Report in these words.

'From this report, which is allowed to describe a great part of the kingdom, it appears, that besides those who really and openly dissent from our church, the numbers who profess to believe all its doctrines, and yet renounce its authority, and revile its ministers, are very greatly increased. Many of these fanatics, by pretending to an extraordinary degree of sanctity, to a species of faith not to be found in the Gospel, to an especial call or gift of grace, which supersedes the necessity of education, and of the regular ordination commanded and practised by the apostles themselves, seduce the people from their appointed ministers, separate them from the communion of the church, gain a compleat ascendency over them, and instil into their minds the most dangerous opinions, with the most active enthusiasm. The effect of this mis-called evangelical preaching too often appears in the despondence of religious melancholy, or in the licentiousness of shameless profligacy, and in principles and conduct, which the precepts of the Gospel, and the whole history of mankind, declare to be absolutely inconsistent with true religion and the well-being of society.' P. 18.

We are very much mistaken if this outré statement of the evangelical preaching is by any means calculated to retard its progress in his lordship's diocese; and the clergy of that description cannot but have felt themselves irritated by this mistaken view of their principles.

We are compelled to notice, though with extreme regret, that this is the third episcopal charge in which the wretched compilations of the abbé Barruel and professor Robison are obtruded on the clergy with such an authority as it would be unseemly in them to resist. The English clergy do not stand in need of such alarms; and the quarters

* See our XXIXth Vol. New Arr. p 477.

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from which they proceed are so suspicious in themselves, that abstracting from the internal evidence of these publications, and the want of all those criteria which establish the truth of history, we are astonished that the higher clergy should afford their sanction to works whose puny celebrity is alone derived from the prejudices of the times, and which are already falling into deserved contempt with the public.

But if the worthy prelate seems in some respects to have unnecessarily introduced before his clergy these questionable publications, his exhortations to them on the general performance of their duties, his recommendation of Sunday schools, his encouragements to residence, and his desire to prevent improper persons from being introduced into the church, stamp this charge with a considerable degree of merit, and the publication of it may be very useful to the clergy of his lordship's diocese.

ART. 26.—*A Sermon, preached before his Excellency the Lord Lieutenant, on Thursday the 29th of November, 1798, being the Day appointed for a General Thanksgiving to Almighty God for the late glorious Victory obtained by Lord Nelson over the French Fleet, and for the other recent Interpositions of his good Providence towards the effectual Deliverance of these Kingdoms from Foreign Invasion and Intestine Commotion. By the Honourable and Right Revcrend William Knox, Lord Bishop of Killaloe.* 8vo. 1s. 6d. Hatchard.

These discourses are of no common manufacture: they display the energy of a vigorous and well-informed mind—of a patriot alive to his country's weal—indignant at the efforts of avowed traitors, of secret enemies, or of timid friends—and laudably concerned for Ireland's future prosperity; and, as connected with that object, for the proper direction of conduct and principles in the students of the university of Dublin. The style is, at times, uncommonly brilliant; and the comparisons are well selected, to convey more forcibly the ideas of the preacher.

We were pleased with the unequivocal opinion expressed by this respectable prelate in favour of the practice of imparting instruction to the common people, and with that liberality of sentiment which he in general discovers.

With many other parts of the thanksgiving-sermon we were likewise highly pleased; but we cannot refrain from objecting to the strain of the eulogium which, in the following passage, the prelate pronounces on his hearers.

'No, not a man whom I now behold,—I believe I may almost speak without an exception,—but may boast, that to his prudence and to his liberality, to his patience and to his activity, to his temper and to his courage, is the Christian world, in a great measure, indebted for its preservation from utter ruin and extinction.' P. 2.

Without animadverting on the preacher's strange omission, in neglecting to ascribe this preservation, in the first instance, to the care of a divine superintending Providence, we may observe, that the language borders strongly on hyperbole and fulsome flattery when

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the bishop of Killaloe gravely tells his hearers that 'to their prudence, &c. is the Christian world, in a great measure, indebted for its preservation from utter ruin and extinction.' We may justly condemn such unwarranted and over-rated expressions of praise and self-exultation, as they serve to injure a good cause, and give occasion to disaffected persons to turn into ridicule a variety of just observations in this discourse, well entitled to their attentive consideration. Nor can we praise the bishop's apology for the ebullition of revengeful passions and excesses which succeeded the suppression of the Irish rebellion.

'If,' says he, 'in the prosecution of that struggle, passion may, in some instances, have mastered reason; if the convulsions of nature have sometimes snapped the fetters of law; if the voice of religion has been drowned in the clamour of revenge; if, I say, such charges are calumnies, they may be despised; if they are truths, they will soon be forgotten: they are transitory spots, and bury themselves in the blaze of your virtues.' P. 4.

We hardly think such attempted palliation as this becoming the pen or lips of one who had been taught in the school of Christ.

The Address to the Students of Trinity College, Dublin, is a masterly performance, and appears well to have merited the approbation and praise of that learned and respectable body. A discourse like this, which discovers a great knowledge of human nature, and which was so seasonably adapted to the circumstances of the times, could not fail of making a salutary impression on the minds of the hearers.

No one, we think, will blame us for recommending the perusal of the bishop's Address to the young men at our own universities, and indeed to every one that may be exposed to the insinuations of artful deceivers, who, under pretence of recommending a new, but spurious, philosophy, would ultimately loosen the bonds of human society, and sap the foundations of the Christian faith.

ART. 27.—*The Sin of Schism; a Sermon, preached at the Parish Church of Rempstone, Nottinghamshire, on Sunday, July 6, 1800. By Edward Pearson, B. D. &c.* 8vo. 6d. Rivingtons.

A very judicious well-timed discourse on a sin very prevalent in these days. It arises in part from a negligence in the performance of the duties of the church by its ministers—in part from a want of union in the church on the meaning of its articles—but in a much greater measure from the want of a due consideration of the nature of the Christian church, from the zeal of schismatical preachers, and from that fanaticism to which the vulgar are prone when sufficient care is not taken of their spiritual instruction. It is in vain that the preacher points out the wickedness of schism, unless he is, 'in season and out of season,' instructing his flock in evangelical truth. If he be remiss, or if he dole out to them the meagre scraps of heathen morality, the poor will run to the less learned, but more earnest instructors—to those who speak to the heart in terms intelligible to themselves, though not satisfactory to the refinement of taste or the acumen of philosophy.

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ART. 28.—*Appeals to Law reconciled with Christian Charity: A Sermon, preached at the Assizes held at Nottingham, July 31, 1800, before the Honourable Sir Giles Rooke, Knt. One of the Justices of the Court of Common Pleas, and the Honourable Sir Soulden Lawrence, Knt. One of the Justices of the Court of King's Bench. By Edward Pearson, B. D. &c.* 8vo. 1s. Rivingtons.

The circumstances under which appeals to law are justifiable are not numerous; and it would be well if real Christians would attend to the apostolical precept, and, where disagreements arise, settle them with each other by arbitration. But since every one may be in that situation which renders an appeal to law necessary, let it be made in the method well pointed out in this discourse—in such a manner 'as not to injure the frame and disposition of our hearts;' and in the desire of justice let no one give 'place to the sentiment of revenge.'

ART. 29.—*Reflections concerning Religious Divisions; affectionately addressed to the People of England.* 8vo. 1s. Hatchard. 1800.

We are informed in this work, that 'St. Clement, whose name, the apostle says, is written in the Book of Life, was ordained Bishop of Rome in the year of our Lord 93;' and, in proof of this assertion, we are referred to Du Pin's Ecclesiastical History. This is sorry authority for a lame story. The whole income of the church, including bishoprics, cathedral and collegiate churches, is stated to be under £.1,500,000 a-year. The church, indeed, is not so rich as its adversaries sometimes represent it; nor yet is it so poor as is imagined by its present advocate. His positions may be removed without injury to the main point of his work—the divisions created by the doctrines now termed evangelical or methodistical. The fatal consequences of the spread of these doctrines is pointed out with great judgement, the ministers of the establishment are vindicated, and the members of the church are seriously adjured to beware of giving countenance to schism, and on no account to separate from a communion in which every article of faith is inculcated.

ART. 30.—*A Discourse delivered on the Fast-Day, in February 1799, in the Church of St. Lawrence, Winchester. By the Rev. Henry Gabell, A. B. &c.* 8vo. 1s. Cadell *and* Davies.

The preacher's text is taken from Psalm xi. 1:—'Why do the people imagine a vain thing?'—In discussing his subject, which is treated with much apparent labour of composition, Mr. Gabell proves that the pseudo-philosophy of modern times is the vain thing here referred to. This leads him into a pretty wide field of politics, and a variety of close reasoning upon numerous topics which have agitated the public mind of late years. We do not deny to this writer the praise of good sense and cogent argument; but we question whether his talents were most usefully employed, upon a fast-day, in delivering a discourse so fully occupied with nice political discussions, that we think it may be denominated any thing rather than a sermon,—a discourse which must have left the more illiterate part of his auditory enveloped in the clouds, and the more serious and devout unedified and disappointed.

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ART. 31.—*A Sermon, preached June 24, 1798. By the Rev. George Scobell, Curate of Shrivenham, Berks.* 8vo. 1s. Rivingtons.

This is a farewell address to the parishioners of Shrivenham, from an appropriate text—2 Cor. xiii. 11. The advice it contains is good, and appears to have been seasonable; and we hope it was not lost upon the auditory to whom it was delivered. It comprises nothing, however, that can entitle it to particular notice.

ART. 32.—*The Christian Ministry exemplified in St. Paul; a Sermon, preached in the Parish-Church of Boston, at the Visitation of the Rev. John Pretyman, D. D. &c. May 7, 1800. By Charles Jerram, A. M.* 8vo. 1s. 6d. Rivingtons.

An excellent discourse for the occasion; plain, serious, and comprehensive; teaching the poor to eschew evil and do good—to seek peace and ensue it. We could scarcely prevail on ourselves to censure the introduction of a panegyric on the public and private virtues of our sovereign; but, being sensible of the suspicions which even an expatiation on real merit may excite, and of the injurious consequences to religion from individual merit or demerit becoming the theme of pulpit-discourses, we cannot too often point out to preachers that in the Scriptures alone are to be found those examples which may be adduced without the charge of adulation or resentment.

ART. 33.—*A Sermon on the Duties incumbent on the Poor at this particular Crisis; preached in the Parish-Church of Horningsham, before Two Friendly Societies; and published at their Request, and for their Benefit. By the Rev. Francis Skurray, A. M. &c.* 8vo. 1s. Rivingtons. 1800.

A good visitation-sermon. Eight pages of preface, which might have well been spared, introduce it to the public; and in this preface the writer indulges in the following odd conceit:—'The name of every Christian minister may be called Legion.'

MEDICINE.

ART. 34.—*A System of Dissections. Parts* II, III, IV, V. *Containing the Anatomy and Diseases of the Thorax. With Plates. By Charles Bell. Folio. 5s. each Part.* Johnson.

In our examination of the first part of these dissections*, we explained Mr. Bell's plan, and gave our opinion of the utility of his work in general. We shall now engage farther on the detail of his design, as the successive numbers have developed it.

His object is to direct the younger student in his anatomical studies, and to lead him gradually to the different parts, till he has attained a greater degree of patience and dexterity.

The first dissection, for obvious reasons, is that of the abdominal muscles, and the parts contained within them. The descriptions in this, as in the other parts, are simple, perspicuous, and accurate.

* Crit. Rev. New Arr. Vol. XXIII. p. 291.

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The application of these to morbid appearances and to operations form a particularly valuable section. In the first fasciculus the anatomical part is descriptive: in the succeeding ones it consists of the description of the plate, after mentioning the previous steps, and the manner of conducting the dissection, which the author thinks will 'give conciseness and accuracy.' In other respects, except a slight variation in the manner of the engraver, the plan is unaltered. Any changes after the commencement are undoubtedly improper; but these are so slight that they cannot materially affect the uniformity of the work.

The second part is the dissection of the thorax and its containing parts; the description of the situation of the heart, of the structure of the mediastinum, and its connexion with the diaphragm, is peculiarly clear and valuable, illustrating with great precision Mr. Bell's view of the action of the vascular system and of the diaphragm, as affecting the heart. This is introductory to the diseases of the circulating system.

On the ossifications of arteries, Mr. Bell adds nothing particularly new; but he denies, with apparent reason, that these are ever causes of aneurisms in the larger arteries. Aneurisms near the heart he attributes to a disease of the coats of the artery, by which they are deprived of their elasticity; and as the elasticity of the coats, and that of the muscular fibres, are increased near the part where the artery sends off branches, the loss of resistance will be *there* first and most severely felt. The influence of concretions, as a cause of aneurisms in the extremities, he is compelled to admit; but he remarks (what is really true) that these are of a different kind, and arise from a dilatation of one side only, which the concretion may occasion mechanically, by puncturing the coats. The other diseases of the heart and larger vessels are carefully described.

The third part exhibits the dissection of the pelvis, and the various diseases to be traced by the knife, to which these organs are subject. In some of these Mr. Bell has not been sufficiently full, in a chirurgical view; but he must be considered as an anatomist only; and perhaps, if he had gone further, he might be thought to have wandered from his path. We were particularly pleased with the description of the descent of the testicles, and some of his observations on inguinal hernia. In the diseases of the female pelvis he scarcely intrudes on the steps of the accoucheur.

The fourth part contains the anatomy of the groin and lower extremity; and the diseases illustrated by dissection are—femoral hernia, encysted aneurism of the groin and thigh, wounds of the thigh, and popliteal aneurism. This section is very valuable and important, and is illustrated with seven plates.

The fifth part is more strictly anatomical, containing dissections of the hip, part of the thigh, the leg, and foot. It is accompanied with four plates.

The engravings are in general from original drawings, a few only being taken from the fasciculi of Haller. They are in general neatly executed, and give clear and distinct ideas of the parts represented. The original ones were drawn, and sometimes etched, by Mr. Bell

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himself. On the whole, this volume is highly interesting to the anatomical student, and the author's plan seems to merit great encouragement.

ART. 35.—*A Treatise on Sugar. By Benjamin Moseley, M. D. &c. The Second Edition.* 8vo. 6s. *Boards.* Robinsons.

Our respectable veteran, the first edition of whose work we noticed in our XXVIIth Vol. New Arr. p. 327, seems to complain of the treatment he has received from some of our brother journalists, and displays a degree of irritability which gave us pain, though unconnected with his complaint. Experience might have informed him that to please every body is impossible; and to produce a work perfectly unexceptionable, *omnibus numeris absolutum*, is beyond human power. If 'nothing was extenuated, nought might have been set down in malice.'

The second edition of this treatise is larger, by nearly one-half, than the former. The additions are numerous in every part; but we do not perceive that the deficiencies of which we complained are supplied, *viz.* the late experiments of Mr. Cruikshank. The chief additions are to the medical observations in the conclusion; and those of most practical importance relate to the use of phlebotomy in fevers of a malignant kind, in which he supports the doctrines of Rush, lately noticed. On the whole, we think this volume a very respectable compilation of what was before known, rendered more valuable by some original opinions of an able and experienced practitioner.

POETRY.

ART. 36.—*Britain Preserved. A Poem. In Seven Books.* 8vo. 6s. *Boards.* Murray *and* Highley. 1800.

'The general design of the present poem is to represent the political state of the British empire at the breaking out of the American war—to describe the principal actions and events of the war; and in these to concentrate the influence and effects of the whole—to trace Britain to that low, and almost desperate state, in which the war left her; and from hence, her sudden and unexpected recovery, under Mr. Pitt's administration, to that uncommon degree of prosperity, at which she had arrived before the breaking out of the present disturbances in France.

'The poem is supposed to commence at the first breaking out of the American commotions, and to end about the year 1789; at which time it was really finished, though diffidence of being able to attract public attention has hitherto prevented its appearance.' P. xxi.

The machinery of the poem is allegorical, which the author, 'notwithstanding a strong aversion to allegory, found himself obliged to use, lest he should sink into the language and style of common satire.' Luxury, Corruption, Discord, &c. are the foes of Britain; and Morogogue is their agent. Of this personage the author thus speaks:

'Morogogue is indeed, I believe, a person and character, even in poetry, entirely new: but one who has made such a conspicuous

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figure, and acted such an important part, of late years, both in this and other countries, that a few words will be sufficient to introduce the reader to his acquaintance. The classical reader, from the etymology of the word, will indeed easily understand that the name implies literally the leader of fools. In the following work it is used to express that character which takes advantage of the folly, infatuation, or madness of the multitude, to excite public tumult and confusion; of which the people are always the dupes, and generally the victims. It may, perhaps, be thought that the better known term, Demagogue, might as well have served this purpose; but upon attentive observation it will be found, that though these two characters are nearly allied, there is still a specific difference between them. A demagogue may be a bad or a good character, according to the designs he pursues, and the means and instruments he makes use of to accomplish these designs. A demagogue may have the real good of the public in view, and only use his influence with the populace to promote that end, and may make his appeal to the reason and good sense of the people: Morogogue is always a dangerous and pernicious character, his designs ever either selfish or absurd; nor does he care, and is often incapable of calculating, at what expence of public disaster he may accomplish them: and his unvarying instruments are popular folly and infatuation, which it is his concern to raise to tumult, madness, and sedition. Mr. Fox, when he called himself the man of the people, might be a demagogue; lord George Gordon was certainly a Morogogue. Morogogue is no doubt a branch of the Demagogue family; and every Morogogue must of necessity be a Demagogue, but it is not necessary that every Demagogue be a Morogogue.

'But the reader must here be cautioned not to understand, by Morogogue, in the following work, any particular individual person, or personal character, but an abstract allegorical one, equally including all that have acted in that capacity, from Jack Straw to George Gordon. Or, Morogogue may be conceived as the demon, or presiding genius of popular delusion; the different characters introduced may be considered as the different forms he assumes, or the successive agents he makes use of in his designs. The clear notion that every orthodox Protestant has of the pope, under the character of Antichrist, will suggest a perfect conception of the character of Morogogue in the following work. P. xiii.

Mr. Pitt's great merits and astonishing success in driving forth Discord, expelling Corruption, and suppressing Morogogue, conclude the poem. A plan so original in its defects requires no criticism. The prophetic lines at the end of the poem shall show its poetical character.

'Yet not the age of perfect peace arriv'd;
Shall still some seeds of antient feuds remain,
Still other wars, and other heroes rise,
Still other Marlboroughs, other Pitts appear;
And Gallia still by pride, or folly, prove
The pest, and scourge, of Europe's factious states.
But tho' the guilt of our seditious broils,
Still unaton'd, with threatening danger frown;

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From hence, by Reason's peaceful force dispell'd,
The world shall rest, absolv'd from future fears;
Till Freedom fair her banner wide shall spread,
And Liberty in every land shall reign.

'Thus heaven-born Peace her bounteous bliss shall shed,
Beneath her wings the nations dwell secure;
Her pleasing, prosperous influence shall expand,
Till social joys shall gladden every clime,
And all the tribes of various-peopl'd earth,
One family compose, one Father claim,
The Universal Parent, Source of all.

'When the seventh angel, arm'd with wrath divine,
Has emptied his last vial on the earth;
From hence, the curse exhausted, heaven appeas'd;
With eye propitious, and paternal care,
The Sire Supreme his various race shall view;
And all his long-perverted works restor'd,
In bliss the smile benignant shall enjoy.

'Then by the voice of the seventh trumpet rous'd,
The heavenly choirs shall hail with glad acclaim;
The rescu'd 'kingdoms of this world become
The kingdoms of our Lord, and of his Christ,'
Anointed King, propitious Prince of Peace!
Then he his majesty and prosperous power
Assuming, soon shall vanquish every foe;
Evil extinct thro' Nature's wide domain,
His reign shall with increasing bliss extend,
His sempiternal empire know no bounds.
Behold the tracts of sea, the earth's glad orb,
The heaven's high arch, the boundless realms of space;
See all exult to greet the glorious age,
When universal peace and bliss shall reign,
And God supreme in all his works rejoice.

'At this blest dawn, as at Creation's birth,
The morning stars in concert glad shall sing,
And all the bright immortal sons of light
Shall shout for joy; till hallelujahs high
From heaven to earth resound, from earth to heaven.
Auspicious era! Glorious scenes arise!
Supreme, Omnipotent, Eternal King,
The time arrives, assume thy power and reign.' P. 289.

It ought not to be omitted, that the author appears throughout the volume a sincere Christian, and a candid and liberal friend of mankind.

We have received a letter from the gentleman, desiring us to state that the typographical inaccuracies are not imputable to him.

ART. 37.—*Aphono and Ethina, including the Science of Ethics, founded on the Principles of Universal Science. A Poem, in Three Cantos. By George Nason.* 12mo. 2s. Hill.

Mr. Nason appears from this publication to be a man of considera-

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ble science and profound reflexion. The principles which he endeavours to enforce are sound and good. He labours in the cause of religion and virtue: but we are sorry to declare it as our opinion, that he is not likely to promote this valuable cause by his poetical powers.

He does not seem to possess either that imagination or facility without which it is absolutely impossible to render the stern figure of of metaphysics attractive or graceful beneath the loose and flowing robe poetry.

ART. 38.—*Equanimity: a Poem. By Mason Chamberlin.* 8vo. 1s. 6d. Clarke. 1800.

In this poem the nature of equanimity is discussed with philosophical accuracy. The spirit of piety by which it is animated does honour to the author's heart. Its diction is uniformly correct; its numbers flow with a smooth and even tenor; but we have seldom traced much of the elevation or daring genius of the true poet. He thus details the comforts of real religion:

'Such are the comforts true religion yields;
Alike remote from superstitious fears,
Or arrogant self-confidence, the views
Her friendly ray affords: in ev'ry stage
Or circumstance of life, from infancy
To hoary hairs, a faithful monitor,
Who not in time of need deserts her charge,
But with redoubled care, supplies a strength
Proportion'd to our day. Does want assail,
Or anguish rend the heart, she points the road
To realms of permanent and pure delight,
The rich reward of patience and of faith
Unfeign'd, and persevering to the end.
Does conscience threaten, with a skilful hand
She probes the wound, and searches to the quick;
Then with the balm of humble penitence,
And genuine hope, not from presumption drawn,
But fair assurance of the sacred word,
Heals the disorder'd mind, and sooths the pangs
Of self-reproach, inspiring better thoughts
And resolutions for the future course
Of life's probationary scene. At length,
When ev'ry earthly blessing, like the gourd
In which the prophet Jonah so rejoic'd,
Is wither'd and destroy'd; when Death's dread arm,
Impending, shakes his last unerring dart;
She parries the fell stroke, and yielding up
His only prey, th' examinated corpse,
Swift on triumphant pinions, bears aloft
Th' immortal spirit, there to wait that time
When death shall hear the summons, and obey,
Surrend'ring all the delegated pow'r
Transgression has conferr'd, and giving back
The body from the tomb, more perfect then,
And suited to its heav'nly habitant.' P. 16.

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DRAMA.

ART. 39.—*Edmond; Orphan of the Castle, a Tragedy, in Five Acts, founded on the 'Old English Baron.' A Gothic Story.* 8vo. 1s. 6d. Faulder.

This is a very poor performance. We shall treat our readers with the ghost, who certainly would have been the most interesting character in representation.

'*Edmond on the bed asleep; on one side the ghost of Lord Lovel in armour, with the beaver down: on the other Lady Lovel; soft music is heard, and they retire through the folding doors.*

'Edmond *(awakes much disturbed.)*

'*Edmond.* Ah! is it so? or do ideal flights oppress my brain?
Methought, they said 'Hail Edmond Lord of Lovel!'
And then! Oh God! with solemn groans cried 'Murder' thrice!—
With hands uplifted bless'd me as their son,
When heav'nly sounds possess'd my wond'ring soul!—
My stricken heart, of superstition void,
Beats with emotion at my marv'lous dreams:—
(A wind proceeds through the apartments, and the folding doors close.)
Behold! the doors now close through which they pass'd!
Great heav'n! are these thy messengers of fate;
Are they decreed t'unfold each darken'd deed,
Which sapient villainy hath still secreted?—
Yet stop and ponder well, vain Edmond!
Ere thou'rt convinc'd, to thee the augur tends;
Edmonds, there are, besides the orphan Edmond!—
My mind's a labyrinth without a clue,
Oft have I dream'd, and like a vision 'twas
Playing o'er my fancy of reflection void,—
My new 'woke eyes by real objects struck
The fleeting forms lost ev'ry faint impression——
——Here! dread solemnity my senses power'd,
And though I slept, yet still I seem'd awake!—
(Turning towards the doors.)
Through yonder doors they made their awful exit!
My enquiring mind would fain seek further proof—
Guilt may have fears—but innocence hath none!
I'll follow!——*(Goes through the door.)*

'SCENE II.

'*Discovers an apartment hung round with family pictures, the ghost of Lord Lovel leaning on a pedestal, on which burns a lamp—Edmond enters with great emotion, approaches slowly towards the figure, kneels, attempts to clasp the hand, when the armour falls with a loud noise, without the figure.—*

'*Edmond (after a considerable pause.)*—My visual faculties are worn to darkness,
Stupendous weights weigh down my recollection,
Oh! Heav'n preserve my intellectual powers!
(Examines the armour, and discovers blood on the breast-plate.)

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Ah! gor'd with blood, perhaps a father's blood! *(Weeps.)*
Thanks pearly drops, which, as they gently fall,
Cheer the oppression of my breaking heart!
Oh! cruel fate! where will my trials end?
I'll seek the murderer!—in this coat of mail
Fly on the world in desperate pursuit,
Revenge the body which it last encompass'd.
[*Exit with Armour.*]' P. 24.

ART. 40.—*Johanna of Montfaucon, a Dramatic Romance, in Five Acts. Taken from the Fourteenth Century. By Augustus von Kotzebue.* 8vo. 2*s.* 6*d.* Geisweiler.

The title-page of this publication informs us that this is the original translation of the manuscript from which Mr. Cumberland has compiled his drama, as performed at the Theatre-Royal, Covent-Garden. It is justly denominated a dramatic romance. Its events are truly romantic, and it is full of the bustle and confusion incident to the period of chivalry. As an insect of the day, this piece, no doubt, has fluttered with some admiration upon the stage; but it is evidently not formed for longevity, nor shall we, perhaps, ever hear of it again.

ART. 41.—*The Orphans; or, Generous Lovers. An Opera, in Three Acts. By Henry Shepherd, Esq. Captain in the 49th Regiment.* 8vo. 3*s.* Egerton. 1800.

This opera is published for the benefit of the widows and orphans of the soldiers who fell in Holland. Though it cannot be ranked in the higher order of dramatic compositions, it is by no means destitute of merit. The characters of Williams and Snarle, the former an amiable man oppressed by ennui, the latter a croaking politician, are well designed. The dialogue is neat and unaffected: but we cannot say much in favour of the songs, which are very deficient in point and humour.

NOVELS, &c.

ART. 42.—*The Spirit of Turretville; or, the Mysterious Resemblance. A Romance of the Twelfth Century.* 2 *Vols.* 12mo. 7*s. sewed.* Dutton. 1800.

In these times of scarcity and dearth, the author of the romance before us will be a serviceable man indeed! The philosopher's stone is nothing to the secret he is in possession of. From the day lady Riverford commits her son to her servant James, with orders to convey him to a nurse, she sees no more this faithful confidant *who supplied her with food;* and yet, strange to tell! when the boy is of an age to head a company to the Holy Land, she comes out of her hiding place fat enough to pass upon the world for a monk!—As a novel writer we cannot, in justice to our readers, compliment *him* so highly: he is not likely to become a monk, or *the author of a Monk.*—Of ghosts, whether real or fictitious, we are heartily tired; and the flight of Jessy from her parents in Messina, to follow her beloved William as his page, is much better introduced in the History of Captain Robert Boyle, from which it is copied. We are doubly sorry that confinement from illness should have compelled our author to write his book

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to compensate for loss of usual labour, and we sincerely hope that before this time he is well enough to resume his *proper* occupation, in which we trust he will meet with much better success.

ART. 43.—*Jaqueline of Olzeburg; or, Final Retribution. A Romance.* 12*mo.* 3*s.* 6*d. sewed.* Chapple. 1800.

Another ghostly story, with a bombastic beginning, and an horrible termination, but with no incident between of the least consequence or interest. The author seems to have adopted the adage of the kitchen, 'Light the fire well at both sides, and the middle will take care of itself.'

ART. 44.—*The Child of Hope; or, Infidelity punished. A Novel. By a Lady.* 3 *Vols.* 12*mo.* 10*s.* 6*d. sewed.* Vernor *and* Hood. 1800.

This little novel is written in a smooth flowing style, and with a correctness of language that gives us pleasure. The characters in it, however, are by no means new: indeed it would be unreasonable, whilst the press is bringing forth weekly such a numerous progeny of this *species* of existence, to expect novelty of feature in every one. The fair author herself acknowledges this truth with respect to Lord Osmond in her first letter from Miss Milford, which we shall subjoin as a specimen of the sprightliness of her diction.

'*Miss Matilda Milford to Miss Conway.*

ST. DAVID'S, *Jan.* 7.

'Oh! my beloved Elvira, what an abundance of tears have I shed over the description of your sufferings! and how grateful I feel to heaven for preserving you from such dangers as appeared almost impossible you could have escaped. Oh! that hateful, horrid wretch, Lord Osmond! how little did I imagine so detestable a character was really to be found in existence! The few novels I have read, it is true, have described wretches of a similar species, but I always fancied them caricatures of human nature, written with the view of creating a disgust to vice! but this detested Lord Osmond, this disgrace to nobility, has convinced me of my error, and fatally proved the depravity of man.

'And now, my dear Elvira, I am going to put that friendship to the test which it has so long been my happiness to think I possessed. I need not tell you, that your removal from St. David's was productive of the most heart-felt grief to me; for you witnessed my sufferings, and endeavoured to alleviate them. But now, my love, you have it now in your power not only to assuage my concern, but to restore all those pleasures I have so often enjoyed in your dear society. My mother greatly admired the delicacy of your ideas in not accepting an asylum with Mrs. Morgan, and desires me to say, that if any thing could have increased her affection for you, it would have been your behaviour upon that occasion; but, as you cannot assign a similar reason for refusing the protection she offers you, she flatters herself you will allow her to prove the sincerity of her friendship, and, by placing yourself under her maternal care, allow her to consider you as her adopted daughter.

'Oh! my beloved friend, sister of my affection, surely you will

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not refuse a request so strongly connected with the happiness of your Matilda? But why should I indulge, for a moment, so distressing an apprehension? Let me rather believe the hour is near at hand, when I shall enjoy the felicity of pressing my Elvira to a heart glowing with affection, and animated by the sincerest friendship.

'My mother desires me to say, that though she admires and venerates the character of Mr. Forbes, yet she does not approve of your travelling under the guidance of so young a man; and will therefore send her own woman to accompany you the moment you have fixed the time of your departure.

'The post-man is arrived, and hardly allows me time to assure you, my dear Elvira, with how much tenderness

'I am your's, MATILDA MILFORD.' P. 134.

ART. 45.—*A Short Story, interspersed with Poetry. By a Young Lady. 2 Vols. 12mo. 7s. sewed.* Cawthorne. 1800.

The youthful writer of this 'Short Story' informs us, that her motive for publishing it was 'to enforce the duty of resignation under affliction.'—Of every species of distress to which the lot of man is subject, perhaps there is no one so difficult to be borne as that of ill treatment from those we love. The author enters upon the latter part of her story with an enthusiasm which shows the warmth of her heart. Nor have we any reason to complain that it exhibits a warmth unfriendly to the cause of virtue. If we were to exercise the severity of criticism, which she seems to dread, we might without difficulty point out many faults; but we shall content ourselves with one remark, which will apply not only to herself, but to almost all the novel writers into whose hands this critique may fall, namely, that although in periodical publications and compilements of essays a motto may serve as a convenient sign or text at the top of each separate paper, yet, in a connected story, whether gay or serious, a quotation from authors, either English or foreign, placed at the beginning of every chapter, can only tend to break the thread of the narrative, and is rarely of any use but to assist in filling up the page. And further, although the introduction of a sonnet may fairly be allowed in due time and place, yet the interspersing a work with verses, without regard to either, we must condemn as a defect of no small magnitude.

ART. 46.—*Horatio of Holstein. 3 Vols. 12mo. 12s. sewed.* Dutton. 1800.

The work before us is not so entirely destitute of merit as to provoke unlimited censure; but its author has been, nevertheless, too inattentive to its numerous blemishes not to stand in need of our friendly reprehensions. He forgets continually that he has laid his scene in Germany, and that his personages speak High Dutch, else he would not pun on the likeness of 'Cæsar's Commentaries' to 'Seizures upon Commons,' nor make young Freyherr *hot* whilst the ladies are 'roasting' him. The same sort of inaccuracy occurs throughout all the book, and a laugh is attempted to be raised by the mis-spelling of some words, and by equivoques on others, which our novelist ought to have known cannot possibly hold good alike in the English and German tongues. In the circumstance of old Freyherr and his son being taken into custody by the constable, this perversion of lan-

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guage is so gross as to create disgust. The officer of the night, in the same rencounter, is a downright Cockney, and the small watch-house hung round with *parish instructions*, and duties of constables, has nothing of German about it. We could not avoid smiling at the *familiar* introduction of the *tea equipage* at Mrs. Brun's table, as well as at the grate and poker in Parson Heiligkeit's kitchen at Grunen; and we have no doubt that the writer will good-naturedly smile with us, when we remind him that he has made Farmer Martin, of the neighbourhood of Frankfort, commend his daughter Rosella as a famous manufacturer of *pudding*.

The plot is by far too intricate to be remembered with precision, and the multiplicity of characters assigned to Sterndorf do not accord with common notions of probability. We wish the author had not attempted to quote Latin sentences, as they oblige us to observe the incorrectness of '*propria personæ*,' '*ocyor nimbos*,' '*aque vitæ*,' &c.; for had he been at all acquainted with 'learned lore,' his diction would have been less *unclassical*, not to say *ungrammatical*. He appears to be a person of good natural abilities, unassisted by education, affecting a bombast style of figurative humour, frequently giving birth to a pretty thought, and then smothering it by the awkwardness of its swaddling clothes.

MISCELLANEOUS LIST.

ART. 47.—*Select Essays of Dio Chrysostom, translated into English from the Greek; with Notes, critical and illustrative. By Gilbert Wakefield, B.A.* 8vo. 6*s. Boards.* Phillips. 1800.

The misfortunes of the learned translator of these essays are well known to every one; and whatever may be the opinion of the public with respect to his political sentiments, and the sufferings he is enduring for them, the world at large, we trust, will rejoice that he is not thereby prevented from persevering in works of literature and general utility. Such we deem his compilation of a Greek and English Lexicon, and such we believe to be the work before us, which consists in a translation of some of the writings of a philosopher, who, like himself, had suffered for his political freedom of speech and opinions. It would not indeed be difficult, and might be instructive, to draw a comparison between the original author of these essays and his translator; and we shall truly rejoice to find that the future days of the latter may be as fortunate as those of the former, upon his return from banishment. We make no allusion here to the political creed of either; but consider them both as men of letters, as devoted to science and philosophy, as likely to indulge in the closet in theories, remote from the common apprehensions of the ages which gave them birth, and as possessing talents entitling them to the admiration and praise of their contemporaries.

The essays here presented to the public are miscellaneous, selected with great judgement by the translator, and instilling, by dialogue or fable, or sound reasoning, the rules of moral conduct on the principles of ancient philosophy. The compositions of Dio breathe throughout the spirit of liberty, limited by proper restraints; they evince an extensive knowledge of the world derived from travel, and corrected

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by study. We see in the philosopher a correct delineation of the manners of his times: and the more enlarged views we have of the nature of man, from the purer sources of our religion, lead us to admire that love of liberty, science, and virtue, which, under so many political and moral disadvantages, shone forth so conspicuously in himself. The translation is conducted in Mr. Wakefield's usual style, bold, energetic and impressive, such as his original would have been pleased with; and to English readers we may particularly recommend the volume, as conveying an excellent view of the old Grecian school, and the mode of philosophical instruction, at the time when the Gospel was introducing a more perfect rule of life.

ART. 48.—*A Letter to Mr. Eton, from a Merchant in Turkey, in Answer to a Chapter in his Survey of the Turkish Empire, to prove the Necessity of abolishing the Levant Company; and also, on Quarantine Regulations. Highly interesting to Great Britain at the present Moment.* 8vo. 1s. Mathews.

This letter was manufactured in Constantinople; and is, as the editor observes, not the production of an elegant pen: but, though the writer has a noble contempt for elegance and propriety of language, he possesses in a high degree the spirit of trade, and tells plain truths which deserve the attention of every one who is not a friend to monopoly. We learn, at the close of the letter, that Mr. Eton is not entirely undeserving of respect. 'I held you (says the writer) always in much respect; and I should still have done so, if you had not attacked the Levant Company in so unjust a manner, and without provocation.' The question of provocation less concerns the public than that of the justice of the manner; and we do not see, from the Levant trader's objections, sufficient grounds to call in question Mr. Eton's decision. The pamphlet, indeed, would be hardly worthy of notice, if the trader had not brought forward the arguments which, however futile, are uppermost in the mouths of monopolists. He says that the Levant trade is not a monopoly; 'for, when a person has paid twenty pounds, he is not excluded; and, if there is no exclusion, there is no monopoly.' It is a monopoly, we say; for, if they only can trade who can find it convenient to pay twenty pounds for the privilege of selling a bale of goods, the monopoly is as complete as if a thousand pounds were demanded for that purpose. But these monopolists, in their own opinion, have as much right to their exclusive trade as the duke of Marlborough to his title, or the king to his throne; and forsooth this is an hereditary right, though the writer said just before that any one might be free of the company on paying twenty pounds.

An experiment of the French deserves consideration.

'Count St. Prieste, the French ambassador, thought too that he understood trade, just like yourself, and got the Marseilles' trade thrown open. The consequence was, that all the Greeks, Jews, and Armenians, in every scale in the Levant, sent commissions to France, or went themselves, and imported such large quantities of merchandise, that the markets were overstocked; and whilst these people were selling all over the inner parts of the country, and carrying them as far as Bagdad and Georgia, a single French house could not

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sell a bale of cloth, nor send home any returns: so the merchants in Marseilles for want of money, half of them stopped payment, and raised such a demur, that the king and council took it into consideration, and revoked the edict. And the chamber of commerce of Marseilles, not content, made friends in Paris, and got the ambassador turned out.' P. 19.

The phrase *over-stocking the markets* should be well explained. The Greeks, Jews, &c. undersold the established houses, and the latter could not keep their credit with those at Marseilles: these houses consequently intrigued at Paris against the embassador. This is very natural; but the question still returns—Did France export more or less by means of the Greeks, Jews, &c. than by means of the old traders?

Of the arguments against a free trade with the Levant, one is placed in a curious light.

'Pray would it be right to see Greek, Jew, and Armenian houses established in London? and going down to Birmingham, Sheffield, Manchester, Norwich, &c. &c. and carrying the goods directly out of the country, without any English house having any profit on the business? What would become of the old traders?' P. 22.

But regulations, it seems, may be made; and the following one is proposed: 'If there is any regulation to make, it ought to be a bounty such as made the corn-trade flourish, and kept up the prices.' To keep up the prices may be deemed a good maxim for a trader; but why should every Englishman pay his mite to keep up the prices for the Turkish tradesman? The writer hopes that the earl of Liverpool may not be deceived by those who do not understand the Turkey trade fundamentally: but, from the specimen given of the reasoning faculties of the Turkey traders, we advise him to leave the subject entirely to those who are to determine on its merits; for all that he has advanced in this pamphlet, instead of assisting his trade, tends rather 'to prove the necessity of abolishing the Levant Company.'

ART. 49.—*Historical View of the Rise, Progress, and Tendency, of the Principles of Jacobinism. By the Rev. Lewis Hughes, B. D, &c.* 8vo. 1s. 6d. Wright.

This is an abridgment of the crudities of the abbé Barruel, executed by a clergyman of the church of England. We cannot for a moment doubt the purity of the motives which excited him to this task; nor suppose, in attacking jacobinism, atheism, and infidelity, he was in danger of forming too close an alliance with an enemy whom our ancestors considered as almost equally dangerous to the Christian faith. They would be astonished to hear that the pope, who had been painted to them in the glowing colours of the Revelation, was now described by a clergyman as worthy of protection from 'the sanctity of his character;' or that if, 'under the old government of France, practical religion was not such as the friends of virtue and order wished it to be, the awful truths of revelation were received with an unfeigned assent, and embraced with devoutest reve-

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rence.' Our ancestors thought very differently both of the pope and the Gallican church; and, notwithstanding the notions which are now propagated in favour of the Romish church and its adherents, we shall not scruple to justify the former opinions. We may add, that we may, perhaps, pay a more strict attention than usual to some specious modes of defending religion against the attacks of its present desperate enemies. The Protestant may consider that the open enemy of his faith is to be opposed with vigour; but he is not on that account to enter into an alliance with a corrupt church, nor even to rely upon the shield which it would place before him for his defence.

Non tali auxilio, nec defensoribus istis,
Tempus eget.

The subject is of importance; and it behoves the clergy of England to be upon their guard. In the work before us the meaning of the word *church* is not properly ascertained; nor are the errors of the Romish church, or the cruelties of French despotism, reprobated in the manner they deserve. The writer has nothing but jacobinism before his eyes; and he attributes its origin to the idle tale of a conspiracy between a few French philosophists. Let jacobinism, if it mean atheism, infidelity, immorality, cruelty, be attacked with all the cogency of argument or poignancy of ridicule; but let us not injure the justice of our cause by palliating enormities which assisted the birth of this new monster.

ART. 50.—*Remarks on the Prefaces prefixed to the First and Second Volume of a Work entitled The Holy Bible, or the Books accounted sacred by Jews and Christians; faithfully translated, &c. &c. by the Rev. Alexander Geddes, L. L. D. in Four Letters addressed to him by the Rev. John Earle.* 12mo. 2s. Booker.

That Dr. Geddes has laid himself open by some unguarded expressions, both in his prefaces and translations, to well-founded censure, we shall by no means think it incumbent on us to deny; and, in our opinions on the inspiration of the Holy Scriptures, and the time in which the Pentateuch was written, we differ still more widely from him; yet we cannot think that his labours are to be attacked with malignity, or that his sentiments justify the asperity with which he is treated in the work before us. The contempt which this writer expresses for his adversary will assuredly produce no effect upon his readers; and aukward irony and vague poetical quotations are ill adapted to a serious controversy. It is in vain that the writer alleges, as a sufficient ground for his mode of attack, the unjustifiable manner in which the inspired writers have been treated by the catholic translator of the Bible. If Dr. Geddes has made use of improper language, there was no necessity for its being investigated; and the arguments against him might have been much better disposed than in this work, which will not excite much interest either with the friends or enemies to the authority of Moses, to the inspiration of the Scriptures, or Biblical criticism.

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THE

CRITICAL REVIEW.

FEBRUARY, 1801.

ART. I.—*Literary Antiquities of Greece; as developed in an Attempt to ascertain Principles for a new Analysis of the Greek Tongue, and to exhibit those Principles as applied to the Elucidation of many Passages in the Ancient History of that Country. To which are added, Observations concerning the Origin of several of the Literal Characters in Use among the Greeks. By the Rev. Philip Allwood, A. M. &c. 4to. 1l. 7s. Boards.* White.

CONJECTURAL criticism is always entertaining, and, if not perverted to the establishment of some favourite system, always profitable. The general misfortune, however, among men of letters is, that conjecture, when once indulged and supported with plausibility, is scarcely any longer conjecture. The fancy it is founded on is treated as reality, and the deductions thence drawn are taken for

——————— confirmations strong
As proofs of holy writ.

Such are the observations which have frequently struck us on perusing the bulky labours of many of the most ingenious and erudite scholars of the present day. The man who writes verses is not the only adventurer into the regions of fiction:—we find poets among metaphysicians, natural historians, and antiquaries; a rich and fertile fancy—a fable admirably conceived, most excellently adjusted, and replete with entertainment: a propensity to admit phantoms for realities, which is incidental at least to the poet, exists here also to an almost equal extent. Indeed the difference between the bard and the system-framer consists in this, that while the one is contented to have his stories, though fabulous and ideal, admitted to be consistent, the other treats his discoveries as authentic truths, and soberly expects his readers to believe them.

A part of these observations will apply to the publication before us. We do not know that Mr. Allwood, like Dr. Darwin,

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has ever associated with the Muses, as well as devoted his time to the discussion of grave and important subjects of literature; but he has an imagination that would at least gain him a ready admittance, and which perpetually haunts him, as it does the author of Zoönomia, in his severest and most recondite investigations. The Literary Antiquities of Greece, however, is no common work, nor of common labour. Though largely indebted to the previous toils of Mr. Bryant, whose track it pursues without deviation, it displays an inexhaustible fund of classical erudition, elegant criticism, and unwearied perseverance: its conjectures, though many of them, as we trust we shall shortly demonstrate, fanciful, are for the most part sound and happy; and, what will ever give a publication a preponderance in our good opinion, it is confessedly written in support of the truth of revelation, and particularly of the Hebrew Scriptures. To convey to our readers a satisfactory knowledge of its design, its general merit, and occasional defects, we shall first attempt an analysis of the work itself, and afterward proceed to offer such remarks upon it as have occurred to us in the course of an attentive perusal.

Mr. Allwood has stated his object so comprehensively in the preface, that we cannot avoid selecting the following extract:

'It is the design of the present volume, to illustrate and explain many of those passages in the ancient history of the Greeks, which either have never undergone any particular investigation, or have been only considered in a partial and imperfect manner. And, as this object involves much of what is new, I shall state at large the principles on which I have proceeded.

'It has long been the occasion of just complaint, to those who have been the most deeply versed in subjects of high antiquity, that there is an extreme degree of uncertainty, with respect to the affairs of Greece, prior to the æra of the Olympiads. Indeed there is nothing but confusion in the accounts of these early times; and such inconsistencies meet our view, at every step we take, that we are almost led to believe the events, disguised by them, to have been merely fabulous. The time even of the Argonautic expedition, of the introduction of letters into Greece, of the war of Troy, of the taking possession of Peloponnesus by the Pelopians, and of the first settlements of the Cecropians and Cadmians in Attica and Bœotia, are dates, which, with many others, have never yet been satisfactorily ascertained. And, though we are well assured, that these regions must have been peopled by colonies of these denominations, that letters were imported into Greece, and that there may be some certainty in the other events just mentioned; yet, the more minutely we examine what ancient writers have advanced upon these subjects, the more glaringly we perceive such contradictions and absurdities, as evince, that they were little better acquainted with them than we ourselves are.

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'Upon proceeding still further, it will be discovered, that there is much allegory attached to their respective accounts. All those, which are detailed in the ensuing pages, are of this description. The Titans, in particular, were a people, whose history is entirely inveloped in this mist of fable. Religion with them was extravagant beyond measure in the first ages: and the name they assumed happened, unfortunately, to be the very term (Tit-Ain-Es), by which they denoted their temples or high altars to the Sun. Hence, in process of time, either through the corruption of oral tradition, or through the playful fancy of the poets, these temples were themselves personified; and, of course, transformed into enormous giants, of an earth-born race. The epithets Γηγενεις and Γιγαντες, which we find the early writers of Greece perpetually conferring upon them, were well adapted to express both their origin and dimensions: but the principal adventures, and achievements of the people, called Titans, were ascribed to these genuine offspring of the earth; and this is the cause of the greater part of those difficulties, by which their history has been embarrassed. If, therefore, we consider what these historians have handed down to us respecting the Γηγενεις, as applicable only to the transactions, migrations, and sufferings, of the Titans, ever attached to the rites of their religion, and every where erecting temples for celebration of them, we shall, in general, approach very near the truth; for these fictitious beings were no other than those public works of the people called Titans, by which they may be traced in almost every country wherein they settled.

The allegorical veil, which conceals from our sight the purport of many valuable traditions, is of a very nice and transparent texture. If we view it obliquely, like the gossamer web glittering with the reflected rays of the sun, it will dazzle the eye, and prevent the distinct vision of the object, over which it is extended: but if we examine it with a direct aspect, it will hide little or nothing from our observation. A whole history has been often altered and disguised, merely for the purpose of suiting a favourite epithet; the original import of which has been lost; and to which another has been assigned, analogous to that of some similar term in the Greek tongue. In an instance of this kind, there will be always some conformity of the circumstances of the history to the signification of the epithet in question; and the radical analysis of that will be the first and most essential step towards a developement of the whole relation. The story of Cinyras is remarkably upon this principle; Demeter was considered by the Greeks the same as Γη Μητηρ; Typhon was supposed, by them, to derive his name from Τυφω; and other examples, of the same nature, will occur as we proceed.' P. ix.

'It is astonishing how great an evidence, in behalf of the truth of revelation, results from every part of this production. The primitive innocence, and fall of man; the number of descents from Adam to Noah; the number of generations before the flood; the flood itself; the division of the earth in the days of Peleg; the first peopling of "the isles of the Gentiles;" the dispersion of the Ammonians and their adherents from Babel, and the confusion of their lip; as also the universal famine which took place in the time of Joseph; are facts

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which strongly appear upon the face of many histories here detailed: and the proofs of these facts are, I believe, either entirely new, or placed in a light in which they have never yet appeared. Thus far then, at least, I hope that my solitary labours may be productive of some utility to my country, in this day of blasphemy and infidelity; inasmuch as they certainly furnish some fresh evidences of the credibility and divine authenticity of the sacred writings.' P. xvi.

The work is divided into eight sections, to which an appendix is added, containing additional illustrations of several antecedent remarks, and an analysis of the characters of the Greek alphabet.

The first section is again ramified into three distinct parts. It commences with a discussion of the nature of analytical investigation, and the advantages resulting from its application to ancient history. Mr. Allwood conceives that a variety of historical errors may be traced to a neglect of the study of analysis; and that consequently much remains yet to be done in this almost uncultivated field. With respect to the grounds or data on which we are to proceed the author shall speak for himself.

'The page of history, and other monuments which still remain as the precious relicks of ancient times, are the only clue we have to direct our researches. These are so obviously the grounds of analysis, that it is surprising it should have been reserved for modern enterprise to apply them with propriety and success. However various, however mutilated and disfigured, they are yet of the utmost consequence; and it is difficult for the man of genuine benevolence to survey them any otherwise, than with a mixture of melancholy and veneration. They are the eventful memorials of past generations, and little else than the records of human frailty. Old, obsolete customs still survive; in these, the general fate of those who introduced, and were influenced by them; and they carry us back to systems of religion, and codes of morality, which have long since ceased to be the fetters of the mind, and the regulators of the conduct.' P. 10.

The second part of the present section proposes and limits the object of pursuit.

'I am persuaded (says our author) that little can be determined, with any degree of certainty, in relation to many of those ages which were subsequent to the influx of the Cuthite colonies into Greece, but prior to the æra of the Olympiads. And there is reason to suspect that many of the traditions, which are said to relate to this period of barbarism, are in reality of far different import, and allude to events which were certainly antecedent. It is therefore my intention to confine the present discussion principally to those ages which preceded the colonisation of Greece by the people styled Helladians. These early times are by no means barren with respect to information; and the nearer we carry back our inquiries towards the period of patriarchal administration, so much the greater light will be obtained from those monuments to which I have just alluded.' P. 11.

These monuments are, first, history, by which, however, the

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writer means *profane* history alone; traditions; and the sacred Scriptures; which last he excepts from all the imperfections which attach to the two former, sufficiently demonstrating that they are the emanations of infinite wisdom and knowledge, and that they communicate all needful information without the disguise of partiality. Where historical traditions fail or are involved in inextricable incongruity, these will in many instances very amply supply the deficiencies, and relieve us from the embarrassment under which we labour. They give us the only certain information with respect to the flood; the state of mankind immediately succeeding this event; to what regions the increase of population obliged the various branches of the first great family to retire; and what was the consequence of idolatry and revolt to those who settled on the plains of Shinar. And in this manner, by the accuracy of their annals, they explain the perplexing fables of profane tradition.

'What, (says he) for instance, was the story of the Zeuth or Oannes of the Babylonians, of the Dagon of the Canaanites, and the Deucalion of the Greeks, but a perpetuation of the memorial of that deluge, which swept the earth of its primitive inhabitants, and left only Noah and seven other persons surviving? To the same event we may certainly trace the first Avatar of the Indians, or incarnation of Veeshnu, in a compound form, similar to that of Dagon or Oannes. The vestiges of the same history were likewise to be met with in Egypt in the mystical enshrinement of Osiris. The analogy, which subsists between the fabulous accounts of all these personages, is a striking proof, that they all had their origin in one common fact—the preservation of the great patriarch of mankind amid the billows of the devouring deep. The veneration, in which he was held by some branches of his posterity, soon raised him to a god; and the form under which he was frequently represented, was that of the body of a man combined with the tail of a fish.' P. 15.

In like manner, although a person unacquainted with any other ancient history than that of Greece might naturally imagine that the adoration paid to Jupiter or Hercules was entirely confined to that particular region, and that the fabulous legends respecting them originated there and extended no farther: yet if he should extend his researches over a larger portion of the world, he would find that in the deserts of Arabia, bordering upon Egypt, the shrine of Jupiter Ammon was the most renowned of any in antiquity, and that Hercules had been honoured with divine worship from time immemorial. He would perceive the existence of the same deities in Crete, Lybia, Tyre, Italy, and many other parts: he would discover that in India this Jupiter Ammon, 'the father of gods and men,' is worshipped under the title of Brahme; and this Hercules, 'the glory of heroes,' under that of Sandes, whose exploits are nearly synonymous. And thuogh he might not develop the immediate vestiges of the latter

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of these on the idolatrous plains of Babylonia, he would at least recognise the former under the analogous titles of Saos and Belus.

Our author's second class of analytical data is derived from the monuments, religion, and language of the Egyptian Cuthites, or descendants of Chus, who settled in this region shortly after the dispersion on the plains of Shinar. Among the most considerable of the monuments here referred to are the pyramidal and obeliscal structures of Lower Egypt, the temples and sacred caverns in Upper Egypt, some hieroglyphic inscriptions peculiar to both these regions, and those specimens of the early language of the country which are still in existence.

His third source of analysis is in the Greek language itself.

'To throw out some hints (says he) for the analysis of this, is one principal object of the present inquiry; and, in pursuing this plan, it will be found, that all the monuments of antiquity, to which we have already alluded, will mutually illustrate each other, and become the means of explaining many valuable, though hitherto unintelligible passages of history.

'There are, however, two principal cautions to be observed in any research of this kind: the first is, that it is a language greatly mixed and compounded, and will therefore require a frequent reference to other languages to be clearly understood; and the second, that little dependance is, in this respect, to be placed in the Hebrew tongue.' P. 25.

The ancient Greeks or Helladians, he observes, at least those who conquered and gave the name of Hellas to that region of Europe, were of Ammonian race, and chiefly emigrants from Egypt; and their most ancient dialect was consequently one of those into which the first language of mankind was divided at the time of the dispersion. It obtained various alterations, however, as well from the adoption of a part of the language of the Misraïm, over whom they acquired the ascendency on their first irruption into Egypt, and from a similar adoption of a part of that of the sons of Javan, whose possessions they seised in their expulsion from Egypt, as from the refinements to which it was subjected when, in future times, the literati of Greece began to exert their taste and invention in order to reduce it to what they proposed as the standard of perfection. The Greek language is therefore a dialect greatly mixed and compounded. But in this intermixture our author thinks it derives little or nothing from the Hebrew, which he apprehends to have been only a dialect of the Chaldaïc, and one of those which originated from the confusion of tongues at Babel; and that it ought not to be referred to so frequently as has heretofore been the practice among etymologists, as constituting the radicals of Greek words. In proof of the truth of this opinion, he adverts to the term Cyprus, the Κυπρος of the Greeks, which is generally deduced from the

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Hebrew כפר (Cepher), but which, after much critical investigation, he does not believe to have been its origin. It is not our intention, as we have already observed, to combat any of the etymons or other observations of Mr. Allwood in this part of our examination of his work;—we are at present confining ourselves to an analysis of his opinions, and shall reserve all the critical remarks we may have occasion to offer till we have completed this department of our own labours. Our readers will then become better judges of the occasional differences that may subsist between us, and be better enabled to decide upon the respective arguments adduced by either party.

The fourth ground of our author's analysis is derived from an investigation of the causes of historical errors. These he traces from the gradual diffusion of the idolatry which began soon after the division of the earth in the days of Peleg, and extended itself gradually into all parts of the habitable globe; from the progressive decay of knowledge, and the proportionate increase of barbarism in the generality of the nations of the world; from the advancing refinement of other nations, and their ambition of excelling their neighbours by the brilliancy and extravagance of their fictions; and from the dispersion of the Cuthites and their adherents from Babel, by which the chain of past events were, in some instances, totally obliterated from memory, and in others narrated in a thousand different manners.

The third part of the present section advances additional proofs of the necessity for analogical reasoning, from the uncertainty respecting the introduction of letters into Greece; the farther uncertainty of several of the most memorable events in Grecian history; and the inconsistency and even incredibility of the very early chronology contended for by Grecian annalists. From this part we shall select the following extract, premising, however, that very much contained in it is almost literally deduced, though without any immediate reference to such a fact, from the first volume of Mr. Bryant's Analysis of Ancient Mythology, p. 151, 152.

'It is uncertain who first introduced letters into Greece. Some very sagely suppose that Cadmus was entitled to this honour, others Danaüs: some again attribute it to Cecrops the Athenian, to Linus the Theban, and Palamedes of Argos*. Eusebius will tell us, that Palamedes invented these sixteen, A, B, Γ, Δ, E, I, K, Λ, M, N, O, Π, P, Σ, T, Υ; that Cadmus the Milesian added three others, Θ, Φ, X; that Simonides of Ceos added two others, H, and Ω; and that Epicharmus of Syracuse completed the alphabet by the invention of Z, Ξ, Ψ†.

'* Alii Cadmum, alii Danaum, quidam Cecropem Atheniensem, vel Linum Thebanum, et, temporibus Trojanis, Palamedem Argivum, memorant sexdecim literarum formas, mox alios, et præcipuè Simonidem cæteras invenisse. Lilius Gyraldus de Poetis Dialog. i.

'† Τοτε ὁ Παλαμηδης εὑρε τα ις' γραμματα τα αλφαβητα, α, β, γ, δ, ε, ι, κ, λ, μ, ν,

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'But where there is so much uncertainty in regard to the inventors, what doubts may not be justly entertained with respect to the time of the invention? These celebrated persons are by no means supposed to have been cotemporaries. Cecrops is said to have founded the kingdom of Attica 1556, and Cadmus that of Thebes 1493 years before Christ; but Palamedes flourished much later. He has the credit of having discovered the dissimulation of Ulysses, and forced him against his will to the siege of Troy: his genius is reported to have been penetrating and sagacious; and he is represented as employing his vacant hours, during the tediousness of that war, in the invention of letters, and in many other useful speculations. The time, however, assigned for this event is 1183 before the commencement of the Christian æra. Hence, therefore, between Cadmus and Cecrops an interval was supposed to have elapsed of 63 years; but between Palamedes and Cecrops there is a much greater space, of 373. Yet, after all, Palamedes is described as having invented sixteen of those literal characters, to which Cadmus afterwards added three; which clearly implies, that the time of the former was antecedent to that of the latter, and the siege of Troy to the foundation of the kingdom of Thebes. Such is the determinate account of the Grecians with respect to the antiquity and authenticity of their own letters! And such the certainty of some of the most important æras in their history! But what argues a greater inconsistency than almost every other, is the supposition that Simonides of Ceos was the inventor of some of those letters which Homer and Hesiod made use of upwards of three hundred years, in all probability, before his time.' P. 39.

'In the mean time it must be observed, that the general voice of genuine history concurs in supporting the assertion, that these letters, for the greater part, were not indigenous, but imported; and imported likewise from Egypt, the region of hieroglyphical romance.' P. 51.

Section II. is devoted to the Helladians and the original inhabitants of Greece, as far as their history is necessary to furnish hints for an analysis of the Greek tongue. A disregard to the analysis of language, we are told, has been the cause of innumerable errors in theology, chronology, and history, among the ancients. It has led them to exalt titles into deities, and the names of things into persons: hieroglyphical representations have been often mistaken for real existences; and these imaginary beings have been supported by the most idle and ridiculous fictions. This is more particularly true with respect to the literati of Greece.

'Their Διϛ, Απολλων, Ἡρα, Θετις, Διονυσος, Ἡρακλης, with many others, were merely titles of eminence and distinction; some of which had been conferred upon the Sun, as the supreme object of Oriental adoration; and others upon particular patriarchs, temples, districts,

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ρ, π, ϱ, σ, τ, υ· προϲεθηκε δε Καδμος ὁ Μιλησιος ἑτερα γραμματα τρια, ϑ, φ, χ· προϲ ταυτα Σιμωνιδης ὁ Κειος προϲεθηκε δυω, η, και ω· Επιχαρμος δε ὁ Συρακουσιος τρια, ζ, ξ, ψ· οὑτως ἐπληρωθησαν τα κδ̄ ϛοιχεια. Eusebii Chronicon.'

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mountains, caves, fountains, and rivers. Their Sphinges, Amazons, Syrens, and Titans, owe their existence likewise to the same creative power of fancy. Even the celebrated characters of Cecrops, Cadmus, and Danaüs, are chiefly formed out of those sacred edifices in ancient Egypt, which were always charged with hieroglyphical inscriptions. And the very fictions, to which these chimeras, in every instance, have given rise, afford the strongest proof, that the celebrated writers, who have detailed them as realities, were involved in total ignorance of the terms they made use of.' P. 53.

All the literati of Greece, however, did not admit of these fictions; and Herodotus, Socrates, Plato, and Hecatæus, are enumerated as honourable exceptions. These in general confess that the religious rites of their countrymen were imported from Egypt*, and that all Greece was inhabited by a barbarous race before the Helladians took possession of it†. But who these barbarians were is not expressly known. The Greeks themselves, in their more polished times, employed the term βαρβαρισμος to denote any form of speech which was contrary to the purity of their own language, and βαρβαροι, its primitive, was applied to all those who were not natives or naturalised. Hence even the Egyptians, Indians, and Babylonians, at the very moment the philosophers of Greece were travelling among them for instruction, were designated by this appellation.

'The barbarians, however, in question, were entirely distinct from any of these enlightened nations. They were the descendants of Japhet, who peopled "the isles of the Gentiles," or the regions of Greece and Europe. These were the territories allotted them at the first of the division; and the sacred writer informs us, that "they divided them in their lands, every one after his tongue, after his family, in their nations."

'But for this valuable piece of information we are indebted solely to the sacred writings. If we except the traces of their language, there do not appear to have remained in Greece any vestiges of its original inhabitants, within the reach of any authentic history. Even their principal names had become extinct. No Grecian writer has ever mentioned them with any certainty. Strabo has given the names of several of them, such as Dryopes, Caucones, Leleges, Aönes, Tembices, Hyantes, with some others: yet these are presented to us in a very questionable manner; "they seem not," says Dr. Stillingfleet, "to have been that ancient people, but rather some latter castlings of the Carians, who, as Thucydides tells us, did very often make inroads

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'* Εγω μεν νυν φημι Μελαμποδα—πυθομενον απ' Αιγυπτου, αλλα τε πολλα απηγησασθαι Ἑλλησι, και τα περι τον Διονυσον, ολιγα αυτων παραλλαξαντα.—Σχεδον δε και παντα τα ονομαστα των Θεων εξ Αιγυπτου εληλυθασι ες την Ἑλλαδα. Herodot. lib. ii. c. 49, 50.'

'† Ἑκαταιος μεν νυν ὁ Μιλησιος φερι της Πελοποννησου φησιν, ὁτι προ των Ἑλληνων ωκησαν αυτην Βαρβαροι· σχεδον δε τι και ἡ συμπασα Ἑλλας κατοικια Βαρβαρων υπηρξατο το παλαιον. Strabo, lib. 7.—Παλαι της νυν καλουμενης Ἑλλαδος Βαρβαροι τα πολλα ωκησαν. Pausan. lib. 1.'

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upon the quarters of Greece." Thus much is well authenticated, that there were nations called Leleges, Caucones, and Pelasgi in Asia Minor; and they are said by Homer to have assisted the Trojans against the Grecians,

'Και Λελεγες, και Καυκωνες, διοι τε Πελασγοι.

'But the more general, as well as the most ancient name, under which they are supposed to have passed, is that of Pelasgi. The Pelasgi were certainly very numerous, and formed colonies in all parts of Greece; and they are said by Strabo to have derived their very appellation from the circumstance of their being a wandering people. The same writer has likewise informed us, that they were the most ancient race of men, who established any dynasty in Hellas. Pelasgia was one name for Peloponnesus. The person, from whom this title was borrowed, was termed αυτοχθων among the Arcadians, and γηγενης by the ancient poet Æschylus; and in these respects his character bears an analogy with that of Prometheus, Cœus, Iapetus, and the rest of the Titan family; and there is consequently some analogy in their history, so far, at least, as to enable us to conclude, that he was intimately concerned in the affair of the dispersion. His descendants, or rather those who were honoured with his name as a title, were the Thessalians, the Argivi, the Arcadians, the Æolians, the Danaïdæ, the Atticans, and the Iönes. They did not, however, confine themselves to Greece, but dispersed themselves into the neighbouring islands, as Chios, Crete, Lesbos, Lemnos, Imbro, and Samos. They likewise extended their perigrinations into Italy, and are believed by some to have been the first founders of Rome.

'But what degree of analogy is there between the terms Pelasgi, Dryopes, Caucones, Leleges, &c. and the names of the sons of Javan? So far from attempting to discover any, the learned have employed much ingenuity in proving that the Pelasgi, who include the whole, were the descendants, or rather followers of Peleg, of the family of Shem. If their arguments are just, it is plain that this people must have been the invaders and conquerors of Greece, after it had already been taken possession of by the posterity of Japhet. This inference, however, does not depend upon the justice of their etymological arguments to this effect; it has been made to appear from the testimony of the early Grecian writers themselves. For the primitive inhabitants of that country are described as a barbarous race, distinct from the Helladians, and could not therefore have been the same people with the Thessalians, the Argives, the Arcadians, and other celebrated states of Greece.' P. 64.

Notwithstanding this descent, however, our author is so strenuous an adherent to the doctrine of Mr. Bryant, that, although he admits the scriptural appellation of the sons of Javan may have given foundation for the names of many nations, cities, and coasts, in some parts of Europe, he believes this to be altogether incredible when applied to Greece. Tarshish, he conceives, might have settled at Tarsus in Cilicia; Rhodanim at Rhodes; and Kithin in the regions of Chithin:—yet Ηλις (Elis) in Peloponnesus could not be derived from Elisha; Ιαπετος from

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Japhet; or Ιωνια, Ιαονες, or Ιωνες, from Javan. Ηλις he deduces from El-Ees, the 'God of light' (the Sun); and believes this most sacred region of all Greece to have been, originally, peculiarly devoted to solar worship: and the different districts it contained, to wit, Olympia, Cauconia, and Azania, he traces from Al-Om-Pi-A, '*the region of the high places of the oracle of Ham*,'—Cau-Con-Ia, '*the region of the temple of Con or the Sun*,'—and Az-An-Ia, '*the region of the fountains of fire*.' Those of our readers, however, who are acquainted with Mr. Bryant's Ammonian radicals will perceive in all this nothing more than the ingenious conjectures (we cannot class them higher) advanced in this part of his Analysis. As to Ιαπετος, he, it seems, instead of having any reference to Japhet, was only εις των Γιγαντων, one of the vast Titanian brood; and of whom or what this gigantic brood consisted we shall be taught presently. As to Ion Ιων, (from whence Ιαονες, Ιωνες) instead of his being identified in Javan, he is well stated from Herodotus to have been the son of Xuth: Xuth, however, or Zuth, Ζευς, was in all probability a name for Noah among the Ammonians. Ιων means, undoubtedly, *a dove*; and the genealogy of the fable unfolds itself, and carries us easily to the rites of arkite worship. The Ionians unquestionably derived their appellation from this Ion, the fabulous descendant of Zuth or Noah. And we now acquire a knowledge whence *the dove*, throughout all Ionia, and indeed all Greece, was considered as a bird of the most sacred kind; its celebrity arising

'from the circumstance of its having been the first discoverer of land after the deluge. When therefore the arkite worship was established among the sons of Chus, the dove was not forgotten; it was looked upon as the immediate messenger of heaven, and the charming emblem of peace and good fortune; it became, in short, the bird of Venus.' P. 84.

The third section we cannot abridge without much difficulty. It is devoted to the synonyms of different languages, with a view of proving one common original tongue, and hence of developing several passages in the ancient history of Greece which have hitherto met with no satisfactory interpretation. The languages principally employed are the Chinese, Coptic, Hebrew, Greek, Ethiopic, Galic, Latin, German, and Welch. The examples adduced for the purpose of comparison are nine, and each is followed by a long and erudite dissertation, much of which we observe deduced from the previous labours of Mr. Bryant; but a considerable portion is original, and the result of unwearied application to the science of etymology. We often perceive a great deal of fancy, but always a large portion of ingenuity. Mr. Allwood does not appear to be acquainted with the Arabic or Persian, or he might often have strengthened his conjectures by terms deduced from these languages. Thus to his first example, consisting of *xui* or *sxee* in Chinese; ſee German; ſæ Saxon;

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zee Dutch; *sea* English; ⲥⲉ and ϯⲥⲉ Coptic; ξεω Greek,—all implying a *fluid* or *fountain*, from whence the Greeks derived their ζωη, ζαω, ζω, *life*, or the *fountain of life*, he might have added the Persian زي (*zi*), a participle from the verb زيستن, implying, like the Greek, *living*, *life*, *the fountain of being:* nor should he, we think, have neglected instancing the Hebrew חיה היי (*chyh*), of import altogether similar, and which is perfectly analogous to the Persian كش (*kesh*) *being*, *man*; as also to the terms خويش (*khysh*) and خويشان (*khyshan*) *kinsman*, *kindred*. And perhaps the relatives of almost all languages, obviously relating to *existence*, as the Persian چه (*che*); the Italian *che* or *chi*; the Latin, Spanish, Portuguese, and French, *qui* or *que*, all interpreted by *who* or *what*, are deducible from the same radical. But we drop the further consideration of this part of the section before us at present, as we shall have occasion to return to it in the farther prosecution of our strictures. The general result of our author's etymological inquiries, consistently with the prior observations of Mr. Bryant, is, that the Greeks derived most of their knowledge, and nearly the whole of their idolatry, from the Cushites, or descendants of Chus, who long maintained the sovereignty of Egypt, and who made an irruption into this country from the plains of Shinar at the time of the confusion of tongues, and subsequent dispersion of that portion of mankind who were situated in these regions and concerned in the erection of the tower of Babel; which building is imagined to have answered conjointly the purpose of a temple, a celestial observatory, and a beacon, to give notice to those tribes of Cushites who might be either fixt, or casually wandering, at a considerable distance, of the immediate site of their metropolis or city of Babel. At the same time that one branch of Cushites, upon their miraculous dispersion, travelled towards Egypt, and carried with them a considerable portion of their original tongue notwithstanding the confusion produced, and very much of their idolatry, other branches made irruptions in other directions, and diffused through India and the hyperboreal regions, and indeed progressively all over the world, some degree of knowledge of their arts, language, and superstitions: and hence the casual verbal resemblances and customs we meet with, even in the present day, between nations placed at a most prodigious distance from each other, and who could never have become acquainted with such customs, religions, or other similarities, by any immediate communication.

Thus far we think our author is treading on firm ground; for we have uniformly preferred the theory of Mr. Bryant to that of sir William Jones, who traces the origin of all knowledge and superstition from Hindustan, and conceives it to have

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been thence circulated through Egypt and the world at large. Mr. Allwood still farther copies the ingenious founder of the school in which he has so profoundly studied, in supposing that the original Cushites or Babylonians paid their idolatrous homage to one deity alone, on the commencement of idolatry among themselves, and that this deity was the Sun. He conjectures that hero-worship, however, shortly afterwards commenced, and that their great progenitor Noah, who had so miraculously preserved himself and family on the bosom of the ocean, when all the rest of the world was destroyed, was soon conceived to have been possessed of more than human wisdom, and consequently became the first object of human deification. This kind of deification was shortly afterwards extended to several of his progeny, but particularly to Ham, his son, and Chus, his grandson. Some one of the numerous appellations by which the Sun, or supreme object of their religion, was addressed, was now and perpetually afterwards applied to them, by way of dignity and exaltation. Thus Ham became Ham-On (Hammon), Ham the Sun, and so of a vast variety of others which we cannot stay to instance. Yet not only Noah, the projector of the ark or *erech*, as it was called in the Chaldean tongue, became the object of their idolatrous adoration, but the ark or erech itself, and even the water which supported it on its mighty bosom; and as the worship of the Sun laid the foundation for the worship of fire at large, its perpetual representation, the idolatrous adoration of the ocean, became the origin of the religious rites paid to the Nile, the Ganges, the Indus, and a thousand rivers and fountains besides. The ark or erech, however, in its deification, was endowed with a female form; and while Noah was denominated Osiris, or Usiris, Uc-Sihur, the noble Sihur of Egypt (Sihur being שִׁיחוֹר, and originally one of the rivers of Paradise), the ark or erech that enfolded him and his family in her capacious womb was styled Isis, and was the same deity with Venus or Aphrodite, Demeter, and Ceres: whence the origin of the religious rites paid to Isis and Osiris—the fable of Venus rising from the ocean—that of the great mundane egg floating upon the surface of the deep, &c. From Noah was derived the Greek Ναυς (a ship): and as Danaüs means, according to Mr. Allwood, Da-Naus, *the ship*, or Noah himself, under this emblem, so the fiction of his fifty daughters attending the ark or vessel, into which they perpetually poured water, evidently refers to the same radical event that laid the foundation for the Cistophoria, or procession of the ark. Noah, we have already observed, was denominated by the Babylonians Xuth, or Thuth; and from hence the Greeks obtained their Erectheüs, Erech-Thoth, or *Thoth of the erech or ark*, Erecca, Arecca, Arca, Αργος (Argos), Argo, as well as a vast variety of similar terms and compounds. But the ark was also denominated Mēn; and from hence the

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terms Μιν, Menes, Meon, Minos, Menu, and a vast multitude of resembling derivations, with their innumerable compounds in most languages. Among the Egyptians themselves it was denominated *hip*, a word still retained by the Coptics, ϩⲓⲡ, who to this moment denominate the Ibis, a water-fowl of high veneration among their ancestors, by the same appellation: hence also ⲉⲡⲏⲡ (*Epēp*) and ⲉⲡⲓⲡⲓ (*Epipi*), by which the modern Egyptians denominate the month in which the Nile begins to overflow, and the old festival of the procession of the Cistophoria was exhibited; hence the Ἱππη τω Δαναω, by which the vessel or ark of the daughters of Danaüs was denominated; as also Ἱππος (*hippos*), the Greek term for a horse, as being the means of land-carriage, evidently deduced from ϩⲓⲡ (*hip*), the water-horse, or means of water-carriage: hence too the terms Hippodamia, Hip-Ad-Am, 'the ark or vessel of the supreme Ham,' and a variety of other terms of similar derivation.

Independently of the solar and the arkite worship, we also meet at a very early period, and among the same primordial race of mankind, with the idolatrous adoration of the serpent. This is conceived to have originated from his being supposed to possess an uncommon degree of prudence beyond that of other animals, and as such to have been an apt emblem of Providence. That such was the quality super-eminently attributed to this reptile we well know, both from sacred and profane history; but on what account this peculiar virtue was first ascribed to him our author does not offer us even a conjecture. Curled up in the figure of a circle, with perpetual coruscations of light from his prismatic scales, he exhibits a happy emblem of the Sun; and it is probable on this account he originally became an object of religious attention to those who first introduced the worship of fire as another emblem of this unrivalled luminary. When he was designated as the emblem of Providence, he was generally exhibited as a *draco volans*, with bright and burnished wings extended and hovering over the substance he was meant to protect; and in this character he is represented as guarding and fostering the ark or mundane egg when floating on the surface of the immeasurable deep: though, even to the present day, we have hieroglyphics depicting him as affording protection to the object of his care by encircling and defending it with his coruscating scales, and in his ordinary form, without the appendage of wings. The Babylonian appellation for the serpent was Ob or Oub, from whence unquestionably the Coptic ϩⲟϥ (*Hoph*) and the Greek Οψ and Οφις (*Ops* and *Ophis*); and to these the author might have added the Persian اوب (*Aub*), all intending the same reptile: hence Europe or Europa, Ευρωπη, almost literally Eur-Oph, *the Serpent of the Sun*, Cecrops, Ca-Cur-Ops, and, with the use and contraction of the Attic dialect, Ce-C'r-Ops,

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the temple of the supreme Ops, or, more literally, *of the Solar Serpent*, and hence a vast multiplicity of resembling terms. The monuments or temples erected to the Serpent were cylindrical, or nearly so, and each of them denominated, from its immediate appropriation, an Obelisk, Ob-El-Es-Ca, '*the temple of the illustrious God the Serpent*;' while, on the contrary, those erected to the Sun, or to fire, as this emblem, were of a conic form, aptly representing the base and point of a flame, or a diverging pencil of solar rays, and each of them denominated, from its dedication, a Pyramid, Pi-, or P'-Ur-Am-Ait, '*the breath or inspiration of the glorious Sun Ham*;' for these deities were often intermixed in their religious rites, and the name of one was frequently employed as a title of honour for another.

To much of this we can assent; and if the doctrine be not new, it is at least supported by many new and ingenious conjectures. But our author does not stop here; with the true spirit of a convert, he not only attends Mr. Bryant to the utmost verge of his system, but, in many instances, advances far beyond him. And as the former, with a single stroke of his pen, dashed out of existence Hercules, Cadmus, Palamedes, Cerberus, Ophus, Ephialtes, and of late the very being of Troy and the heroes who fought there, the latter confirms their annihilation, and has added to the list Cecrops, Cranaüs, Amphictyon, Erectheüs, and many others of the reputed kings of Athens, as well as Pelasgus, Iäpetus, Zanclus, and the whole family of the Titans with whose appellations history has made us acquainted, believing them, from the imagined etymology of their names, which principally refer to places, and often to mountains or other eminences, to have been nothing more than deified hills or elevations, Αυτοχθονες or Γηγενεις, or else the mere generic denominations of the different tribes that wandered at different times from Egypt, and made different irruptions into Greece and the adjoining states.

The five remaining sections, which do not altogether occupy more pages than the third, to which, as being the most important, we have just allotted so much space, are merely devoted to the purpose of corroborating the system previously descanted upon. The author, to demonstrate the origin of the Greeks, and consequently of the Greek language, from a very early period in human history, gives an additional and very respectable comparative vocabulary of Greek and Ethiopic, as well as Greek, Welsh, and Galic terms. He then enters into a developement of the fabulous history of the Titans, Taphians, Cadmians, and several other Cushite tribes; in the prosecution of which the Hebrew Scriptures are often and in many instances satisfactorily referred to. In the course of his circumnavigation he wanders even as far as the Friendly Islands, the inhabitants of which, like the Helladians, he supposes to be of Ammonian origin, and

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the immediate descendants of Phut, which he principally concludes from the name of their chief deity Phutaphaihe, in which he ingeniously discovers the compound of Phut-Apha, or the deification of this patriarch under the emblem of fire. Their funereal edifice also, entitled Morai, he thinks obviously deduced from the same Ammonian source, and that it is a mere contraction of the compound Am-Or-Ai, *a place sacred to Ham the Sun.* From the general recapitulation, in the last section, we shall select the following passage.

'Such have been some few, out of the vast variety of fictions, which have prevailed respecting the Titans: with which, indeed, the classic writings of Greece and Rome may be literally said to teem; for such seems to have been the taste of the most celebrated states of antiquity, that the genius, which was not prolific in monsters, and could not support with ability their descent from a race of gods, was generally disregarded, and destined to languish in obscurity and contempt.

'At one time, we have seen them transformed into giants; and represented as waging war against Heaven itself. At another time, they have with no less justice been exalted into gods. Titan himself, the common parent of them, has been further honoured as the object of supreme adoration; and to him has been attributed the matchless splendour of the Ruler of Day. All this has been done—to gratify perhaps the vanity of a patron—to solicit the applause of a whole country—to excite it to the martial deeds of heroism—or, to elevate the popular conceptions, in regard to the fundamental parts of Ethnic theology.

'Jupiter Ammon was the supreme deity of the heathen world: he occupied a principal place in the Egyptian catalogue; and had, at a prior date, been the SAOS of the Babylonians. From him the Greeks derived their Ζευς; and the inhabitants of Latium their Jupiter. He is styled emphatically by the earliest poets of Greece Πατηρ ανδρων τε θεων τε; and it was the highest ambition of the illustrious conqueror of the world to be reputed his son. Some confused traditions had prevailed respecting the dispersion from Babel, and the subversion of the tower of the Titans; and, this calamity having been the effect, in great measure, of a rebellion against the dispensations of Heaven, they were easily misconstrued, in ages devoted to fable, into a war against Jupiter and the Gods. In this war, however, Jupiter and his adherents were of necessity to be victorious: the whole system of Pagan theology depended upon their success. Even Ovid, after he has related the story of the Pierides to the manifest disparagement of these deities, represents these rivals of the Muses as metamorphosed into magpies, as an appropriate punishment for their malevolent garrulity—

'Nunc quoque in alitibus facundia prisca remansit,
Raucaque garrulitas, studiumque immane loquendi.

'And this he, no doubt, considered as the only way of removing any unfavourable opinion, which might otherwise attach itself, either to

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the prowess of the celestials, or to his own religious notions. In order to magnify the victory of the gods, the Titans are transformed into enormous giants. One of these left the trace of his foot in solid rock two cubits in length; another was as big as a mountain; and a third could only be confined by the weight of the whole island of Sicily. It might therefore be necessary, in order to confer the greater probability upon these and similar relations, to suppose—that these creatures of the imagination, whose fierceness was every way commensurate with their dimensions, and who, in themselves, were as remote from the apprehension of the vulgar as they were from the belief of the philosopher, should, at first, by the terror of their aspect, and the vastness of their preparations, be able to intimidate even the divinities themselves, who were opposed to them; who, nevertheless, regaining courage by reflection, and exerting their vigour to the utmost, must at length become victorious and triumphant. The flight of the gods into Egypt, as we have seen it described by Ovid, though there is much truth in the story, was represented, in part at least, under this impression.' P. 493.

We here close our analysis; and in the ensuing number of our journal shall again advert to this ingenious, but oftentimes fanciful, volume, with a view of corroborating many of the author's observations, and of entering our occasional protest against others. We have trespassed too largely on our readers already to suffer us to proceed any farther at present; but the importance of the work before us will, we trust, be admitted as a sufficient excuse.

(To be continued.)

ART. II.—ΕΥΡΙΠΙΔΟΥ ΟΡΕΣΤΗΣ. *Euripidis Orestes, &c.*
(Continued from p. 10. of the present Volume.)

WE resume our account of our professor's classical labours, and shall accompany it with the same freedom of remark we have already evinced.

Ver. 584. ' ὁρᾷς; Ἀπόλλων ὃς μεσομφάλους ἕδρας
ναιων βροτοισι στομα νεμει σαφεστατον.

' ὁρᾷς δ' Ἀπολλων', ὃς Ald. ὃ' recte MSS. auctoritate omisit post alios Brunckius. Verum si Ἀπολλωὶ positum est pro Ἀπολλωνι, non libenter vocalem hujus dativi elidunt Attici.' P. 47.

We conceive the professor might have said more accurately, without limitation: *Nunquam* vocalem hujus dativi elidunt *tragici*. One example occurs in the *sixth* fragment of our author's Æolus, in exception to our position:

ἀ μὴ γαρ ἐστι τῳ πενηθ', ὁ πλεσιος
διδωσιν· ἀ δ' οἱ πλεστηντες ἃ κεκτημεθα—'

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where we should probably substitute:

ἀ μη γαρ εστι τω ΠΕΝΗΤΙ, πλεσιος
ΔΙΔΩΣ'· ἀ δ'οἱ——.

Another example in the *fourth* fragment of the Cressæ appears, both from the Electra and Stobæus, to be wrongly quoted in Beck's edition of Musgrave, which is before us. A *third* in the Persæ of Æschylus has probably been corrected by succeeding editors; but we have at present no copy besides Pauw's republication of Stanley to consult. It is in ver. 852 of that play:

ὑπαντιαζειν παιδ' εμῳ πειρασομαι·

where the correction of ΠΑΙΔΙ ΜΩ is obvious.

The elliptical construction of these verses, which the professor promises to illustrate by a few examples at ver. 1645, might have been no less conveniently vindicated by some instances from our poet himself. We will supply the deficiency. See Phœniss. 290. with the scholiast and Barnes's note. Med. 248. Λεγεσι——. Iph. Taur. 1442. ὁν δ' αποκτενειν. Rhes. 781. ἱππας γαρ——. Troad. 1136. φοξον τ'——. Bacch. 272. ουτος δ'——. More examples may be seen in Mr. Wakefield's note on Lucretius, iii. 1052.

'εν εαυτῳ Aug. 1. quod multis exornari poterat; hoc enim pronomen omnium personarum commune est. Sed cum facillime litera una omitti possit a librario, tutius est hujusmodi elegantias non nimis avide arripere. Sic mox 631 κρεισσον habet Harl. quod exemplorum suorum cumulo addat fortasse aliquis paullo calidior, et elegantiam hanc recondito isto, *Dulce satis humor*, defendat. Sed librarii errorem esse inde liquet, quod acutum pro circumflexo posuerit. Rectum est κρεισσων, ut infra 717, ubi MSS. consentiunt, et 795, ubi metro alterum noceret.' P. 51.

This is another error of the press, but is noticed in the appendix: for the note belongs to ver. 626; and on the subject of it various observations present themselves to our minds.

The verses which constitute the principal subject of this note, and where the present reading is defended by the professor, are 630 and 631:

'λεγ'· ευ γαρ ειπας· εστι δ' ου σιγη λογου
κρεισσων γενοιτ' αν, εστι δ' ου σιγης λογος.' P. 51.

Instead of κρεισσων the Harleian MS has κρεισσον: a variation which our editor, not classible among the *calidiores*, but, with a slight alteration, among the *callidiores*, the *more knowing ones*, most disdainfully and sneeringly rejects.

1. It is a general rule of emendatory criticism, founded on a reasonable and incontestable principle, that from various readings of authority that word should be preferably selected which is

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employed by a first-rate author, is intrinsically superior in elegance, and more congenial with the manner of the writer. In both these respects no man living will confidently affirm, except the professor himself, and perhaps one or two of similar pertinacity, the superiority of χρειστον το κρειστων. This mode of expression is indeed such a favourite with Euripides, that no page can be opened without presenting an example; especially in his fragments, which consist chiefly of moral sentences, like that before us. The full construction of the phrase is given in ver. 70 of this tragedy:

——ΑΠΟΡΟΝ ΧΡΗΜΑ δυστυχων ΔΟΜΟΣ.

Another good instance, but elliptical, is found at ver. 226:

ΔΥΣΑΡΕΣΤΟΝ οἱ νοσουντες ἀπορίας ὑπο.

Again, just after, ver. 228:

——————ΜΕΤΑΒΟΛΗ παντων ΓΛΥΚΥ.

We grant our editor that the poet frequently employs the regular expression in passages indubitably uncorrupt: but is he, therefore, never to be indulged with an elegant variety, where MSS give us countenance? See fragment 8 of his Ægeus, 15 of his Alexander, 23 of his Archelaus, and 8 of his Theseus. Hence the fourth fragment of the Phœnix must be vindicated from the rash and tasteless alteration of Musgrave, whom, perhaps, the professor will defend when he arrives at that passage, and show himself *warm* as well as *cunning*, by a multitude of sage remarks and apposite corroborations; or rather by some despicable sneer at those who differ from his opinion:

ΜΟΧΘΗΡΟΝ εστιν ανδρι πρεσβυτῃ ΤΕΚΝΑ.

Musgrave substitutes τεκνων, from his own will and fancy, in opposition to the copies, with a barbarity of taste not often manifested by that modest and intelligent scholar.

A passage in Sophocles is so apposite to the verses in the Orestes which we are considering, that we cannot forbear a quotation of it. It occurs in Antig. 1267:

ουκ οιδ'· εμοι δ' εν Ἡ τ' αγαν ΣΙΓΗ ΒΑΡΥ
δοκει προσειναι, χ' Ἡ ματην πολλη ΒΟΗ.

At the Hippolytus, ver. 448:

ΚΥΠΡΙΣ γαρ ὁ ΦΟΡΗΤΟΝ, ην πολλη ῥυῃ·

our professor, doubtless, as in duty bound and in consistency with his own edicts, will recal the reading of the vulgar edition, φορητος, and flatten the period accordingly, because either word will harmonise with the measure. But this subject is inex-

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-haustible, and we will dismiss it with an appeal to the disinterested reader.

2. It is also a general rule in criticism, that of two readings, *-cæteris paribus*, one obvious and vulgar, the other learned and recondite, the latter is preferable, because more likely to have incurred the infortunate correction of half-learned scribes. The cogency of the rule is, we own, in this case less urgent, from the facility of alteration in the case of a long and short vowel with the same letter.

Certainly, however, we should be much embarrassed on this occasion if we were reduced to the dilemma of receiving the common reading, or supporting our own by the solitary example which the penuriousness of our professor has chosen to supply from his stores of illustration: we must of necessity have given up the contest. But the case is far otherwise; and even a schoolboy might boast with Pindar:

——Πολλα μοι ὑπ' αγκω-
-νος ωκεα βελη
ενδον ἐντι φαρετρας.

Yet, gentle reader! if thou think the subject worthy of further investigation, thou wilt find the motives to our editor's conduct in the following plain statement of the case. Mr. Wakefield in his Silva Critica, vol. iv. p. 20, had approved and recommended some years ago this reading of κρεισσον, from a collation of that self-same Harleian MS, and THEREFORE it suited the μεγαλητορα θυμον of our professor to reprobate and deride this elegant variation; which he has reprobated and derided accordingly for no other reason whatsoever; thus ridiculously exhibiting, we trust, a most notable fulfilment of a maxim in old Hesiod:

ἡ δε κακη βελη τῳ βελευσαντι κακιστη.

'Suspecta hæc phrasis Brunckio, qui timide conjicit, τον προκειμενον δραμειν. Θελων. Canteri conjecturam in textum intulit Beckius, δυσων. Male. δυσονται αγωνα dixit Homerus; sed quis unquam dixit δυσων αγωνα? Offensus etiam videtur hac locutione Pseudo-Gregorius, qui fabulam longe insulsissimam Christum patientem inscripsit. Hoc drama, siquando posthac citabo, his literis X. Π. distinguam. Ibi igitur exstat 416. ψυχης αγωνα τον προκειμενον περι Δραμουμενον, καθ' ὁν θανειν εστι κρισις. 441. ψυχης αγωνα τον προκειμενον περι Τρεχοντος, ω ζωντ' η θανοντα νυν ιδοις. Enimvero nihil mutandum. Omnis enim δικη est αγων, prope ut alterum verbum pro altero usurpetur. Infra 1242 ambo conjunxit; τρισσοις φιλοις γαρ εις αγων, δικη μια. Itaque αγωνα δουναι hic dicitur ut alibi δικην δουναι. Sed miror, qui factum sit, ut Canterus, Reiskius, Brunckius, Beckius, qui his verbis tantopere offensi sunt, locum Phœniss. 1369. δοκω δ' αγωνα τον περι ψυχης, Κρεον, Ηδη πεπραχθαι παισι τοισιν Οιδιπου, intactum dimiserint. Quis enim unquam dixit, αγωνα πρασσειν? Nemo fortasse, præter Euripidem. Idem tamen se ipse tuetur, mox scribens, 1392. Και πως πεπραχται διπτυχων παιδων φονος, Αρας τ' αγωνισμ' Οιδιπου;' P. 64.

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We entirely agree with the professor in these observations, with an exception to his concluding example of this form from the present play. It is very well known, and might be proved by a multitude of passages, that in very many such instances, where *two clauses* are connected with *one* verb, this verb is literally and strictly applicable to one clause only, and is but loosely and remotely consonant to the other. On this account the present connection of πεπρακται and αγωνισμα is not such as to form an incontestably decisive corroboration of the professor's sentiments. To this peculiarity Brunck has adverted, if we rightly recollect, in his notes on the Electra of Sophocles. See Dorv. Charit. iv. 4.

Ver. 904. ' ὁς ειπ' Ορεστην και σ' αποκτειναι πετροις
βαλλοντας· ὑπο δ' στεινε Τυνδαρεως λογους
τῳ σφω κατακτεινοντι τοιουτους λεγειν.

' κατακτειναντι Ald. et MSS. quidam. Parum refert.' P. 68.

Nay, verily, Mr. Professor! but it signifies *a great deal;* so much indeed, that κατακτειναντι were utterly inadmissible, as will appear both from the multifarious authority of the best writers, and the plain reason of the thing, which utterly refuses every tense but that denoting an action of the *intention* only, and on the eve of its accomplishment. This position we expect to prove satisfactorily to our readers.

Our poet, in his Troädes, ver. 714, that we may confine ourselves chiefly to this very word—

ΚΤΕΙΝΟΥΣΙ σον παιδ' ὡς πυθῃ κακον μεγα.

Again, at ver. 760:

τι τονδε παιδα ΚΤΕΙΝΕΤ', εδεν αιτιον;

Hence appears the elegance of a passage in the Cyclops, where the translator we suppose, like our editor, saw no difference, ver. 255:

τους δ' αρνας ἡμιν ουτος, αντ' οινου σκυφου
ΑΠΗΜΤΙΟΛΑ τῃ κ' ΑΔΙΔΟΥ, πιειν λαβων·

PARABAT-VOLEBAT-*vendere ac tradere.* Add Heracl. 954:

αλλ' εξ ἁπασης κἀμε και τεκν' Ελλαδος
ΗΛΑΤΝΕΣ, ικετας δαιμονων καθημενους·

pellebas-VOLEBAS *pellere.* Ion. ver. 1300:

κἀπειτα τυ μελλειν μ' ΑΠΕΚΤΕΙΝΕΣ φοβῳ;

and so again exactly in vv. 1308, 1328, 1408: from which uniform practice, no less than the nature of the case, two deviations in this play must be ascribed indubitably to some copyist, who was

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insensible of what propriety demanded on this occasion, and depraved his author. In v. 1291 our editions have:

εκτεινα δ' οντα πολεμιον δομοις εμοις.

The usage of these writers requires the pronoun: we would propose therefore, either:

Σ' ΕΚΤΕΙΝΟΝ οντα πολεμιον δομοις εμοις·

or, which is somewhat nearer to the present letters:

Σ' ΕΚΤΕΙΝ' ΑΝ, οντα πολεμιον δομοις εμοις·

or, in either case, the pronoun may be placed after δομοις. Nor can ver. 1500 be otherwise than corrupt; nor need we wonder for a moment at a repetition of the error by those discerning scribes who *saw no difference*. Nay, their ignorance of the true discrimination and appropriate beauty of the *imperfect tense* could HARDLY FAIL OF PRODUCING some depravation amidst a multiplicity of recurring instances. We would propose, therefore,

εν φοβῳ καταδεθεισα, σαν
ψυχαν απεβαλον, τεκνον·
Σ' ΕΚΤΕΙΝΟΝ ακουσα·

I had rejected your life, as a thing unworthy of regard: I WAS BENT, *but reluctantly*, ON YOUR DESTRUCTION. A beautiful illustration of this mode of speech is found in Æschylus, sept. Theb. 1027, which the translator and the scholiast either perceived not, or passed over with a *parum refert*:

θεων πατρωων· οὑς ατιμασας ὁδε,
στρατευμ' επακτον εμβαλων, ΗΡΕΙ πολιν.

Pauw acquits himself at this place with a felicity not usual to that extravagant and dashing commentator: 'Voluntas pro facto: *capere volebat urbem*.' This topic affords scope for some profitable and amusing illustrations and corrections both of Greek and Roman authors, and no less for a rectification of many misconceptions among learned editors; but the reader would censure us for our prolixity, and possibly recompense us for our industry with the professor's appellation of *hot-brained* annotators. We retire, therefore, within the bounds of our department.

Ver. 1010. ' και μην ὁδε σος ξυγγονος ἑρπει
ψηφῳ θανατου κατακυρωθεις,
ὁ, τε πιστοτατος παντων Πυλαδης,
ισαδελφος ανηρ, ορθων νοσερον
κωλον 'Ορεστου,
ποδι κηδοσυνῳ παρασειρος.

' ιθυνων Ald. et omnes MSS. molossum pro spondeo aut anapæsto. Edidi quod Heathius conjecit. Supra 399. ωρθευεν δεμας.' P. 76.

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The arrangement and reading of the three last verses in the common editions are these:

ισαδελφος ανηρ,
ιθυνων νοσερον κωλον Ορεστᾳ
ποδι κηδοσυνῳ παρασειρος.

The professor, our readers will observe, is contented with Heath's conjecture. Let us try, in our turn, if we can throw some light upon this obscurity; if we can introduce some order into this confusion:

πολλ' οιδ' αλωπηξ, αλλ' εχινος ἐν μεγα.

We Critical Reviewers, as we were bandying about these subjects one evening in our combination-garret in Grub-street over a pot of Whitbread's entire, stumbled upon a much better adjustment of the passage. However difficult it may be to account for the depravation of the true reading, here as well as in many other places indisputably corrupt, whoever has observed the regularity and correspondence of word and phrase which characterise these terse and simple writers must immediately be convinced that it was scarcely possible for Euripides to have given the verses in any other manner than the following:

ὁ τε πιστοτατος παντων Πυλαδης,
ισαδελφος ανηρ,
ιθυνων νοσερον ΠΟΔ' Ορεστᾳ,
ΠΟΔΙ κηδοσυνῳ παρασειρος.

and in fact the verses are so quoted by that elegant writer Heraclides Ponticus.

We might have remarked also that the term ορθων, supposing it equivalent to ορθευων, could only mean *to raise upright*, or *to keep upright*, in a still position; and would, therefore, not answer the exigencies of the place.

Ver. 1124. ' προσθεν δ' οπαδων τις ολεθρος γενησεται;

' και προσθε δ' Ald. και omittunt plurimi MSS.' P. 83.

We should prefer another adjustment of the difficulty, as more spirited and congenial to the complexion of the passage:—

ΚΑΙ ΠΡΟΣΘ' οπαδων τις ολεθρος γενησεται·

and, on consulting the scholiast, it seems tolerably clear that he read the verse in the same manner. Moreover, it may be observed in passing, how the editor foists his final *nu* upon his author in contradiction to authority. But the vindication is prompt and peremptory: COMMUNI SENSU PLANE CARET, IN-

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EPTUS EST, INSANIT, quicunque ad MSS. in tali causâ provocet, cum nulla sit eorum auctoritas!!!

Ver. 1289. ' ηκουσαθ'; ανδρες χειρ' εχουσιν εν φονῳ.

' Rationem autem metaphoræ sic concipe. Κωφος apud antiquos aut *surdus* aut *mutus* sonat. Sed hic *mutus* est, quod ferri acies στομα vel στομωμα vocatur. Hinc etiam explicandum Homericum illud, Κωφον γαρ βελος ανδρος αναλκιδος.' P. 93.

This development of the metaphor appears to us so supremely ridiculous as to deserve no notice, but a retort of that wit,

If wit it may be call'd, where wit is none,

which our professor deals out to others on verses 1213, 1219, and elsewhere, with such lavish jocularity; as our readers may peruse, or not, at pleasure. A *dumb* sword truly, because it has no *mouth*, and therefore cannot *speak!* A *speaking trumpet* we have heard and seen; but a *speaking sword*, forsooth, would be a real curiosity, notwithstanding that the professor himself certainly *speaks* both *swords* and *daggers* to his opponents. The metaphor στομα, we conceive, as applied to a *sword*, in the Hebrew, Greek, and Latin language, respects the extenuation of the blade to an *edge* or *point*, and is transferred from the *mouths* of fierce and prædaceous brutes, particularly those of *birds* and *fishes*, which have a *sharp* and *longitudinal termination*. But things in general, which have lost their *use* and *efficacy*, are denominated *deaf*, *dumb*, and *blind*, with reference to the inefficiency of animals, who are deprived of these *senses*, so essential to the activities and energies of their being. An illustration of this figure, in one instance, may be seen in Mr. Wakefield's Lucretius, v. 1004. In many parts of England, a *nut* which has no *kernel* is called *a* BLIND *nut*. As for the verse in the Iliad, Λ. 390,

ΚΩΦΟΝ γαρ ΒΕΛΟΣ ανδρος αναλκιδος ετιδανοιο·

the reader will contemplate the professor's explanation with no great reverence, who shall recollect that the *weapon* in question was an *arrow*, and with this recollection consult Euripides, Herc. Fur. 1064. Ion, 173. Bacch. 783. Suidas in voce Ψαλλομενος· Lycophron, v. 918, and other passages of his poem: Hom. Od. Φ. 411. Stat. Silv. iii. 1. 51. Sidon. Apoll. xxii. 76. with Pind. Isth. vi. 50. which are few instances from many now at hand. Without this key also a reader will entertain no adequate conception of a beauty in the last verse of surely the most magnificent triplet ever poured out in the phrensy of poetical inspiration:

Nec vero Alcides tantum telluris obivit,
Fixerit æripedem cervam licet, aut Erymanthi
Pacarit nemora, et LERNAM TREMEFECERIT ARCU;

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that is, "alarmed by the *tremors* which the *loud and strong vibrations* of his formidable bow communicated to surrounding objects." Compare our remarks, in the last number, on ver. 147 of this tragedy.

Ver. 1526. Ἐνδικως ἡ Τυνδαρειος αρα παις διωλετο;

'Τυνδαρις D. H. Sed eleganter A. διοιχεται, si paullo plus auctoritatis haberet.' P. 105.

The variation διοιχεται deserves no such commendations: it agrees but ill with what follows, and evidently betrays itself to be the correction of some scribe who recollected the event, and modelled this verse by ver. 1573.

We were proceeding to point out some superficial and indistinct apprehensions in a long note on ver. 1679, as a considerable number of other passages also have invited our observations, but we have been unwilling to carry our remarks to a greater length. Our readers probably will think us sufficiently prolix already, and our object will be amply answered in exciting their attention to a series of performances which no man can suffer to be absent from his library who loves deep, elaborate, exact, and interesting criticism. The professor has his defects both of omission and commission, as our notes, we presume, will have demonstrated in some degree; nor can he, who observes so little ceremony with others, consistently revolt at our unreserved examination of himself. We honour, however, and revere his genius and erudition; we are among the foremost of his admirers to address him in the words of Lucretius to his noble friend:

——'Quem tu, Dea! tempore in omni
Omnibus ornatum voluisti excellere rebus.'

ART. III.—*The Periplûs of the Erythrêan Sea, &c.* *(Continued from p. 18 of the present Volume.)*

IT appears from a note (p. 85) that our author did not see Gosselin's two quarto volumes on the geography of the ancients till that sheet was in the press.

The bishop of Rochester (p. 89) has ingeniously ascertained the latitude of Meroë to be 16° 24′ 3″. In p. 94 Dr. Vincent remarks, that Gosselin is so much attached to his own estimate for correcting the latitudes of Ptolemy and the other ancient geographers, that he pays little respect to local circumstances and the characteristic features of the coast. To this observation we must assent, notwithstanding our high respect for the talents and industry of the French author. We have remarked on a former occasion that he is inclined too much to restrict the maritime

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knowledge of the ancients, but that this is the safest error in ancient geography, for Cluverius, Cellarius, and even D'Anville himself, have in many instances carried the knowledge of the ancients to an absurd extent. Though the learned doctor be inclined warmly to applaud Bruce's labours, yet he points out many gross mistakes of that author, among which may be mentioned his confounding of the Greek word *deiré*, a hill, with the Latin *diræ*, or the furies.

After describing the shores of the Arabian Gulf, Dr. Vincent proceeds to explore the ancient knowledge of Africa towards the Indian Ocean. He supposes, with D'Anville, that the Cape Aromata is that of Gardefu, though we cannot approve his adoption of Gardefan from Bruce, who was by no means an accurate linguist. He also asserts with D'Anville that the Southern Horn is the Cape of Baxas. The promontory Rhaptum he supposes to be Quiloa. Prasum, a headland, which bounded the ancient knowledge of Africa in this quarter, remains unknown; but the name would seem to imply that it was remarkable for verdure, or that the sea in its vicinity was covered with green weeds. On this and on many other occasions we have been led to regret that our learned author has not consulted a more numerous assemblage of African voyages; and when he refers to maps, they are not the most recent. The descriptions of Africa by Sanuto and Dapper deserved consultation, and the French works concerning Madagascar and the neighbouring shore are numerous; while our author is generally contented with a reference to Marmol, a geographer of no distinguished credit. From the general aspect of Ptolemy's description, and the maps constructed upon it, we were inclined to think that the island Menuthias of the ancients is that now styled Zanzibar, off the coast of Zanguebar. In this we agreed with the learned doctor, who, however, unaccountably denominates the island by the name of the opposite coast. If this idea be just, it will follow that Rhaptum must be a promontory to the north-west of Zanzibar, instead of being Quiloa, which is far to the south. Another difficulty occurs, to explain how the ancients came to pass the considerable isle of Pemba, to the north of Zanzibar, without any notice; and we wish that our learned author had examined the islands which Ptolemy assigns to this part of the Indian Ocean, upon which a very considerable part of the question appears to us to rest. The maps and charts of this shore are very defective; but the few small isles which Ptolemy specifies seem to be near Cape Dalgada, we mean the most northern cape of that name; and if so, the island of Menuthias must be that of Pemba. Upon an uncertain subject we must reason uncertainly; but if Pemba be Menuthias, it will follow that Rhaptum must be Mombaza, beyond which there is a cape to the south, that of Anzinho, as delineated in D'Anville's

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map of Africa, to the north of the Bay of St. Raphael: and in the same supposition the headland of Prasum may possibly be the northern extremity of Zanzibar, or some cape further to the south, to which a ship may have been driven, and may have brought back the imperfect intelligence that such a place existed without any knowledge of the intermediate shore. It is improbable, if not impossible, that the island of Monfia, the most distant and the smallest of the three isles on this shore, should have attracted the notice of ancient geography, while those to the north were passed in silence; and this very silence is with us an irrefragable argument that the island of Pemba, the first which occurs, was the limit of the ancient knowledge of this part of Africa. In the present daily improvement of geography it is indispensably necessary to have recourse to the most recent maps; but our learned author seems more conversant in the opinions of Vossius and the old geographers, while we might as well in a chymical question refer to Paracelsus. Upon the number of miles or degrees occurring in ancient manuscripts we are little inclined to depend, especially in a work resting upon one manuscript, as the Periplûs. We therefore reason upon broad facts without attending to corrupted numerals. Those of Ptolemy may be in part corrected by the emendations which Montfaucon has published in his Bibliotheca Coisleniana, but those of the Periplûs are beyond redemption. Let us now hear the learned doctor upon these topics.

'It is now to be observed, that Ptolemy in going down the coast of Africa, as he has the same names with the Periplûs, so has he the same termination at Rhaptum; for his Prasum and his Menûthias are thrown to the conclusion of his account of Africa, and do not appear to be collected from any regular journal like this before us; but to be founded upon the report of some voyagers who had advanced farther south, in the intermediate time which had elapsed between the date of the Periplûs and that of his own publication. But if it follows from this that the Periplûs is prior to Ptolemy, so is there great reason to believe, that if he did not follow this journal as low as it went, it was one nearly of the same age. The hesitation with which he speaks about all below Rhaptum proves that he had no regular data to proceed upon, and however he rebukes Marinus for error in his calculations, which, if adhered to, would have compelled him to carry Prasum to latitude thirty-four degrees south, he himself has a method by no means more efficacious. Marinus, it seems, was upon his guard, and had reduced this excess to 23° 30′ 0″ south, or the tropick of Capricorn; but Ptolemy objects to this, as still too distant, and reduces Prasum to latitude 15° south, because, says he, the people there are black, and the country produces the elephant and the rhinoceros, circumstances which occur in latitude 15° north in Ethiopia, and consequently ought to occur again as many degrees south of the equator. This method of fixing a latitude is by no means satisfactory to Ramusio; for he tells us he was acquainted with a Portuguese pilot

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who was well read in Ptolemy, and who objected very acutely, that if this ground were admitted, the inhabitants of Spain ought to be of the same colour with the Hottentots; for the straits of Gibraltar are nearly in the same latitude north as the Cape of Good Hope south. Without insisting upon this, it is evident that Ptolemy had no data from the journals to proceed on. But when he places Rhaptum in latitude 8° 25′ 0″ south, and Prasum in 15° 30′ 0″ south, he makes but one step of seven degrees, without a feature of the coast, or a circumstance intervening, which might enable us to judge whether the voyage had ever been performed or not; but here we find a nation of Ethiopians or Negro anthropophagi directly.

'It is opposite to this Prasum, but towards the north-east, that Ptolemy has placed his Menûthias, and at the distance of five degrees from the continent; for his Prasum is in longitude 80°, and his Menûthias in longitude 85°. His latitude of Prasum is 15° 30′ 0″ south, his latitude of Menûthias is 12° 30′ 0″. It is from this latitude of 15° south, that the early Portuguese universally assume Mosambique for Prasum; and if it were so, the Menûthias, five degrees to the east, can be nothing but Madagascar. Now it is not necessary to assert that either of these assumptions is true; but, true or false, it is evident that the Menûthias of Ptolemy is different from that of the Periplûs. The one is opposite to Prasum, between 12° and 15° south; the other is north of Rhaptum, and is in 9° south. The one is five degrees, the other is only thirty miles from the continent. Where Prasum is to be placed is an object worthy of inquiry, if there were data sufficient to determine it, as it is the final limit of ancient discovery to the south. I can point out no fitter position for it than Mosambique; and if the Greeks did reach that port, they must probably have heard of the great island. The name of Menûthias was possibly assigned to it, as the name of the last island known, like Thulè in the north, or Cernè on the south, for a Cernè is found as the limit of African knowledge, both on the western and eastern side of the continent. Hanno, or at least those who followed him, finished their voyage at a Cernè; and Pliny, as well as Dionysius, finds another in the Indian Ocean. One of the first names by which Madagascar was known in Europe was the Island of the Moon, possibly an Arabian interpretation of Men-ûthias; but Marco Polo calls it Madaster, an appellation which it received from the navigators of his age, who were apparently Malays rather than Chinese; and to that language we should look for the etymology of the term.' P. 163.

To this doctrine we cannot assent, and are rather inclined to smile at the authority of the Portuguese, perhaps the most ignorant nation in Europe. Had the ancients known Madagascar, they must also have known the islands of Pemba, Zanzibar, and Monfia, the long string of islands along the Mozambic shore, and the islands of Comoro, all which are unknown to their maps or descriptions.

We are the rather inclined to regard our opinion as just, because it forms a medium between that of our author, which extends the ancient knowledge so far as to be liable to insuperable

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objections, and that of M. Gosselin, who is ever inclined too much to restrict the maritime knowledge of the ancients. This learned Frenchman supposes that Rhaptum is Bandel Veilho, Menûthias the isle (really a little delta or alluvial isle between which and the shore it is impossible that the ancient ships could have passed) of Magadasho, and the Prasum of the ancients he assigns to the cape Brava, which would restrict their knowledge to about one half of its real extent. In like manner we have already expressed our opinion that M. Gosselin has too much restricted the knowledge of the ancients on the western shores of Africa; and, from the present actual investigation, we are inclined to think that a medium between Rennell and Gosselin might fix the real limit of ancient knowledge in that quarter. Geography is, however, highly indebted to the researches of the French author, as he has certainly assumed the more rational error, and a ground opposite to all former opinions, so that his arguments, if not always just, yet contribute greatly to the discovery of the truth.

The doctor afterwards proceeds to what may be called miscellaneous observations relative to the subject. He denies the authenticity of the Egyptian voyage around the Cape of Good Hope, and its defence we leave in the able hands of major Rennell. He afterwards gives a brief abstract of the Portuguese discoveries, and concludes this first part of his interesting work with expressing his regret that he had not an earlier opportunity of consulting that of Gosselin. This we also regret, as it is most likely that his good sense would have led him to have preferred the middle course.

The appendix, which occupies near a third part of the work, might, as usual, have been printed in a smaller letter; for we conceive that the importance does not correspond with the space. It consists of four articles: 1. An alphabetical explanation of the articles of trade mentioned in the Periplûs. 2. An account of the inscription found in Abyssinia by Cosmas. 3. Illustrations of a corrupt passage of the manuscript, partly by that eminent Greek scholar Dr. Charles Burney. 4. The form of the habitable world, as imagined by Mela, Cosmas, and Edrisi. We were rather surprised to find the doctor promise, in the second part, a dissertation on the extent of ancient knowledge towards the east, a subject perhaps more adapted to a quarto volume than a commentary on the Periplûs. We hope, however, that he will carefully consult Gosselin's first work, the Géographie des Grecs analysée, for we conceive that the French geographer is better founded in this quarter than in Africa; but when he proceeded to the latter he was not sufficiently aware how much nearer Africa was to the centre of ancient discovery, and had besides, as is natural to the mind by fostering its ideas too much, at length proceeded to extremes.

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We now return to consider a few passages which we marked in the perusal.

That the Persians (p. 12) never were masters of Hindustan would seem a bold assertion. It appears more probable that this warlike nation conquered the Hindus at an early period*. The mummia was never esteemed as a cadaverous substance, nor as an aromatic. It was the petroleum or naphtha used in embalming, and the term is also applied by many writers to the native naphtha. The revenue of Egypt (p. 66) was not reduced from three millions to a cipher; the doctor is thinking of the Porte and not of the Mamelukes. The revenue of Egypt under the beys probably amounted to a million sterling.

Our learned author justly observes (p. 101) that Cosmas the geographer is falsely styled Indicopleustes, as it does not appear that he ever sailed in the Indian Ocean, though his description of Ceylon have obtained the title. The inscription found by that author in Abyssinia is the earliest authentic record of that country, and proves that it was conquered by Ptolemy Euergetes, king of Egypt. But the knowledge of this inscription was lost; and the Periplûs is the first work extant which expressly mentions some cities on the shore of Abyssinia and the commerce of the country. With regard to the murrhia of the ancients, it appears from Martial and other authors that it was porcelain. Pliny, who describes it as a fossil found in Carmania, perhaps alludes to what considerably resembles porcelain, the indurated steatite, or soap rock, which the Chinese and other orientals form into idols, cups, and toys.

'Below Adûli, about eight hundred stadia, or eighty miles, there is a deep bay with a vast accumulation of sand, in which is found the Opsian stone, that is no where else to be met with. Salmasius has proved that the title of Opsidian or Obsidian given to this fossil from an unknown Obsidius, is an error. He describes it as a dark green which will take a very high polish, and for which reason it is said to have been selected by Domitian to vaneer a portico at an enormous expence, that it might by reflection show if any one was approaching behind his back, and preserve him from the attack of an assassin. There are specimens in England of what the modern Italian artists call Opsian stone; its texture is close enough to admit of any polish†, but it is so dark that the green tinge can only be discovered in a particular light.

'The bay where it is found is much harder to discover than the stone itself‡. There is nothing like a bay till we come to Beilul,

* See the doctor's own note, (p. 60) which confesses that the ancient Hindu sovereigns paid tribute to their western conqueror. Rev.

† I have seen this stone both rough and in its polished state.

‡ Hinc in ora Æthiopiæ, sinus incognitus, quod admiremur cùm mercatores ulteriora scrutentur. Pliny, vi. 34. For Beilul, see the Modern Universal History, vol. xii. p. 301, where the ports of Vella and Leila are mentioned, which, if they had been carried beyond the straits, might have been the Sinus Avalites.'

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much too distant, and there are no data to guide us but the distance. It is here that the authority of Zoskales seems to terminate; and if Bruce had been able to give us the exact limit between the province of the Bahrnagash and the kingdom of Adel, it is possible that this might have determined the question.' p. 107.

We wish the learned doctor had referred to Kirwan's, or any other modern mineralogical system, as modern writers may probably smile at the ponderous authority of Salmasius. But this is not the only occasion on which, while we admire our author's erudition, we must lament that he is a stranger to the extent of recent knowledge; and if any science require an exuberance of all kinds of information, it is geography, which embraces the world and the whole circle of human affairs. The word obsidian is now generally adopted in mineralogy, and implies a black substance resembling glass, generally allowed to be volcanic. The worthy doctor's opsian stone is unknown to all mineralogists, and is probably a dark serpentine. The author's erudition has also overcome his knowledge when he quotes the feeble and erroneous cosmography of Belleforest, though he allow (p. 136) that he is of little authority. Among two thousand stupid cosmographies and geographies it is singular that this alone should have been mentioned. We wish that our author had consulted arranged catalogues, and procured a greater *copia librorum*. In p. 172, note, Dr. Vincent allows that Pliny speaks lightly of the commentaries of Hanno; yet in a former passage he speaks as if Pliny believed in him. When we came to the first passage we in vain consulted that classic. In p. 173 is mentioned one of the many errors of Bruce indicated by our author: this is a strange one, as he supposes that Nearchus sailed along the coast of Ariana instead of Mekran, and came up the Gulf of Arabia instead of Persia! In p. 193 is pointed out another gross mistake of that traveller, and the doctor occupies some pages (197, *et seq.*) in combating a random assertion of the same hardy writer. The observations on the Venetian map (p. 201) seem to us superfluous; and Ramusio shows his want of judgement or vain nationality in enlarging on a thing so altered that candour would have regarded it as a forgery. In p. 205 Dr. Vincent wishes that the German latinists would give us the modern names of cities, and inquires what is Colonia in Brandenburg. At the end of the description of Germany, by Busching, he will find an index of them:—Colonia seems to be Kellen. The language is generally so correct that we were surprised to find in p. 221 the following note: 'Such is the opinion *both* of abbé Raynal, Mickle, Dr. Campbell, Harris, &c. &c.' *Both* and *between* can only refer to *two* persons or things.

A few remarks also occurred on reading the appendix. In p. 17 the cause of a gross mistake of all the early writers, who

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impute the produce of India to the soil of Arabia, is explained. They were imported from India by the Arabians of Sabæa or Yemen, from whom they passed to the Phœnicians and Greeks. Thus many kinds of spices and odours were ascribed to Arabia the Happy which never were natives of that country. When Herodotus says (Ap. p. 25) that ladanon was collected from goats' beards, the mistake is curious, for he must allude to those brushes with which it is beat off the shrub, and of which a good account, with a print, may be found in Tournefort's Voyage to the Levant. The topaz of the ancients (p. 31) was green, as appears from Pliny: it is our chrysolite,—and our topaz is their chrysolite, by a far more just application of the term. The doctor here returns to the obsidian stone, and says that Salmasius ridicules Pliny about it. Perhaps a magpye might ridicule Socrates,—but this would never decide a question; and the name of Salmasius is now completely forgotten in mineralogy. What our author or Dr. Burgess could mean by 'serpentine or hematite marble' we cannot guess. Serpentine is not a marble, but belongs to the muriatic class; and hematites, or blood-stone, is a term now solely applied to some kinds of iron ore. It is also a ridiculous error to conceive that the obsidian stone of Pliny 'is factitious, and seems very much to resemble the material of which our brown or red tea-pots are composed;' and our author might as well have referred to the Talmud or Dr. Hill as to old memoirs of the Academy of Sciences, when the real knowledge of mineralogy hardly exceeds ten or twelve years in antiquity. Obsidian is a name as familiar to the mineralogist as diamond, and implies a black volcanic glass. When the emperor Domitian lined a portico with it to prevent ambush, he applied it as a mirror, like the natives of South America, where it was called the Mirror of the Incas. The hyacinth, or jacinth, (p. 47) is not a gem of a violet colour; and we must smile at the ignorant learning of Salmasius, (we wish the doctor would burn his Salmasius) who calls it a ruby. It is, on the contrary, familiarly known to all, except profound scholars, as a gem of a yellowish brown. If Salmasius had defined a beef-steak, he would certainly have described it as a slice of rhinoceros.

In the interpretation of the map of Edrisi by captain Franklin, p. 87, there are several names to which we cannot assent. Number seventy is the Danube, and not the Baltic; number seventy-one is not Sweden, but Bulgaria; number seventy-three is Dacia or Hungary; number seventy-five is not Norway, but Poland: Scandinavia must be sought in the isles here delineated to the east of Great-Britain.

Upon the whole, though we cannot assent to all the positions of our learned author, we think that ancient geography is in-

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debted to his labours, and hope that he will not delay the publication of the second part of so interesting a performance, and which will become still more important to the English reader if we should ever obtain the possession of Egypt.

ART. IV.—*Practical Observations on the Diseases of the Army in Jamaica, as they occurred between the Years* 1792 *and* 1797; *on the Situation, Climate, and Diseases of that Island; and on the most probable Means of lessening Mortality among the Troops, and among Europeans in Tropical Climates. By William Lempriere.* 2 *Vols.* 8*vo.* 13*s. Boards.* Longman *and* Rees.

THESE two volumes are peculiarly interesting to the inhabitants of Jamaica and to the occasional European visitants of that island. The first volume contains what may be styled the medical topography of Jamaica, a subject commonly noticed by the French physicians, but which is comparatively new in English authors; and we perceive with great satisfaction, that, even within a dozen miles of Spanish Town, there are situations in which the health of an European would be in little danger, and where he might be gradually and safely inured to a tropical climate. The state of health in different regiments, in different situations, is also particularly pointed out, and the causes explained. This we would forcibly recommend to the attention of field officers, since regimental surgeons are less frequently consulted on the internal regulations of a regiment than we think they should be. As much also depends on the diligence and attention of non-commissioned officers, some reward of rank or pension should probably be held out to those who chiefly distinguish themselves in their office. The following regulations cannot be too generally known, as they appear highly judicious,—the result of equal judgement and experience:

'1. That in future, no new-raised regiments be sent to the West Indies. The 130th, and the two corps of Irish brigade, afford a melancholy proof of the fatal consequences and inutility of such a measure; since the greater proportion of the men either died, or had their constitutions so impaired, as to render the regiment, even before they could be formed, useless to the service on which they were sent: one of the corps of Irish brigade was drafted after a few months residence in the island; while the other, and the 130th, shared the same fate soon after their arrival in St. Domingo. There are several obvious reasons, why newly-raised regiments must be sickly on their arrival in a tropical climate. These corps generally are formed of men of various constitutions, habits, and ages, many of whom have previously lived an idle, profligate life, by which they either have acquired some permanent disease, or have destroyed their stamina by a course of in-

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temperance; while from not being habituated to the discipline they must necessarily undergo to form them into soldiers, it proves to them a source of fatigue, disgust, and anxiety, which, in a warm climate, strongly predisposes to sickness. The difficulty with which such men are prevented from being guilty of extensive acts of intemperance, and the time required for a new corps to establish a system of interior arrangement, prove also causes of sickness and mortality to such a regiment in the West Indies; while a dread of the climate, which more readily influences men, unaccustomed to hardships and danger, than the disciplined soldier, who has been frequently exposed to such inconveniences, acts with certain effect in the production of disease in its most fatal form: it is therefore evident that no service can be derived from new-raised corps, stationed in the West Indies, and that the plan totally should be laid aside.

'2. That the best disciplined old regiments are the most likely to be healthy in a warm climate; since among many others, the 13th regiment is a striking instance, of the health of the men being preserved in the most sickly quarter of Jamaica, by the superior discipline, and interior arrangement of the commanding officers, and the great attention of the surgeon.

'3. That when a regiment is under orders for the West Indies, if practicable, such soldiers as are termed young, strong, healthy men, be drafted into other corps, and the regiment be composed of men, from the age of thirty-five to forty-five, or even fifty. During the sickness which lately proved so fatal in the West Indies, it was observed that such description of young men were by far the greatest sufferers; and that people in the middle age of life, more frequently either escaped an attack, or passed through the disease with safety. In the 83d regiment, and, I may add, all the other corps where much mortality prevailed, this observation was strongly confirmed; while among the newly-arrived inhabitants, when a full, florid, healthy young man arrived, it was a common remark that he was a bad subject for the climate. Young men besides are not under that command which distinguishes the well-formed soldier, and are therefore more liable to be guilty of imprudences, or to avoid precautions for the preservation of health, than those who have been longer in the service. The system of keeping the regiments for a number of years in the West Indies, and afterwards drafting them into other corps, appears to be on many accounts very objectionable. It has already been noticed, when treating on the diseases of the inhabitants, that it requires a certain period of residence to assimilate the European constitution to a tropical climate; that with great care and attention, health may be enjoyed for some years afterwards; but that there is a period of residence, particularly in the plains and sea-coast, beyond which, (with some exceptions,) Europeans cannot exceed, without risking their health, or an injury to their constitutions; and on this account, it obliges a great proportion to visit America, or return to Europe. If this rule be applicable to the inhabitant, with how much more reason may it be applied to the soldier, who, from various causes, has much less chance of enjoying health, or possessing a good constitution after a long residence, than the former. The drafting such men into other corps is only weakening the means of defence, and

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shortly sacrificing many of those lives, that might be saved and prove serviceable to their country.' Vol. i. p. 242.

The other parts of the arrangement relate to the arrival of the troops between January and April, the healthiest season; the preventing them from being confined to transports previous to to their sailing; to the transports being rendered capable of ventilation; not too much crowded; kept carefully clean; the troops immediately landed, and not at once stationed on the coast, but in barracks on the mountains; with some regulations of inferior importance. The judgement of major-general Whitelock's arrangement is eminently conspicuous in the health of his regiment. The only difficulty which arises is from the idea that men may be gradually inured to bear the tropical sun. Experience opposes this system; and what appears always injurious to the native Creole can probably never be rendered habitual to the European.

The second volume is more strictly medical, and relates chiefly to the fevers of Jamaica, with some remarks on dysentery, the chronic diseases of the army, principally in consequence of fever, and on ulcers. The volume is concluded by a chapter on the duties of the regimental surgeon, attendance upon the sick, and the arrangement of the hospitals in Jamaica.

The fevers are, the endemic fever of the island from marsh miasmata, the contagious or hospital and jail fever from animal effluvia, and the remittents: yet there is an intermediate kind between the two first, which Mr. Lempriere carefully distinguishes; and the diagnosis of this kind is, we think, a very valuable part of the present volume. The endemic fever is, in his opinion, by no means contagious.

'Contagious fevers, in their different varieties, owe their origin to the effluvia arising from animal matter in a high state of putrefaction; and it has been universally allowed, that in proportion to the concentration of the effluvia, its force will be increased, and the variety of the disease determined: it is also generally admitted, that the putrefaction of animal matter is most readily induced by a confined, moist, and warm atmosphere.

'Fevers of the typhus kind very unfrequently occur among the white residents, people of colour, or negroes of Jamaica; the latter of whom live in crowded and confined apartments, where their indolence allows filth to accumulate, which they shut up with themselves as close as possible, from their desire to exclude the air, thereby affording every opportunity for human effluvia to become favourable to the generation of contagion; therefore it must be allowed, that the very great heat of this climate is inimicable to its generation; and that if it were generated, the intense heat of the day must rarify it to such a degree as to render it impotent, and destroy its power of propagation. This opinion is supported by the unfrequency of typhus among the soldiers also, unless when newly arrived and labouring un-

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der the influence of the contagion of ship fever; which even in such case does not spread, but soon disappears altogether.

'And if the tropical climate be in general unfavourable to the production of contagion, and to its diffusion or continuance when imported among the soldiers from ships, the months of June, July, August, and September, which constitute the driest and most ventilated season of the year, (the sea breezes prevailing with great regularity, purity, and force,) must be more particularly unfavourable to this production or diffusion; besides the intense heat of these months causes all the windows and doors of every house to be thrown open, with every other means by which air may be admitted, which allows a complete and rapid circulation of dry, warm air; and it was during these months that the tropical continued fever prevailed most.

'Notwithstanding the truth of these positions, it may be admitted, that contagious diseases can exist in a tropical climate; but their existence on shore must be of short duration; for if we compare the scheme of mortality, which attends the worst fevers in tropical climates, we shall find it very different to that of contagious fevers in Europe, which depopulate whole towns without distinction of persons; whereas the tropical continued endemic confines itself chiefly to newly-arrived Europeans. This observation must have weight in the conclusions we may draw, on the causes and nature of the fevers which prove so fatal in tropical climates.' Vol. ii. p. 24.

'The tropical continued fever has seldom been observed, but where the temperature of the air does not allow the mercury in the thermometer to range lower than from 75° to 50° on Fahrenheit's scale; this is clearly proved by the observations of practitioners in Jamaica, who reside on the mountains where the thermometer frequently sinks below 50° and seldom ranges higher than 75°: in these situations this fever very rarely occurs, or indeed any other diseases, than mild intermittents and slight inflammatory affections.

'Negroes are seldom attacked by fever in this form, unless they had visited Europe, and had newly arrived; yet they are equally subject with the white inhabitants to the endemic remittent of the country. White natives of the West Indies, with the same exception, are equally exempted from its attack; as also are Europeans who have resided some time in a tropical climate, and who have experienced one or two attacks of the common remittent. These circumstances deny it to possess the infectious influence of a contagious fever; and as a further proof, I may adduce, that in no instance under my observation did any attendant upon the sick labouring under this disease take this fever, except persons under particular circumstances of constitution, to be hereafter noticed; though many of them remained in the sick rooms until after the patients' death. In no instance were the nurses of colour affected by it; and in the few instances where orderly men attending on persons ill of this disease were seized with fever, it never failed to put on the remittent form, which certainly in many cases owned a bad type, and sometimes proved mortal; but which prevailed a distinct yet cotemporary disease with the continued endemic; affecting not only Europeans of long residence, but even the natives themselves with uncommon malignity; any other debili

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tating causes, as well as the fatigue and want of rest arising from attending the sick, would have excited the same fever; which must prevail on occasion among the attendants of the sick in common with others.

'Many of the officers who died of the continued endemic, for whom I had a personal friendship, were attended by myself both day and night with close assiduity, which the inattention of their nurses more closely imposed; inducing me to assist in that capacity, until the moment of death: still I was not infected with contagion.' Vol. ii. p. 28.

We have dwelt longer on this point, because we think these observations, joined with those of Dr. Jackson, mark a striking and well-founded distinction in the pathology of fevers, which we may have occasion to pursue. The account of the weather, as connected with the disease, is a valuable addition to the description.

The description of the symptoms of the endemic fever is peculiarly distinct, and is the more useful, as contrasted with the appearances on the commencement of the remittent. The fever, which sometimes attacks those who are newly arrived, a kind of hybrid disease, partaking of the endemic and typhus, is also well described.

In the pathology of the endemic, Mr. Lempriere attributes the predisposition to venous plethora, and the action of heat irregularly exerted on different parts of the system, so as to occasion an imperfect balance on the circulation. The immediate cause, viz. the action of the marsh miasmata, seems, according to our author, only to render this irregularity more fixed, and capable of producing the continued series of appearances which constitute fever. The usually exciting causes, viz. the debilitating ones, are properly noticed. The immediate cause, as we have now stated it, approximates so nearly the opinion we have often had occasion to deliver, that it may be supposed to command our assent. Mr. Lempriere, however, in his farther consideration of the effects of relaxation and the operation of the miasmata, advances, we suspect, to a length which facts will not always support. Appearances on dissection are subjoined.

The prevention of the continued endemic of Jamaica consists in avoiding every cause of relaxation or debility, and gradually and effectually lessening the venous plethora. This latter part of the prophylaxis should, we think, commence on entering the tropics.

The treatment of the endemic fever of the tropics has been the subject of much contest in almost every part of the process. We shall only notice our author's opinion of the two principal remedies, bleeding and mercurials. Bleeding, we have seen, is recommended by Mr. Lempriere as a prophylactic; and when the fever is forming, he thinks its advantages equal; but when

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once formed, he considers it as injurious. We have already given an account of Dr. Jackson's practice, which, so far as we can judge, is preferable in this respect. It has an authority, moreover, which we highly respect, that of Dr. Moseley. Of mercurials, opinions have also differed. When they affect the mouth, it has been contended by some that they are of service, while others have asserted that the relief is not owing to their salivating power; but the latter to the disease having yielded.—Our author's system is different from both: he thinks, that when mercurials have not affected the mouth, they have not been absorbed, and prefers, as of more ready admission into the system, the mercurius muriatus, which he guards from affecting the bowels by opium. This remedy he thinks highly useful.

We were much pleased with Mr. Lempriere's judicious remarks on the remittent and intermittent fevers of Jamaica, as occurring in different constitutions. What he observes of the effects of remittents on irritable systems we shall transcribe.

'It may be observed in persons with a weakly constitution, that the force of the disease is directed more particularly against the nervous system; in such instances the febrile symptoms never run high, the spasmodic pains are seldom severe, the stomach is seldom affected with more than nausea, the countenance is but little flushed, the pulse is small and quick, the tongue is white but not very much furred, the urine is pale and in small quantity, the skin is warm but always disposed to be open, the bowels are evacuated without difficulty, and remissions are easily to be procured: but in such cases the mind is unusually discomposed; the patient is under the strongest influence of apprehension, he fetches deep and heavy sighs, complains of a tightness and very great oppression about the præcordia, and is uncommonly restless and wakeful: a fainting comes on in an erect posture, and, where much evacuation has been caused, symptoms of general debility appear very early in the disease: frequent nervous startings, particularly when the patient has been dozing, wild dreams and a confused imagination between sleeping and waking which resemble delirium, are among the other symptoms of this variety of remittent fever; but by no means portend the danger which their appearance suggests in the last stage of the ordinary remittent.

'Though the nervous variety of the remittent occasionally appears among soldiers of weakly habits, yet it is more observable among officers and the higher order of white inhabitants, who have delicate and irritable constitutions; and still more so, among those who devote more time to literary pursuits than to bodily exercise.

'This variety of the endemic is not dangerous, if evacuations be not too freely made, if the patient be encouraged in a notion of safety, and is well supported by proper diet and a judicious use of wine and bark, which may be given much earlier and more freely in this, than in any other variety of the remittent; for where it ends fatally, debility seems to be the principal cause of death; a muttering delirium precedes it, and the powers of life gradually die away.' Vol. ii, p. 141.

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Mr. Lempriere remarked that relapses were more frequent, and the symptoms of intermittents and other acute diseases more violent, at the full and change of the moon, than at any other period: these circumstances appeared to cease as the moon quartered.

The indiscriminate use of emetic tartar in the fevers of Jamaica, Mr. Lempriere, with every other judicious practitioner, reprobates; and when in irritable habits, in the latter stages, symptoms of congestion appear, he recommends mercurials, both internally and by frictions. At the conclusion of long fevers, worms, the offspring of a blue fly, are found occasionally, notwithstanding all the efforts of the attendants, to burrow in the nose; and in one instance they were fatal, in consequence of passing through the os cribriforme into the brain.

On the subject of dysentery he does not add much to our former knowledge. *Active purging* is his chief remedy, and the frequent and free use of opiates he thinks injurious.

'The use of opium in dysentery, so as to be rendered safe and serviceable, requires much prudence and address. In the acute stage, it is very seldom necessary or even admissible; and in the chronic form, it must not be indiscriminately prescribed. It will be found to produce the best effect where there is much griping; but even then it should not be given without a previous laxative, or mischief will follow. Where there is a prospect of the patient's recovery, and calomel is the medicine employed for that effect, the practitioner must be the proper judge whether the addition of opium be requisite; and it may here be remarked, that when given in conjunction with calomel, it seldom is productive of the inconvenience which follows the administration of it alone.

'In some particular instances, where the patient is exhausted for want of rest, or where the principal symptoms arise from weak bowels, a full dose of opium, combined with ipecacuanha, becomes necessary; but should griping afterwards return, a laxative must be employed; as there is no stage of this disease where natural evacuations can be dispensed with.' Vol. ii. p. 229.

In chronic dysentery, the best remedy, in our author's opinion, is calomel in small and repeated doses.

The chronic diseases of the army are chiefly liver complaints; and Mr. Lempriere's plan of occasionally allowing the soldiers a cruize, sometimes even sending them to Bermuda or to Europe, merits particular attention. The inflammation of the liver he styles venous. It is indeed seated in the system of the vena portarum, and attended with a suppression of the biliary discharge; but obstruction would perhaps have been the better term.

The chapter on ulcers is very full and instructive: it proves, we think, Dr. Jackson's opinion very decidedly, that ulcers are a febrile state of a milder kind, and the miasma, which, when

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concentrated, would produce fever in a less degree, is deposited on the extremities.

The eleventh chapter, on the duties of a regimental surgeon, &c. is highly valuable, and the regulations of the hospital demand our warmest and most unreserved commendation. The whole of this chapter we would recommend to the attention of every military man embarking on tropical service, and particularly to the surgeons.—Were the greatest part of Mr. Lempriere's remarks carefully studied, many lives would be preserved.

ART. V.—*Alfred, an Epic Poem, in Twenty-four Books. By Joseph Cottle.* 4*to.* 1*l.* 1*s. Boards.* Longman *and* Rees. 1800.

MR. Addison, in his celebrated critique on Milton's Paradise Lost, has justly observed, 'There is a circumstance in the principal actors of the Iliad and Æneid which gives a peculiar beauty to those two poems, and was therefore contrived with very great judgement—I mean the authors having chosen for their heroes persons who were so nearly related to the people for whom they wrote. A Roman could not but rejoice in the escapes, successes, and victories of Æneas, and be grieved at any defeats, misfortunes, or disappointments that befel him; as a Greek must have had the same regard for Achilles.'

Mr. Cottle has in this respect wisely imitated the mighty masters of heroic song, and in the choice of his subject has availed himself of his countrymen's natural predilection for their own history and their native land. The tale of innumerable hosts of barbarous invaders routed and expelled with merited loss and disgrace excites indeed the admiration and applause of every man whose bosom glows with the love of freedom. Much more must it gratify the pride and foster the patriotic enthusiasm of those whose forefathers were the very heroes engaged in the achievement of such glorious exploits. The character of Alfred is deservedly the favourite theme of the English historian's panegyric; and every celebration of his valour, his wisdom, and his humanity, must revive the ardent emotions which almost every British youth has experienced on perusing the records of the early ages of his country.

'In another point of view also the actions of Alfred afford a happy subject for the epic Muse. The period of his reign is neither so remote from our own times as to be uninteresting on account of the scantiness of historical documents, nor so modern as to forbid the application of poetic ornament. The records of his deeds are sufficiently ample to furnish the poet with an excellent outline; while the minute particulars of his history are left in such a state of happy perplexity, as to leave room enough

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for the full exercise of fancy. We observe, however, that Mr. Cottle has, with a laudable industry, availed himself of every relic of information which is left upon record respecting the character and conduct of his hero. He has studied the Saxon history with strict attention. Hence the incidents which he invents wear the air of probability, and in the construction of the general plan of his poem he has scarcely deviated a step from the line of historic truth.

Sensible of the disadvantage under which epic poems labour in consequence of the annunciation of the catastrophe in the exordium, Mr. Cottle has skilfully contrived to keep the interest of his readers awake by interweaving into his story the process and termination of his hero's domestic distresses. By the exhibition of the perilous adventures of Alswitha his amiable queen, and her infant son, he happily preserves throughout great part of his work the pleasingly painful uncertainty of the drama. Touching on this topic in his preface, he says,

'I believe, by exhibiting the conjugal affection in its purity, I have had a more dignified passion to develope, and have been likely to produce a better effect than could be accomplished by any display of the earlier and more romantic attachments. I was in some measure influenced to this choice, from the hope of counteracting, in a small degree, the influence of those writers, particularly the dramatic, who (to the great injury of society, as well as sacrifice of truth, and with an uniformity not very honourable to their invention) delight in representing profound misery as the almost invariable attendant on the marriage state.' P. iv.

We pay respectful homage to the heart which dictates these sentiments; and we cannot forego this opportunity of declaring our opinion that Mr. Cottle has demonstrated, by experiment, that the picture of conjugal affection and happiness, when drawn by a skilful hand from the original of Nature herself, will captivate the attention and make a strong impression upon the feelings of every unsophisticated mind.

Mr. Cottle indeed seems to dwell with peculiar delight upon the representation of the gentler passions. He strives rather to melt the heart, than to nerve the arm of heroism. He has adopted as his model the Odyssey in preference to the Iliad. Though he treads through the fields of blood and slaughter, he avoids entering into the detail of the horrible works of war. Homer has depicted violent death in such a vast variety of frightful forms, that the subject is exhausted. In the art of human butchery there is now nothing new under the sun:

'Jam loca vulneribus desunt.'

We wish Mr. Cottle had, previously to the publication of his poem, formed a fixed determination as to the expediency or inexpediency of the use of poetic machinery. In his preface he

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intimates his opinion, that in these philosophical times a recurrence to supernatural agency is not to be tolerated, even in a poet. Yet, in the twenty-third book, Alfred is visited by his guardian angel; and the poem opens with the terrific interview between Ivar the Dane and the prophetic sorceress. The awful mythology of the North, with which Mr. Cottle seems to be familiarly acquainted, undoubtedly holds out a strong temptation to the poet who is engaged upon topics with which such mythology is in any degree connected; and Mr. Cottle has done enough to show that he did not decline taking full advantage of this pregnant system of machinery through inability to manage it. Yet, after all, we cannot but regard the first and twenty-third books as excrescences; and are firmly of opinion that they ought to fall a sacrifice to consistency.

From these observations on the general nature of Mr. Cottle's subject, and the principles of his poem, we shall proceed to an analysis of the story he has immediately selected. The quotations we shall occasionally introduce in the course of our critique will enable our readers to form a correct idea of his style and manner of versification.

The hero of the piece is introduced to our notice in circumstances of great distress.

> 'In a deep glen, surrounded by tall rocks,
> And hanging trees, whose foliage dark half hid
> The light of day, while with soft melody
> A mountain stream beside him murmuring ran,
> Stood Alfred, poring on his country's wrongs.
> Such cares were his as drink the spirit up!
> No word he utter'd, whilst his troops around,
> Weary and heartless, stedfastly beheld
> Their monarch's face, with such a general look,
> As when the wind sweeps o'er some grove, whose leaves
> Turn to the obtruding breeze, and seem to ask,
> What power had moved them. Gazing slowly round,
> Thus spake the king:
> "Subjects and faithful friends!
> Behold your sovereign, stripped and desolate!
> Unfriended, save by you: and this weak babe—
> This wretched mother, partners in his grief,
> And none to aid." P. 36.

Hopeless of raising at present any effectual force to resist the Danish invaders, he intimates to his troops his intention of withdrawing into a secret retreat, for the purpose of securely watching the course of events, and taking advantage of any future occurrence of fortunate circumstances. While he is endeavouring to console their sorrow on this account, he is interrupted by the arrival of Sigbert, abbot of Wilton, whose holy wrath rises to phrensy at the recital of the devastation of his abbey by the

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Danes. Alfred, accompanied by Alswitha his queen, with their infant son in his arms, begins his journey over the heath adjoining the glen where he had just dismissed the remnant of his army. After traversing a wearisome length of way by moonlight, towards the dawn of day he meets a cripple, with whom he divides his only loaf—an incident which is very generally known to be true to historical fact. Being at length arrived at Glastonbury abbey, the Saxon monarch leaves there his queen and son under the protection of the abbot, and proceeds in search of some obscure retreat.

> 'Weary at heart,
> Remembering each anticipated joy,
> The king now stray'd alone, unknowing where,
> O'er trackless wilds, where never human foot
> Seem'd to have trod. His parted loaf was gone:
> The berries of the wilderness assuaged
> His hunger: vanish'd were the springs that gave
> Their noiseless streams, and roll'd between the hills
> Making the green grass greener; for his eye
> Full oft reverted from the drooping flags,
> Grown grey in sun-shine, whose forbidding hues
> Restrain'd approach, and made the hurrying foot
> Stand still, the eye turn off to other scenes,
> The heart to other hopes. Warm was the day,
> When Alfred, weary with the tedious search
> Of water, and the pang within, whose power
> Seem'd heighten'd by the rage of hope, put off
> By disappointment, stood and gazed around.
> 'With light green leaf, rising from Winter's spoils,
> Russet and grey, the gorse and fern were near,
> And farther off, and far as he could see,
> Blended with moss, and thorn, and sedgy grass,
> With many a little plat of pasture fair,
> Opening between. Alfred in thoughtful mood,
> Still onward sped, oppress'd with growing care,
> Save when the warbling tenants of the wild,
> Upstarting, gave to sad perplexity
> Short respite. Many a fitful glance he cast
> Of weary expectation o'er the heath,
> Which to him seem'd from each small eminence
> Wider to spread its dreary reign. The king
> Now languid grown, and lost amid the waste
> Of endless desolation, felt his heart
> Prepared for death.' P. 87.

At length, almost exhausted by fatigue and hunger, he pursues the course of a drove of wild horses to a valley, where, after sleeping all night in the open air, he espies a cottage, towards which he directs his steps. Here, according to the well-known tradition, the poet represents him as hospitably sheltered, although its worthy inhabitants, Ceolric and Acça, are uncon-

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scious of his dignity, and employ him in a variety of servile offices. After the lapse of some days the woes of the monarch are heightened by the arrival of Ceolric with the intelligence that his faithful general Oddune is besieged by the Danes in Kenwith castle, and that the abbey of Glastonbury is burnt, and all its inhabitants put to the sword. After a night of misery,

> 'At the first gleam of dawn, the king arose.
> The morning light came slow, and gathering clouds,
> Still heap'd on clouds, spread through the concave dark:
> Now borne away by the quick hurrying winds,
> That only brought fresh clouds, of deeper dye,
> And more portentous shadows. Alfred gazed
> O'er all the scene. It was an hour of sadness!
> The fields were grey; the brambles and the trees
> Mute and unmusical; for not a voice,
> Save of the rook, was heard, that, sailing fast
> On the loud tempest, caw'd a hideous caw,
> Then passed away; whilst on the neighbouring stones
> And leaves, the rain beat in such harrowing sounds,
> That to the king it seem'd the constant hiss
> Of jarring serpents.' P. 105.

At the hour of breakfast Sigbert arrives at the cottage with a child, which, in traversing the heath, he had found by the side of a murdered monk. The child thus propitiously preserved is Alfred's, who discovers himself to Sigbert, and dismisses him to gain some tidings of Alswitha. Acca and Ceolric, now apprised of the dignity of their guest, whom they have hitherto treated as a menial servant, are overwhelmed with terror. Mr. Cottle thus exhibits their emotions:

> 'The king
> Look'd mild and said. "Know, that who speaks to thee
> Is Alfred's self!"—Maddening astonishment
> Rush'd through the neat-herd's mind. He gazed on earth,
> Silent, when Acca to the king approach'd:
> She stood, and would have spoken, but her tongue
> Refused its office. Alfred thus began:
> "Behold in me, your friend!" When Acca cried,
> "Art thou our king? and this forsaken child
> Our hopeful prince, prince Edward? Now,
> My death approaches! I have seen enough!
> What! thou, our brave king Alfred? thou, the man
> Whom I have cross'd unwittingly?—deny'd,
> To this our cot, admission? Can it be,
> That I should thus rebuke the best of kings,
> And he forgive me?"
> Alfred answer'd—"Yes,
> I do forgive thee! Thou hast shelter given
> To one,—a dreaming man, whose wilder'd mind
> Left thy concerns, and wander'd far away;

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Whither, you little knew! and yet you fed,
And with him bore. But, Acca! had thy wrath
Sounded eternal like the troubled brook,
That deed would cancel all, when thou didst take
My starving infant and communicate
Food and kind warmth, whilst I, his father, stood
And heard thee comfort him—beheld thee press
His shivering hands, close to thy breast, and tell
Of his calm sweetness. 'Twas a secret joy,
An ecstacy which angels might desire!" P. 115.

After thus encouraging his kind hosts, Alfred commissions Ceolric to go to Kenwith Castle, to apprise Oddune of his approach; and, after entrusting his child with Acca, departs to join his troops in Selwood forest. Sigbert, in the mean while, proceeding in search of the queen, after various adventures finds a ruined abbey.

'He pass'd the door,
When, with a sudden shriek, near him he saw
A woman flying. Through the porch she rush'd,
Whom Sigbert follow'd: when she turn'd and cried—
"Pity the wretched! Art thou one of us?—
A Saxon?" "Yes," the warrior said "I am;
A servant liege of Alfred our good king;
And who art thou?" the woman strove to say,
But loud and fast her heart beat and denied
The feeble utterance.' P. 128.

This woman intimating that she can give some intelligence respecting the fate of Alswitha, hé takes her under his protection, and they proceed together towards Selwood. On their way, however, they meet a body of Danes commanded by Guthrum, an aged warrior, whom the woman addresses in this pathetic speech:

"Behold in me
A wretched being; one whom many cares
Have lighted on—severe and deadly cares,
Such and so deep, that one desire alone
Now buoys my spirit. Let me go in peace!
Oh chieftain! hast thou never felt a joy
Shoot through thy frame, when, after wandering far,
Thou turnest homeward, and hast now descry'd
Thy loved abode? Just such tumultuous joy
Rush'd through my heart, before I saw these bands,
And thee their leader. As thou valuest home,
Let me depart, and happiness be thine." P. 131.

By this speech the rugged heart of Guthrum is softened; but he is provoked to fury by the characteristic impetuosity of Sigbert, who dares him to the combat. Sigbert is vanquished—and Guthrum, sparing his life, dismisses him to bear an insulting

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message to Alfred. The woman, in spite of her entreaties, he retains in captivity. When parting from Sigbert, she gives him a string of pearls, and thus addresses him:

> " Stranger, take this!
> And if in times, or near, or far remote,
> Thou should'st address him who remembers these,
> Declare, she who possess'd them, now endures
> Sorrows and hard captivity; yet say,
> She loved her husband—mourn'd her infant child—
> Gone to his fathers! Tell him, I declared,
> If e'er he saw me living, he should find
> My heart still pure; and if, far off, I died,
> To pity one, who, with her latest breath,
> Call'd on her husband, and from heaven implored,
> Blessings on him and his." P. 142.

Repairing to Selwood forest, Alfred dismisses his chiefs to arouse his subjects. During their absence he holds a long conference with a hermit, who fortifies him with religious consolation. After this interview he is joined by Sigbert, who relates the particulars of his journey. At the close of his narration he adds,

> " One thing had near escap'd me; ere she pass'd,—
> The woman,—from her neck she took these pearls,
> And to me said, ' If in hereafter times
> Thou should'st address him who remembers these,
> Declare, she who possess'd them now endures
> Sorrows and hard captivity." When Sigbert placed
> The pearls before his monarch, which he saw,
> And sudden started back! Feebly he cried—
> " That woman was Alswitha!"
> Sigbert stood,
> Whilst twenty times the crow might flap his wing,
> Silent in wild amazement.
> Now to find
> Alswitha lived, yet, by the hostile Dane
> Torn from his sight, a dark uncertain joy
> Gave to the king, like what he feels who sails
> Upon some stormy sea, then on a rock
> Drives with impetuous force, and when at length
> The crag he climbs, finds to his bitter cost
> That he alone survives of all the crew.' P. 170.

Ceolric now arrives with intelligence that Kenwith Castle is not yet reduced to extremity. His account of his method of gaining admittance into the castle, and of his interview with Oddune, is highly interesting, and abounds in true touches of nature. Being informed of the arrival of Ivar, Alfred proposes to burn that chieftain's fleet, the execution of which project is the subject of the tenth book. Being returned to Selwood, the Saxons are agreeably surprised by the appearance of Oddune,

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who relates the adventures which had befallen him since he left his monarch, and particularly the manner of his escape from Kenwith.

The surprise and rage of the Danes on the escape of the besieged Saxons are well described. While they are rejoicing on account of the arrival of Ivar, the brother of Hubba, their exultation is checked by intelligence of the destruction of their fleet. These sad tidings give rise to a quarrel between Guthrum and Hubba. Our readers will easily conceive that Mr. Cottle would not overlook the memorable visit of Alfred to the Danish camp, disguised in the dress of a minstrel. In describing the mode of the king's procuring his harp, he introduces an interesting episode—the history of an aged cottager, whose son, the proprietor of this instrument, had gone to fight the battles of his country, but had never returned. Being properly equipped, the Saxon monarch repairs to the hostile camp. After encountering various perils, to escape which he assumes the guise of insanity, he thus gains access to the beloved of his soul:

> 'When the king ceased his melancholy song,
> A damsel from the castle came, and cried:
> "Harper, come hither." Alfred heard a voice,
> And, looking round, beheld her. At the words,
> He stopp'd, leaving the crowd 'mong whom he stood,
> And follow'd her alone.
> It was the hall
> Whereto they went. She said, "Harper sing forth
> To sooth the sorrows of yon woman's heart,
> Who sits beside the fire—nursing her cares
> From morning e'en 'till night." Alfred look'd around,—
> He saw Alswitha!
> By the hearth she sat,
> And at the fire intensely gazing, saw,
> Or seem'd to see, semblance of friend beloved,
> Nor of the harper knew, nor who, around,
> Cared any thing, so she might sit and gaze
> In idle contemplation.
> Alfred play'd:
> She knew the tune! when casting a quick glance
> At him, beside, the harper, she exclaim'd—
> "What man art thou?" When fixing his dark eye,
> Full at her, he pronounc'd no word. She saw!
> She knew the king! and shudd'ring turn'd away,
> Wrung with deep agony. The damsel saw
> The sudden change of countenance both shew'd,
> The terror, the surprise, and, as she look'd
> Around the hall, grown darker from the night
> Approaching slow, and saw the pale blue fire;
> The shadowy world of beings rose; she seem'd
> Half conscious of some intellectual strife,
> And dim conjectures so o'erpower'd her mind

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With forms and shapes ideal, that she stood,
Trembling, 'till, grown suspicious of herself,
The place and all around her, from the hall
She fled precipitate.
Most like the youth,
Who through the church-yard roams at dead of night,
And, when he to the middle path draws nigh,
Determines not to fear, yet fears the more
For all his resolutions; 'till at length
Aërial phantoms dance before his eyes,
And all creation leagues to stir his spirit;
When, to imagined fears resign'd, he seeks
Safety in flight, and faster for his speed
Thinks fiends pursuing.
So the damsel rush'd
From out the hall, and cried, to those without,
"What man is this that ye have hither brought?
My heart doth quake." The waiting band replied,
"It is a Saxon harper, wandering here
In his mad fits of lunacy. No harm
Hath he achieved?" "No harm," the damsel said,
"But I do fear again to enter there,
Go ye and bring him forth." Then many a Dane
Rush'd in, and, looking round, the minstrel saw
Kneeling before the woman, him they brought
From out the hall. Alswitha saw the sight,
And trembled as her death-call she had heard.' P. 275.

In consequence of the opinions of the Danes that his intellects are deranged, Alfred is an unsuspected witness of the tumult and disorder which pervade their camp. This circumstance, however, exposes him to a severe trial. Bearing the most implacable resentment against Guthrum, Hubba demands that his unknown captive should be sacrificed as a propitiation to the gods. Guthrum sternly refuses to give her up; and the demand of Hubba is discussed at midnight in the presence of Alfred and Alswitha. After a stormy deliberation,

'Ivar exclaim'd;
"Lead forth the victim! Bring the sacred knife!
Prepare the bowl! and let her streaming blood
Flow to the midnight torch!"
As when some tree,
By winds assail'd, bends its full-foliaged brow,
Trembling, 'till, with the spirit of the storm—
Whose ministers preceded, down it falls
Prostrate on earth, Alswitha bent her head;
But when she heard the sentence, "Lead her forth!"
Life seem'd departed! on the ground she fell,
Senseless. When Hubba grasp'd her arm, and forth
Essay'd to bear her out; but Ivar cried,
"Forbear! I have one question first to ask.

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Guthrum, attend! Became yon captive thine
In lawful fight, or didst thou meet with her,
When peaceful, and afar from wars and strifes?"
Guthrum imperfect hope received, and cried,
" By all the gods we serve, I found her not
Fighting, or urging on to fight, but far
From battle, and pursuing quietly
Her sober way."
Ivar then knit his brow:
Conflicting thoughts seem'd labouring in his breast.
Awhile he ponder'd; when, Alswitha rose,
And gazing slowly round, spake not, yet look'd,
With apprehended sternness on the chief.
This look awoke his wrath, that but required
The pressure of a shadow to burst forth
Untameable—Like that still pause in air,
When the dark elements are fill'd with mists
And pregnant clouds, 'till through the vaulted sky
The thunder rattles, and the world beneath,
Half deluged, hears the dread contunder roar
Which bursts heaven's flood-gates.
Thus the chieftain cried:
" Woman! thy haughty mien but ill deserves
Compassion, yet, it wrings me to the heart,
What most I hate, I fear me, I must shew."
When lifting up her eye, Alswitha spake:
" Haughty, my lord! within this trembling breast
There is no haughtiness, and if thou shew
Compassion to my pleading innocence—"
' Hubba exclaim'd, " Compassion! Hold thy peace!
Ivar, my brother! wouldst thou rescue thus
A worthless captive, and expose our heads—
Thy head and mine—nay all around our tent
To one o'erwhelming fate? Recal thy words!
Pronounce! and let me seize her and lead forth
To instant sacrifice."
Then such suspense
Hubba and Guthrum, and the harper felt,
And she, Alswitha, as that wretched crew,
On India's despot shore, when, parch'd with thirst,
And deep immured in midnight horrible,—
Their very veins starting from out their flesh,
And, boiling, as their dark blood flow'd within;—
Then such suspense felt all around the chief,
Ivar, as Albion's injured sons endured,
When having sent a second time to learn
If still he slept, the monster, on whose rest
Their lives depended.' P. 297.

From a vow, however, which Ivar had made not to destroy

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any captive excepting those taken in battle, the wife of Alfred is spared. In consequence of the arrival of a spy who has discovered the retreat of the Saxons in Selwood forest, Alfred quits the Danish camp and joins his faithful troops. Hastening through the forest with his army, he meets the foe at Eddington, where, after an ineffectual warning from Alfred to the invaders, urging them to depart in peace, both sides prepare for battle, the event of which is the total rout of the Danes and the death of Ivar and Hubba. Guthrum with a few followers takes refuge in a neighbouring fortress. Oddune summons him to surrender: He obstinately refuses; but consents to give up his captive, and thus Alswitha is restored to her lord.

The twenty-first book is occupied by her narration of the events which had befallen her since their separation. Oddune once more endeavours to persuade Guthrum to submit to Alfred, and at length, by the mildness of his speech, vanquishes the obstinacy of the Dane. The surprise of Guthrum on finding in the person of the minstrel the monarch of the Saxons is thus expressively described:

> 'He said, and, drawing near the king, held out
> His naked breast. When, looking up, he knew
> The harper's visage! Sudden dropt his arm!
> His cheek from crimson to a deadly white
> Turn'd, and he shiver'd. Every tongue was mute,
> And every eye fix'd on the wondering Dane.
> When Guthrum thus exclaim'd—looking so wild,
> That Madness seeing him, again might start
> Itself to reason.
> "Certain, now is death!
> Each moment is new torment! To survive
> Blasts my last hope!"
> "Thou shalt not die!" exclaim'd
> The queen, and, hastening from her seat, appear'd
> Before the trembling Dane. "Thou shalt not die!"
> She cried, "for I am grateful; thou art good,
> And shalt be happy." At her words, the Dane
> Look'd up and saw—his captive! Wilder still
> Roll'd his full eyes! confused conceptions rose—
> Madd'ning his soul. When Guthrum thus exclaim'd:
> "Odin! are these thy halls? Where is the mead?
> Where are my laughing brethren? Where the souls,
> Ordain'd to teach me holy mysteries?
> Where are the Danes who in the past fight fell,
> And rush'd to join thee? Am I here alone?
> No eye but mine! What mean these visions? Gods!
> Have ye no feeling for the aged Guthrum?
> Where are ye? Who art thou?" he said, and look'd
> Fierce on Alswitha.

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"I am she," she cried,
"Truly, thy captive, whom thou oft hast saved
When death drew near, and I will now my hand
Stretch out for thee! Pardon this Dane, O king!
A nobler and more estimable man
Lives not to share thy favour! and I plead
With my whole soul, that thou wilt name him free."
Alfred drew near the wondering Dane, and cried,
"Guthrum, accept thy life, and with it, too,
Brave man! my gratitude." P. 399.

On the night after the battle Alfred is visited by his guardian angel, who instils into his mind precepts worthy the study of a monarch; and the story is closed by the baptism of Guthrum and his soldiers, and the interview of Alfred and Alswitha with their child.

Such are the materials of the poem before us; and from the sketch we have presented, our readers will perceive that its action is rapid, various, and interesting. With the exception of the seventh and twenty-third books, which are flat and languid, and Alfred's too frequent orations to his troops, which border too much on common place, this volume, large as it is, keeps the attention awake, and strongly impresses the heart.

The contrast between the gentle simplicity of our Saxon ancestors and the fierce and ungovernable spirit of the Danes is ably supported; and we think Mr. Cottle has deserved well of humanity in showing the inauspicious effects of a religion founded on human passions, and which ascribes to the gods the sanguinary and revengeful dispositions of the worst of men. In the character of Sigbert, too, the malignant and unforgiving temper which has too often disgraced the Christian priesthood is pourtrayed in all its features of horror; and the dignified union of meekness and courage, of patriotism and domestic affection, shines with a clear, but grateful splendor, in the conduct of the hero of the poem.

In the course of our perusal of this work we had marked many passages which appeared to us to display those fine touches which designate the hand of a master. But we are arrived at the extremity of our limits; and, however pleasant it might be to quote and comment upon such passages, we must here close our remarks, in full confidence that they have intrinsic merit enough to attract the notice of readers of taste and feeling.

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ART. VI.—*A Comparison of the Institutions of Moses with those of the Hindoos and other ancient Nations; with Remarks on Mr. Dupuis's Origin of all Religions; the Laws and Institutions of Moses methodised; and an Address to the Jews on the present State of the World and the Prophecies relating to it. By Joseph Priestley, LL.D. &c.* 8vo. 9s. *Boards.* Johnson. 1800.

INFIDELITY, by the increasing knowledge of the times, has been driven to the utmost distress for arguments. Compelled by the sound reasoning of the seventeenth century to relinquish her attachment to atheism, and constrained by the general force of truth to acknowledge the purity and morality of the Gospel, she turned her eyes to the remote parts of the earth to find some new props to her declining system. She endeavoured to weaken our confidence in the Mosaïc account of the creation, by undeniable records of antiquity, by the calendars and calculations of the pure, the moral, the learned, the accurate inhabitants of Hindustan and China; yet the moment the avaricious spirit of trade gave a respite to its inglorious pursuits, and the path was opened for men of science to the real monuments of Eastern antiquity, the thousands and millions of years assigned to the duration of the human race dwindled into periods of easy calculation, and much of the extent of Hindu history was proved not to reach to the age of Abraham, the father of the Jewish race. Defeated in her chronological researches, Infidelity was not yet tired of this new system of attack, and she plunged still deeper into the darkness and folly of Eastern tales and allegories. She now pretended that Moses derived all his knowledge from this secondary and human source; that his institutions are but a faint copy of these excellent originals; that the laws pretended to be dictated by Supreme Wisdom must consequently give place to the recondite observations of Hindu philosophers; and that the doctrines of revelation are hence clearly proved to be equally trifling and unnecessary.

This challenge is met by the laborious author of the present work with great spirit. He examines with equal care and impartiality the institutions of Moses and his rivals; he places before unprejudiced readers such evidence as the infidel cannot gainsay, and such points of comparison as entirely overthrow his pretensions. 'Trutinâ ponantur eâdem' is our author's motto; and the result is, that the pretensions of the Hindu to superior knowledge in legislation, morality, and theology, are as futile as his idle tales on chronology and the natural history of the earth. The five Vedas and the institutions of Menu, translated by sir W. Jones, are the chief authorities referred to in this work, but throughout are interspersed remarks on other productions of the Bramins; and as the subject is of such importance

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to the Christian reader, we shall here transcribe the opinion of sir W. Jones on the institutions of Menu, with the just limitation affixed to it by our author.

"It is a system of despotism and priestcraft, both indeed limited by law, but artfully constructed to give mutual support, though with mutual checks. It is filled with strange conceits in metaphysics, and natural philosophy, with idle superstitions, and with a scheme of theology most obscurely figurative, and consequently liable to dangerous misconception. It abounds with minute and childish formalities, with ceremonies generally absurd, and often ridiculous. The punishments are partial and fanciful—for some crimes dreadfully cruel, and for others reprehensively slight; and the very morals, though rigid enough on the whole, are in one or two instances, as in the case of light oaths and pious perjuries, unaccountably relaxed. Nevertheless, a spirit of sublime devotion, of benevolence to mankind, and of amiable tenderness to all sentient creatures, pervades the whole work." P. 5.

On this opinion it is properly observed that the former part is accurate, but that the latter requires considerable restrictions.

'There are, no doubt, some sentiments of just, and what may be called *sublime*, devotion in the Hindoo writings. For if devotional sentiments be just, they must, from the greatness of the object, partake of the sublime. But the general character of the devotion of the Hindoos is that of a debasing superstition; and their tenderness for animals is chiefly superstition and weakness, derived from their doctrine of transmigration.' P. 6.

These restrictions are confirmed by such copious extracts from Hindu books, and the testimony of travellers of the greatest credit, that we do not scruple to join our testimony with that of the author in this statement of Eastern credulity and superstition.

The Hindu traditions bear some resemblance to the Mosaïc system of creation. In both the earth is represented to have been in a chaotic state, and in both to have suffered afterwards an universal deluge: yet, were we to determine the merits of either from the internal marks only of veracity, what a difference in sublimity and simplicity! In the one we see a variety of gods at work to produce, with immense labour, this mighty frame, undergoing a multitude of fanciful incarnations, and represented in modes and actions not consistent with decency to describe: the other represents

'the Supreme Being producing all things not from his own substance, but from nothing, with as much ease as if it had been effected by a mere word of command; and this exertion of power was immediately from himself, without the previous substitution of any other Beings, or dividing himself into three, or any number of parts, for

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the purpose of creating or governing the world, and superintending all the changes that take place in it. If, as Mr. Langles says, there be sublimity in the Hindoo system, there must be more of it in that of Moses, because it is equally great in the effect, and far more simple in the cause and the operation. It exhibits one great object of our regard, and not a multiplicity of them, in which the idea of the sublime is lost by the division. They who suppose it necessary, or convenient, for the Supreme Being to employ inferior agents in the works of creation and providence must have a less exalted idea of him than they who believe that, without any thing like fatigue or occasion for repose, he himself originally formed, and constantly conducts, the whole.' P. 58.

Brama, the Hindu god, is alternately sleeping and waking: but there is certainly more

'dignity, and the true sublime, in the doctrine of the Scriptures, which represent the Divine Being as never slumbering or sleeping, that the work of creation, whether it had a beginning, or was, like its author, from all eternity, is for ever progressive, continually advancing from imperfect to perfect, and that the object of the whole is not the sport of the creator, but the happiness of the universe.' P. 62.

Such are the opposite notions of the Hindu and the Jewish legislators on the functions of their respective gods, and not less remote are their descriptions of the rising world,—the one making a fanciful romance with oceans of milk and sugar and other liquors, the other simply and plainly relating facts comprehensible by the meanest individual, and containing accounts of those things alone which are at present obvious to the senses.—But if the two systems differ thus much in their commencement, how increasingly do they separate as we proceed into their respective accounts of the divine nature!—the one communicating a childish and disgusting polytheism, the other embracing the sublime principle of the unity, eternity, omnipotence, and omnipresence of a supreme First Cause.

'In this respect it will hardly be pretended that the Hebrew institutions were copied from those of the Hindoos or the Egyptians. That there is but one God, the maker and governor of all things, and without any visible representation, the sole object of worship, is the great principle of the Hebrew religion; and in all the writings of Moses it is held out as directly opposed to the polytheism and idolatry of all the neighbouring nations. The greatest stress imaginable is laid on this article, and the Hebrew nation was evidently set apart by the Divine Being to be the great medium of his communications with mankind, and to bear their testimony against the universally prevailing corruption of true religion, which was then taking place; and it is evident from fact that nothing but such a supernatural interposition as that which Moses relates could have prevented that one nation from being contaminated with it.' P. 85.

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A principal feature in the Hindu system is the division of the people into casts or classes, of which some are highly honourable, others degraded, and held in the utmost contempt. In the Mosaïc there existed the separation of a tribe for a peculiar purpose; but if much were attributed to the sanctity of its office, the other tribes were not humiliated by this separation: and if such a separation could be supposed to have been borrowed by the Jewish legislator from the East, the ingrafting it into his own system, divested of all the absurdity of its original, must convey such an idea of superior wisdom as Infidelity would unwillingly allow to the head of a barbarous nation. According to the general custom of the East, the Hindu system gives arbitrary power to the monarch;—the Mosaïc did not deny to the people the right of choosing such a form of government, but, so far from enforcing it, provides only for such a choice, and confines the magistrate so elected within the limits of determinate laws. But if the two systems differ so widely in these respects, how much more so in their decisions and regulations of one half of the human race? The Hindu laws on women are a satire on the female sex, and too gross to be mentioned.

'How much more consonant to reason is the doctrine of our Scriptures concerning the two sexes. According to them the man has no advantage besides that superiority which must be given to one of them. In every other respect they are considered, and treated, as perfectly equal. They have the same moral duties, and the same future reward in prospect, in a state in which all distinction of sex will cease, where there will be *no marrying or giving in marriage, but all will be alike, as the angels of God in heaven*, Matt. xxii. 30. As to the natural or moral disposition, there is no intimation in the Scriptures, or the writings of Moses, of women being at all inferior to men. Both have their natural passions, but neither of them are considered as more disposed to criminal indulgence than the other. And with respect to examples, there are virtuous and excellent ones of women as well as of men. If some of the most shining characters be those of men, so are also some of the worst. And women being naturally more domestic, and coming less into public life, their characters and conduct are not in general so conspicuous, and of course not so much noticed in history, as those of men.' p. 153.

On the religion of the Hindus it is sufficient to observe, that its rites, its penances, its sanctifications, are more contemptible and absurd than the worst follies of monkery by which Christianity has ever been disgraced, and which there is unfortunately, even at this time, no small disposition to countenance in our island. But

'Let all the books of Moses be perused with the most prejudiced eye, nothing like any of these ridiculous observances will be found in them. Certain forms were prescribed in sacrificing, to prevent confusion; and otherwise such whimsical observances as those above

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mentioned might have been introduced. For why should the Israelites be more free from them than other nations, when they were equally ignorant; and superstition has always prevailed in proportion to ignorance? And though we may not be able, at this distance of time, to see the reasons for all the observances prescribed to the Hebrews, yet there is nothing in any of them so apparently absurd, but that it may well be supposed there was a good reason for it at the time of their institution. Their mere opposition to such absurd customs as universally prevailed in the heathen world, so as to render the two modes of worship incompatible with one another, would alone be a good reason for the appointment of any particular rite. For the great object of the religion of the Hebrews was to preserve in that nation, and from them to diffuse through the world, the knowledge and worship of the true God, and thereby to counteract the polytheism and idolatry which then universally prevailed, and more especially in nations the most framed for superior wisdom and civilization.

'How came this one inconsiderable nation, and no other, to escape the universal contagion? It was not from any want of natural propensity to it, as appears plainly enough in the whole course of their history. The control of that propensity, therefore, must have come from some other source than themselves, and could only have been from God.' p. 166.

The prohibitions concerning food are founded on totally different principles in the two systems. In the one nothing is fanciful or arbitrary, but the whole is subservient to the nature of men, and the climate for which they were designed. The Hindu advances the transmigration of souls, or transfigurations of his gods, as the chief grounds of his numerous prohibitions; yet even with these data he is still puzzled to account for the innumerable trifles in the articles of diet with which his creed abounds. We might enumerate a variety of other particulars, in which the two religions differ so widely, that to conceive Moses was indebted to the East for any part of his system is to evince the utmost height of madness or folly. The licentious worship of the Hindus ill accords with the purity of the Mosaïc law, the burning of women, and other acts of atrocity, with the regard so strictly observed for human life and personal dignity, the recurrence to charms and magic and wizzards, with the strong prohibitions and severe punishments awarded against such acts and the persons who practised them. In short, when we consider the number of particulars in which the two religions are so ably compared together in the work before us, we are at a loss for words to express our astonishment that any one should be found hardy enough in a Christian country to assert, or credulous enough to believe, that the system of Moses derived any assistance from the heap of cruelty, folly, unnatural vice, ridiculous imagery, superstition, bigotry, and

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detestable licentiousness, with which the whole Hindu system is not, we will say, merely contaminated, but which constitutes the very essence of its frame and fictions.

We should have been better pleased with the volume before us had it ended with this comparison between the Mosaïc and Hindu religions: but our author seldom drops his pen readily when he has once laid hold of it; and to make up the volume, we have, in consequence, some remarks, not indeed injudicious, on Dupuis' origin of religion, and some fanciful opinions of the author himself in an address to the Jews. The latter will probably not give themselves the trouble of thanking him for his kind remembrances, nor be very anxious after the glorious projects which he holds forth to their view. He shines more in matters of fact. And we can recommend to all who have been prejudiced by infidel notions in favour of Eastern antiquity this very excellent comparison between the opposite tenets of revelation and superstition, the perusal of which will place the latter in the contempt it deserves, and lead to a more accurate knowledge of that heavenly communication which at once unfolds to us light, life, and immortality.

ART. VII.—*An Account of an Embassy to the Court of the Teshoo Lama, in Tibet, &c.* *(Continued from Vol. XXX. p. 265.)*

OUR travelers are now under the guidance of the Thibetians, whose attention to their comforts and safety is only interrupted by their religious exercises. The view of the mountains at Paibesa, one of the halting places, was highly picturesque. 'They appeared formed into hanging gardens; their sides were shelved into narrow beds, giving growth to different kinds of grain in various stages of vegetation; hermitages, villas, and villages, were distributed up and down; their summits were crowned with pines, and their divisions gave passage to the waters of many springs, which, meeting at their bases, rolled in rapid torrents.'

Paro, where they soon arrive, is a village in a glen, somewhat larger than that of Tassisudon, but in a spot much more elevated, for on a neighbouring mountain the snow generally lies, unmelted, till July. It boasts the only market in Bootan. Its manufactory is that of their idols, daggers, and barbs of arrows. The territory of Bootan is terminated at no great distance north of Paro; but, from the great elevation, the appearance of luxuriance gives way to a more dreary prospect.

'We travelled up a narrow valley, on Friday the 12th of September, between the mountains, near the river, which poured a perfect torrent, foaming violently among the huge masses of stone that ob-

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structed its course. It was augmented by the way with many currents, flowing from the mountains on the right and left: the road was rocky, with a moderate but perceptible ascent.

'In our progress this day, we were presented with many beautiful and highly romantic views. The sides of the mountains thinly cloathed with unthrifty pines, the rapid flow, and hollow roar of the river, partly concealed by clustering trees, enclosed in high verdant banks, which rose, as they receded, into bold bare rocks, with here and there a fir starting from a crevice, while other ridges appeared completely covered with them, served altogether to combine the most striking features of wild nature in her barren, as well as her most luxuriant dress. It was past noon when we arrived at Sana, eleven miles from Dukkajeung, and the last village in Bootan. It consisted of about ten houses; and we were welcomed to the best of them, by a brisk landlady, with a round fat face and little black eyes, who suffered no want to remain unsatisfied, which her interest and activity could gratify. Our room was hung with military accoutrements, martial caps, and the cane-coiled shield, with quivers, bows and arrows; all of which seemed to have descended, in a pacific train, from one possessor to another, and to have suffered their chief injury from the impairing influence of time.

'There was an industrious appearance in this little village: many people, sitting before their doors, were busied in weaving their narrow woollen cloths, with the hand and shuttle: they are extremely coarse, and bear a very long knap. We saw other villagers mounted upon a large stone, who were thrashing wheat in the following manner. Each person took at a time as much as could be conveniently grasped in the hand; and, having set fire to the beards, first shook, and afterwards struck the ears against the stone; when what remained of the grain, after the shaking, fell out, and was received upon mats spread beneath; this is the third mode of practice I have observed in Bootan for disengaging corn from the ear.

'At six o'clock in the morning of Saturday, the 13th of September, the thermometer fell, in the open air, to 46°. It was never lower at Tassisudon than 60°.' P. 184.

Unfortunately, two persons only were admitted into the dominions of Thibet, and Mr. Davis was left behind, so that we find no more of his highly elegant and picturesque views. The Yak, or Tartarian bull, is engraved from a drawing of Stubbs, from one that was brought to England.

'Our road this day lay at no great distance from the river, which rolled all the way, recoiling over its rocky bed a perfect cataract; its spray filling the atmosphere with vapour, and rendering it extremely chill. This region was crowded with vegetation, the offspring of damp and obscurity. Amongst the largest of the trees, hollies made the most conspicuous show, and well accorded with the dark and dismal aspect of the surrounding objects. I never encountered a deeper gloom: the river was seldom visible, but its hoarse roar was every where to be heard. On each side towered steep and rugged rocks, whose high summits shut out the rays of the sun during every

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hour of the day, except when it was nearly vertical: many a withered pine impended from their cliffs, and, forsaken by the principle of life, rattled its dry branches together, when agitated by the wind. Here was a solitude! uninterrupted, I believe, by any animated being, brute or human; and the swiftness of the river, I am sure, bade defiance to the efforts of any of the scaly tribes. We were inclosed in these gloomy wilds for the space of about four miles, when we found it necessary to dismount, and clamber up an immensely high and rocky mountain, which frequently obliged us to have recourse to our hands and knees. I was astonished, at the end of our journey, to see the Tanguas and all our baggage up with us, before it was dark, notwithstanding the difficulties of the way.

'These rugged and impracticable ways certainly lessen the importance of those military posts we so lately passed, Dukka-jeung and Paro. The Booteeas cannot possibly have a better security than in such a chain of inaccessible mountains, and in the barrenness of their frontier.

'We crossed the Patchieu, which was now considerably diminished, for the last time, over a wooden bridge.

'Bridges, in a country composed of mountains and abounding with torrents, must necessarily be very frequent: the traveller has commonly some one to pass in every day's journey. They are of different constructions, generally of timber; and, if the width of the river will admit, laid horizontally from rock to rock. Over broader streams, a triple or quadruple row of timbers, one row projecting over the other, and inserted into the rock, sustain two sloping sides, which are united by an horizontal platform, of nearly equal length: thus the centre is, of course, raised very much above the current, and the whole bridge forms the figure nearly of three sides of an octagon. Piers are almost totally excluded, on account of the unequal heights, and extreme rapidity of the rivers. The widest river in Bootan has an iron bridge, consisting of a number of iron chains, which support a matted platform; and two chains are stretched above, parallel with the sides, to allow of a matted border, which is absolutely necessary to the safety of the passenger, who is not quite at his ease till he has landed from this swinging unsteady footing. Horses are permitted to go over this bridge, one at a time.

There is another bridge, of a more simple construction, for foot passengers, formed with two parallel chains, round which creepers are loosely twisted, sinking very much in the middle, where suitable planks are placed, the end of one plank resting upon the end of the other, without being confined, which forms a very good footing. There is also another mode by which the people of this country contrive to cross deep chasms. Two ropes, commonly of rattan, or some stout and flexible osier, are stretched from one mountain to another, and encircled by a hoop of the same. The passenger places himself between them, sitting in the hoop, and, seizing a rope in each hand, slides himself along with facility and speed, over an abyss tremendous to behold. Examples of all these kinds of bridges have occurred in the course of our journey, as I have already related.' P. 189.

The picturesque views in this region still abound. Among the

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rest, a copious river tumbling from its source in the bosom of a lofty mountain, white with foam, was finely contrasted with the blackened rock over which it ran and the dark-hued pines with which it was shaded, and led us deeply to regret the loss of Mr. Davis. The Thibetians, though in a higher region, and seemingly more invigorating air, are very inferior in bodily strength to the Booteeas. In this region they have few mountains. They are in almost the highest spot of the whole globe, their dress is thick and cumbrous, and they are apparently unused to fatigue. They differ probably, though not in the same degree, from the Booteeas as the Laplanders from the Swedes.

Phari is the first town in Thibet, and our travellers soon witness a singular trait in the character of the Thibetians, who expose the dead on a mountain to be devoured by the dogs and carnivorous birds. In this they resemble the Persees of India. The fortress of Phari is a solid building, and of course a strong one in a country where artillery is unknown, and through which perhaps it can never be carried. The valley of Phari is extensive when compared to the glens of Bootan, for it is ten miles in length and four in breadth, surrounded by rocky hills and intersected by numerous water channels, of which some only conveyed shallow streams. The productions of this neighbourhood are chiefly cattle; and there are numerous herds of the long-haired bushy-tailed kind. The musk-deer produces also a considerable article of revenue; but, like the rein-deer, it will not live at a distance from the snow, where perhaps its favourite food is only found. The hair rather resembles the quill of a porcupine, is thin, flexible, and undulated; at the base white, in the middle black, and at the top brown. The musk is an inspissated secreted fluid, formed in a sac near the navel. True musk is black and homogeneous, divided into many parts by a thin cuticle: if granulated, there is reason to think it impure. The mystic words *Oom maunee paimee Oom*, occur frequently in Thibet.

Our travellers now approach the regions of perpetual snow; and the mountains where it never melts are venerated by the Thibetians. This veneration is also obviously of Babylonian origin, and refers to the traditions of the Γηγενεις, Titans, or Tit-Ain-Es, to many of whom religious worship was paid after they were personified by fable; but who in their origin were frequently, as is ingeniously conjectured by Mr. Bryant, nothing more than immense mountains sacred to solar idolatry.

The wild horses of Thibet are hunted for their flesh, which is esteemed a delicacy. They will not live in confinement or be domesticated, even when caught young; though one of four sent to Mr. Hastings at last became familiar, and even fond. Their ears are long, like those of an ass or mule, the tail slender with little hair on it, reaching nearly to the hock, of a fawn colour, though the face, belly, and legs, are lighter, and almost white.

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This region, as we have said, is highly elevated, and is the fountain of rivers which fall into Bootan, while those a very little to the north proceed in a northern direction to increase the streams of the Burampooter.

A desert country, with not a vestige of vegetation, except a few thistles, a little moss, and some scanty blades of withered grass, now succeeded to the view. The wind was uncommonly violent and cold: indeed the cold is said to be so great, that, though in the latitude of 28°, animals are often found dead in consequence of it. In the summer, the stormy winds to which this district (of Phari) is so subject are equally injurious by the clouds of dusts which they propel. Three springs arise near the road, which contribute to feed a neighbouring lake. They probably contain natron, which crystallises on the surface, and is employed as soap. The banks of this lake were perforated with innumerable burrows, the habitation of a grey rat without a tail, perhaps the *schafan*, as our author observes, of the Hebrews; and its waters are covered with wild geese, ducks, teal, storks, and saurasses, the largest of the cranes. The natron our author thinks is sublimed from the earth, and not deposited from the water, as it is found in the neighbourhood where there is no water; but his own description leads us to suppose that a great part of this table-land was once a lake: such indeed, the inhabitants say, has been a constant tradition, which, though our author refers to the deluge, seems really to have been at a far later period. As chemistry appears to have made no part of his studies, it is no disgrace to him not to know that the sublimation of natron is, in that situation, impossible; and, if the salt should be borax, which we rather suspect, this operation would be equally improbable.

'We descended from this plain, upon the dry bed of a large lake. The ancient banks, of nearly the same acclivity and height, were clearly to be traced all around. On the eastern side, it gave rise to a brook, whose clearness betrayed numberless shoals of small fish gliding near its bottom, as it hurried over a gravelly bed to join another stream a little farther off. They formed together no inconsiderable river, which, enlarging as it went along, shaped its course near our road all the way, and fell at length, near Teshoo Loomboo, into the Berhampooter.

'On the banks that bordered this low ground, which I conclude to have been at some time covered with water, were a vast number of pebbles and loose stones, that bore evident signs of having been rolled and rounded by the action of water. We encamped on its borders, near the village Sumdta, fourteen miles from Chaloo, within a stone inclosure, similar to the walls erected in the hilly parts of England, for the same purpose. Near our tents were a few trees, willows I believe, which were the first we had met with in Tibet; they might easily have been mistaken for tall weeds. A shallow rivulet of clear

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water rippled over a pebbly bottom close by; it harboured multitudes of fish in its deepest parts, which were easily taken, and afforded us a most excellent dish for dinner.

'A Tibet village by no means makes a handsome figure. The peasant's house is of a mean construction, and resembles a brick-kiln in shape and size more exactly than any thing to which I can compare it. It is built of rough stones, heaped upon each other without cement, and, on account of the strong winds that perpetually prevail here, it has never more than three or four small apertures to admit light. The roof is a flat terrace, surrounded with a parapet wall two or three feet high; on this are commonly placed piles of loose stones, intended to support a small flag, or the branch of a tree; or else as a fastening for a long line, with scraps of paper or white rag strung upon it like the tail of a kite; this being stretched from one house to another, is a charm against evil genii, as infallible in its efficacy as horse-shoes nailed upon a threshold, or as straws thrown across the path of a reputed witch.' P. 214.

The villages of Thibet in this district they found usually deserted,—desolated by the small-pox, which is a disease peculiarly fatal to this Tartarian race. A mineral spring with a sulphureous smell, of the heat of 88°, while the atmosphere was at 44°, is employed as a warm bath, in many disorders, with success. It was probably heated by volcanic fires, for all around were masses of scoriæ, and the ground, under the horses' feet, sounded hollow. When our travelers had proceeded farther, the rocks assumed the pointed pyramidal appearance, not uncommon in cold countries, when shivered by the frost, and hastening to mix with the more horizontal strata around. These fragments, when they fall, are covered with flints, and every passenger adds to the heap, as they suppose some one may have been overwhelmed by it—a conduct not very consistent with another custom formerly mentioned of exposing the dead. The dry dreary desart, as they approach the capital, seems a little to improve, and they cross the Valley of Jhansu, which was evidently at one period a lake. It now affords pasture to sheep, and contains a considerable manufactory of coarse Thibetian cloth. In the rivers our author discovers the remains of a boat, resembling in structure the corricles of England, Wales, and Gaul, in the days of Cæsar. Captain Turner now arrives at Teshoo Loomboo; but the events of his mission, and the remaining parts of the volume we shall reserve for another article.

(To be continued.)

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ART. VIII.—*Sketches of the State of Manners and Opinions in the French Republic, towards the Close of the Eighteenth Century. In a Series of Letters. By Helen Maria Williams. 2 Vols. 8vo. 12s. Boards.* Robinsons. 1801.

THE name of Helen Maria Williams has already acquired no small degree of celebrity in the republic of literature: her admirers are not confined to this island, nor indeed to this quarter of the globe; and we doubt not that the majority of our readers are already in expectation of a rich mental repast, from the perusal of the present volumes. For ourselves, we confess we received and read them with pleasure; but we have, nevertheless, been better pleased with some of her former publications. The performance consists of a series of letters, written, or supposed to have been written, by Miss Williams to an intimate friend. It is very immaterial to the world whether these letters really passed, or whether the author merely made choice of the epistolary form to convey her sentiments, as most congenial with her own disposition, and as affording her a more ample opportunity of varying her style according to the varying emotions of the moment,—passing freely from the gay to the grave, from the colloquial to the argumentative, the pathetic, and the sublime; and certainly no other form can so suitably express the countless varieties and gradations of the soul, when actuated by a lively sensibility and a brilliant imagination—qualities which we may justly attribute to Miss Williams without fear of contradiction.

The letters are dated from Paris, and addressed to a gentleman of Basil, a man of a cultivated mind, and of great moderation in politics. They offer occasional objections and propositions, supposed to be started by this correspondent, but which are answered and refuted by the author. This mode of writing is, moreover, well adapted to the introduction of her particular opinions and sentiments, the general tenor of which are sufficiently known to the public; and it appears a principal intention of the present work to spread them yet more widely. The preface gives a very good idea of its more prominent character, and, as it is but short, we shall present our readers with the whole of it.

'The following letters were written at different periods, during the course of the last two years. The subjects in general relate to the events of the day, and the discussions, opinions, and sentiments to which they gave rise. These letters may therefore be considered as sketches of manners, characters, and incidents in the French Republic, towards the close of the eighteenth century, and in some sort as forming notes to the most stupendous page in the volume of human hi-

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story. In this point of view they may acquire some interest. Things trifling or insignificant in themselves receive dignity from an association with what is great or elevated; the colour of a ribband becomes important, if it be worn as the symbol of public opinion; and an ordinary expression may be immortalized, if it has served for the *mot d'ordre* of a victorious army.

'I am aware of the censure which has been thrown on writers of the female sex who have sometimes employed their pens on political subjects; nor am I ignorant that my name has been mentioned with abuse by journalists, calling themselves anti-jacobins. But however malignant may be the aim, these anti-jacobin darts fly harmless; those who have lived amidst the scenes of a French revolution have learnt to parry or despise more formidable weapons.

'Against the imputation of jacobinism I should deem it degradation to make the least defence. The political system I most abhor is the system of terror, whether it be jacobin terror in France, or royalist terror at Naples. But however deeply I may lament the calamities and the crimes which have sullied the French revolution, I shall not cease to hope, that it will yet ultimately terminate in the establishment of a perfect government in the country where it originated, and the extension of liberty even in states still more despotic.' Vol. i. p. 5.

A more eventful period than the last two years cannot perhaps be found in any æra since the commencement of history. The whole world seems to have been in a state of extraordinary fermentation from the violent convulsions of particular portions of it. It may reasonably be supposed a task of extreme difficulty for the human mind to be present amidst the turbulence exhibited, and nevertheless to remain tranquil, unmoved, uncontaminated, and in a suitable state to give a faithful transcript of what occurs. The passions are easily aroused in the bosom of every one, and it is well known with what difficulty the historian is prevented from becoming a partisan in his narration, even of events long since elapsed, and in which he could have no personal interest. But if this be true with respect to grave old men, how can it be supposed, with the refinement of feeling and the delicacy of organisation of the fair writer before us, that her imagination should not occasionally be a little too much exalted, and her colouring a little too vivid?—Will it therefore be the less acceptable to the generality of her readers?

The work commences with a comparison of Basil and Bœotia, the author having formerly committed a few 'harmless pleasantries respecting the literary accomplishments of this renowned city, which were not much relished by many of its grave citizens,' and the gentleman, among the rest, to whom these letters are addressed; but which she is far from feeling any disposition to recant in the present work, as 'conversion and repentance must be the work of conviction, and not the ef-

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fect of fear;' and as she perceives no cause for conviction, but, on the contrary, from a further investigation of the points of comparison, a still firmer persuasion 'that it is not the Basilians, but the Bœotians, whom she has calumniated, and that she might have found much more invidious comparisons.' The revolution at Basil is next considered, with remarks and reflexions,—from which we cannot forbear inserting the following extract, which is equally just and beautiful:

'Away with the meek conclusions of revolutionary optimists, who scarcely deign to cast a look over intermediary horrors, and who tell us that although such events must be lamented, they are only transient blemishes in the grand drama of the revolution; who tell us this as calmly as geologists assert, that the highest mountains of the earth change so little their spherical form that they are as elevations of the ninety-sixth part of an inch, on a globe of two feet diameter.

'My soul sickens at those experiments on human happiness—I see the tears of the mourning widow—I hear the complaints of her desolate children—Alas! what compensation for such miseries? What hand shall rear again her ruined cottage?—who shall cultivate that devastated spot which was once the garden and the field that stored her table with plenty?—who shall relieve her wants, or pity her despair? Amidst general calamity, who has leisure for particular sympathy? Amidst the heavy pressure of selfish woes, who will lighten the burden of another? Oh, no! it is the curse of revolutionary calamities to indurate the heart—the revolutionary impulse is too swift to admit of a pause at the sight of individual misery—the tempest is too loud to hear the wailings of the wretch that perishes beneath its billows—in the enormous scales that weigh the fate of nations private sufferings are as a feather in the balance—if, however, this be philosophy, my heart is still at a remote distance from its elevated heights—I have not yet learnt to wipe away the bitter tears which fall for actual, positive miseries, by speculations of future probable good; and to reason with those cold calculators in the presence of their bleeding victims.' Vol. i. p. 12.

The author then proceeds to the Swiss revolution; and in the description of this we have an instance of an incongruity of style and metaphor which we cannot pass without noticing.

'It was impossible, therefore, to have made revolutionary experiments in a country which required a more tender and delicate touch in the operator. Had a Montesquieu seen its defects, and felt the necessity of amelioration, he would have trembled lest in couching the aristocracy, he should have injured the nobler parts of the political member; but our modern Lycurguses are more hardy in their experiments; their iron nerves are subject to no tremulous agitations; and if in their rage for excision, their patient faints with the bleeding, they apply, with cruel mockery, the styptic of the rights of man, wonder at his weakness, and congratulate him on his approaching recovery.' Vol. i. p. 22.

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Miss Williams is the first surgeon, we believe, who has ever found that the operation of couching may be attended with such a loss of blood as to produce fainting and require styptics. The letter concludes with an interesting account of the fate of the abbot of Engelberg.—*Domestic misfortune*, which comprises the next letter, is the relation of the death of the author's sister, with a variety of attendant and melancholy circumstances, which would make an interesting chapter in a modern novel. In the letter containing 'observations on the state of the French republic,' we meet with some interesting reflexions upon that most iniquitous of all systems, the system of slavery. How the practice of slavery, and that of Christianity, with their attendant dispositions and affections, can be reconciled and harmoniously lodge in the same breast is more inconceivable to us than that the camel should pass through the eye of a needle:

'—But the friend of humanity, while he consumes less of colonial produce, knows that France is no longer covered with that infamy which hangs so heavily over other countries; and that however chimerical the rights of man may sound to an European ear, the African finds liberty to be a subtantial blessing. The kneeling slave no longer lifts up his fettered hands, and enquires "Am I not a man, and a brother!" At the returning periods of toil, the harsh call of the tyrant's lash no longer grates upon his ear, and the social tinkle of the bell now summons him to milder labours; while in this country, his sable representative, seated amidst senators, his tawny visage peeping out from his robes of gold and scarlet, joins with his former masters in directing the concerns of the country by which he is adopted.' Vol. i. p. 49.

'That change must upon the whole have been favourable to humanity which has relieved miseries that were intolerable; superlative wretchedness can have received no higher degree of augmentation; the severest cannot become more severe. Sugar-canes, and coffee-trees, may for the present flourish in less abundance than suits the European palate, but the Negro will point to another tree, round which he dances a free citizen, and will tell you that the colonial fruit which he cultivates will not be less grateful to the taste because the plant is sheltered by the tree of liberty.' Vol. i. p. 50.

The 'strictures of (or, as it should have been, *upon*) M. Mallet du Pan,' and which immediately follow, are written with vivacity and asperity: he is charged with being the 'double advocate of despotism and democracy,' and with having misstated facts in support of his opinions.

'To detect him in his historical researches would be more tedious than difficult; and to spoil the effect of an impassioned conclusion, by shewing the absolute nullity of the premises, would be more illnatured than ingenious.' Vol. i. p. 63.

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The subject of the ninth letter is the National Institute; and here the author appears to us to be in some measure led astray by the warmth of her political opinions. The author of the beautiful work Les Jardins was invited by the National Institute to become a member: it was an honour which was several times repeated, and as often declined. He in consequence falls beneath the lash of the fair writer's reprimand, and is declared to have 'a general failure in originality.' The abbé de Lille indeed has had a more flattering attention paid to his merits in this country than in his own, where he scarcely appears to have received the encomium to which he is entitled. Can the modern days of France produce his equal as a poet?

More revolution.—The tenth letter gives an account of that which took place at Paris on the 30th of Prairial. The power of habit is truly wonderful; even the repetition of revolutions appears to render them trifling in their excess, and easy in their execution.

'For once, my dear sir, you have been mistaken in your predictions, and deceived in your philosophy of cause and effect. You have erred in judging of the present crisis by the past, not having perhaps duly considered that in revolutions one moment scarcely ever resembles another. I know not if it be any mark of the progress of the French in civilization, or, if accustomed to revolutions, the mechanism is become smoother from use, but one peculiarity of the change which has lately taken place is its having been effected without violence or terror.' Vol. i. p. 97.

In the eleventh letter we have a lively-drawn character of the Parisians, and in the true French style of colouring.

'I am glad to hear you have determined that the Siberian' (Suwarrow) 'shall not pass the Alps, though I assure you there is nothing about which the Parisians are more indifferent, unless it be that they feel some curiosity to see the savage at Paris, as a sort of spectacle; and the love of a spectacle is, you know, the ruling passion of the Parisians: no matter whether revolutionary, or counter-revolutionary; whether portending good or evil; they love it for itself, independently of cause, or consequence.' Vol. i. p. 109.

We believe all those who have lately travelled through this country will unite in the opinion, that

'the re-establishment of the old despotism in France is so wild and fantastic an idea, that it seems to require an head organised like that of the czar to indulge the fanciful speculation.' Vol. i. p. 113.

Several of the following letters contain the history of the revolution and counter-revolution of Naples, interspersed with a variety of miscellaneous subjects.—Lord Nelson, sir William and lady Hamilton, do not appear in a very amiable point of view.

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The subject of the nineteenth letter is Suwarrow's escape across the mountains of Glarus—The French army in Palestine—History of Perourou, or the Bellows-mender, written by himself. The latter is interesting, and, as far as our opinion goes, deserves the praise of originality:—had it been found in a novel, it would have been thought rather too improbable ever to have occurred in real life.

The first volume concludes with the return of Buonaparte, which will readily be supposed to call into action all the feelings of our political sentimentalist.

'If I have wearied you with a long letter, the fault is in the wind and rain, which has prevented me from taking my usual exercise on horseback, the only resource at present left me, and of which I feel every day the increasing and melancholy conviction. Assured of waking to new existence, regret of life in ordinary times would be weakness; but at this great epocha of human affairs one may be permitted, perhaps, with more reluctance than becomes a Christian, "to cast a longing, lingering look behind," and sigh to quit the scene which is now bursting on us, big with so many new and stupendous events.' Vol. i. p. 324.

The thread of life, however, remains hitherto whole to our author,—and we hope will long continue so,—and enables her not only to be present at one of the most wonderful events which ever took place in this eventful world, but to give a very lively account of its progress and completion in the second volume, to which we can only refer our readers for additional entertainment, as our confined limits render it impossible to notice even the more striking parts in each letter. We shall close our account, therefore, with one additional quotation, which appears to us in every respect curious, and proves most decidedly how difficult a task it is for metaphysicians to trace the origin of many effects in the mortal world, and establishes the truth of the adage, that great events may arise from little causes.

'An incident which took place at the famous battle of Castiglione will suffice to prove that Bonaparte, amidst the wild uproar of combat, when all the tempestuous passions of the soul rage with convulsive fury, is capable of seizing with wakeful sensibility a minute circumstance, unobserved by others.

'At the moment when the ranks of the Imperialists were broken, and the heat of the pursuit was in proportion to the obstinacy of the contest, Bonaparte coming up to the spot where the thickest of the combat had taken place, where French and Austrians lay strewed in horrible profusion, perceived one living object amidst those piles of corpses, which was a little barbet-dog. The faithful creature stood with his two fore feet fixed on the breast of an Austrian officer; his long ears hung over his eyes, which were rivetted on those of his dead master. The tumult seemed neither to distract the attention, or

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change the attitude of the mourner, absorbed by the object to which he clung. Bonaparte, struck with the piteous spectacle, stopped his horse, called his attendants around him, and pointed out the subject of his speculation. "The dog," says Bonaparte, "as if he had known my voice, removed his eyes from his master, and throwing them on me for a moment, resumed his former posture; but in that momentary look there was a mute eloquence beyond the power of language; it was reproach with all the poignancy of bitterness."—Bonaparte felt the appeal; he construed the upbraidings of the animal into a comprehensive demand of mercy; the sentiment was irresistible; it put to flight every harsh and hostile feeling: Bonaparte gave orders to stop instantly the pursuit and carnage.

'The barbet-dog and Bonaparte have been associated in my mind ever since I heard the story; and were I to be the negociator for peace, I should send with my dispatches to every cabinet the portrait of the little dog at the battle of Castiglione.' Vol. ii. p. 188.

Upon the whole, though the present volumes are unequal, they are possessed of no small entertainment; and their merit we were frequently reminded of by the pleasure they excited in the perusal.

ART. IX.—*An Essay on the Analysis of Mineral Waters. By Richard Kirwan, Esq. F.R.S.S. &c.* 8*vo.* 7*s. Boards.* Bremner.

THAT cursory readers may not be misled respecting our author's object, it will be necessary only to attend to the title. It is an 'Essay on the Analysis,' pointing out the general contents of mineral waters, and the most approved methods of analysing them, so as to discover their various impregnations. It appeared to him 'that a general method of detecting the contents of mineral waters was a proper appendage to the method of distinguishing mineral substances in their solid state.' The more immediate advantages were, the power of imitating them when wanting, and of ascertaining the effects of many substances in small quantities largely diluted: the remoter ones were the discovery of substances existing at great depths, and of the principles from which they are probably derived. Much has been already done in this way by Bergman, who has taught philosophers to discover, with minute precision, the contents of mineral waters; but even within the last twenty years the science of analysis has been greatly improved, and Klaproth, Fourcroy, Lavoisier, Westrumb, Black, Pearson, and Garnet, have instructed us in the use of many new tests, have improved the application of those already known, occasionally limited their use, and informed us how to determine, with precision, the proportions of bodies inseparable. In the manipulation each

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has greatly improved on his predecessor, and Mr. Kirwan has collected the accumulated experience of many years of scientific investigation since chemistry has been in a highly flourishing state, and in many respects has added to the common stock. We have only to wish that some diligent and industrious chemist would collect also the particular facts hitherto well ascertained. We have at present only the work of Dr. Monro, of which we cannot speak highly, nor is it any disparagement to an author that he could not anticipate what was discovered at a future period. We need only mention that this compilation was made more than thirty years since, when the analysis of mineral waters was imperfectly understood, when the purity of the tests was little attended to, and their effects only partially comprehended.

The substances usually found in mineral waters, Mr. Kirwan's first object, are, aërial fluids, acids, alkalis, earths and neutrals, sulphurets and soaps, bitumen and extractive matter. Hepatic air he styles super-sulphurated hydrogen; and water will take up of this last from $\frac{2}{3}$ to $\frac{3}{4}$ of its bulk, if warm, and with agitation much more. Nearly the whole weight is sulphur. With less of this inflammable it is called a hydro-sulphuret or hepatule, and, when united only to the point of saturation, sulphurated hydrogen. What our author observes on the proportion of lime capable of being dissolved in a given quantity of pure acidulated water merits particular attention: it appears to be much greater than has hitherto been supposed. The last section of associated salts we shall transcribe entire.

'The following observations are intended merely for geological purposes, to enable us to conjecture from what substances mineral springs derive their origin.

'1. Aërated lime and selenite most frequently accompany each other.

'2. Aërated magnesia is always accompanied by aërated lime, but not *vice versa*.

'3. Aërated soda is generally accompanied with Glauber and common salt, but not *vice versa*.

'4. Epsom is most commonly accompanied by Glauber, or selenite, or both, but not *vice versa*.

'5. Vitriol of iron and alum are commonly associated.

'6. Common salt, unless attended with soda, is always so with selenite.

'7. Selenite is found in most springs, and accompanies all salts, (except soda,) when both are in any notable proportion.

'8. Muriated magnesia is most commonly found with common salt, but not *vice versa*; it is also often found with Epsom.

'9. Muriated lime is almost always accompanied with common salt. Hence it appears to me that most mineral springs derive their impregnations either from argillites singly, or argillites mixed with

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sulphur or pyrites; but I forbear to enlarge. See several probable and ingenious conjectures on this subject in Bergman's Erde kug. Beschreib. § 75; and 1 Bergm. 207; 3 Bergm. 262—282; and 1 Klaproth, 344. That Epsom and common salt decompose each other, when some degrees under the freezing point, whence Glauber and muriated magnesia originate, has been remarked by Gren, in the fourth volume of his Journal, p. 224. But they re-act on each other in a higher temperature, as I have experienced.' P. 31.

Mr. Kirwan next considers the tests of different airs; of acids and alkalis; of aërated earths and metals, particularly of iron; of the various acids in combination; and of the different earths. The tests of combinations in general follow, viz. of sulphats, muriats, and nitrats: and, in the whole of this chapter, there is an extent of chemical knowledge, a precision in its application, a minute arrangement of the various circumstances, which, though of less importance, are nevertheless essential to the success of the experiment, truly astonishing. This part, however, admits neither of analysis nor extract. The latter would be truly to produce a brick as a specimen of a house.

The third chapter is on incompatible salts. Mr. Kirwan supposed that, having detected any given salts, it would be easy to say what others would not be found, as many would decompose those already discovered. It appeared, however, that, when largely diluted, their mutual actions did not take place. The fourth chapter, 'on the external and physical properties of water,' is too curious to be overlooked: we shall transcribe it almost entire.

'But of all the physical properties of mineral waters, the most important, with respect to their analysis, is their specific gravity: on this therefore I shall make some remarks.

'Though the lightest waters are generally the most pure, yet this happens only when they are also void of smell and taste, for hepatic waters are often specifically lighter than the purest distilled water. Thus Andrea found the water of the sulphureous spring of Limmer lighter than distilled water, 2 Crell. Beytr. p. 207; as did Brockman that of Rensdorf, 3 Crell. Beytr. p. 461. This water it is true is also bituminous.

'The heaviest water of which I met any account is that of the lake Asphalt or Dead Sea. Lavoisier found it 1,2403, and that it contained 44,4 per cent. of saline matter, of which 6,25 parts were common salt, and 38,15 were muriated lime and muriated magnesia, Mem. Par. 1778, p. 69. The lightest is that of the fountain of Envie, near Turin, its specific gravity is 1,0000. It contains no fixed air, and 8 pounds of it contain about 0,5 of a grain of aërated lime, Mem. Turin, 1788, p. 84. The specific gravity of waters that abound in fixed air is very difficultly obtained, as they constantly emit bubbles. It should not be attempted, unless in temperatures below 50°, as even the weakly impregnated often sparkle at 60°. According to

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Bergman, water fully saturated with fixed air at the temperature of 36° weighs 0,0015 more than distilled water.

'There is a method of conjecturing the quantity of salt in 1000 parts of a saline solution whose specific gravity is known, which, however inaccurate, is yet useful in many cases, as the error does not exceed 1 or 2 per cent. and sometimes not even equal 1 per cent. It consists simply in substracting 1000 from the given specific gravity expressed in whole numbers, and multiplying the product into 1,4. It gives the weight of the salts in their most desiccated state, and consequently freed from their water of crystallization. The weight of fixed air must be also included; thus a solution of common salt having its specific gravity 1,079. I find its difference with 1000 is $\frac{1079}{=1000}$ and $79 \times 1,4 = 110,6$ then 1000 grains, &c. of such solution contain 110,6 of common salt; and in effect, Brisson found a solution of 2 ounces of salt in 16 of water to have its specific gravity 1,079; here 18 ounces of the solution held 2 of salt, now as 18, 2::1000.111.

'Again, Brisson found a solution of 6 ounces of salt in 16 of water to have its specific gravity 1,2038. This solution must therefore have weighed 22 ounces. Therefore 1000 grains of it should contain 272,2 and $\frac{1203}{=1000}$ and $203 \times 1,4 = 284$. The error here is 1,2 per cent.

'Brisson found a solution of 2 ounces of nitre in 16 of water to have its specific gravity 1,0702; then if 18 ounces contain 2 of salt, 1000 should contain 111. The difference in this case is 70,2, which multiplied into 1,4 gives 98,28, the error is not 1,3 per cent.

'In his table we also find that a solution of 2 parts Glauber in 16 parts water had its specific gravity 1,0438; consequently 1000 parts of the solution would contain 111. The difference here is 43,8, which multiplied into 1,4 gives 61,32; and in effect Glauber contains about half its weight of water of crystallization, in which case 111 would be reduced to 55,5; and when he dissolved 4 parts Glauber in 16 of water, he found the specific gravity of the solution 1,079; and if 20 contain 4, 1000 should contain 200. The difference is 79, which multiplied into $1,4 = 110,6$, which expresses the weight of the desiccated salt with little error. I have compared, in the same manner, the specific gravities and weights of the solutions of soda, vitriols of iron, copper, and zinc, and find the errors in computing from this rule equally inconsiderable.

'I have also examined and compared the proportions of common salt in several of the solutions of that salt of which the specific gravity is given in the Phil. Trans. for the year 1770, p. 349, and found the quantities given by the above rule tolerably near the truth. I selected this salt, as the proportion of it taken up by water in temperatures between 46° and 55° differ insensibly from those taken up at temperature 60° or 61°. It must however be remembered that the salt there employed contained some portion of muriated magnesia, otherwise one part of salt could not be held in solution by two of water, which occasions in some instances, namely, when the proportion of salt is considerable, a deviation of about 2 per cent. from the rule.

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'I must also remark that the specific gravity of salts in their concrete state must always be lower than that which the saline particles possess when dissolved; because in their concrete state numberless vacuities intercede between the saline particles, which in a great measure vanish or subsist no longer, when the particles are severed from each other, as they are when in a state of solution; moreover the more dilute the solution is, the more minutely must these particles be divided, and consequently retain fewer vacuities, and consequently must be specifically heavier.

'Hence it is that salts, before solution, elevate water to a much greater height than after solution, as Dr. Watson has observed, p. 331; and thus found that vitriolated tartarin, whose specific gravity before solution was 2,636, had, when dissolved, its specific gravity raised to 5,272, though the cause of this phænomenon did not then occur to him.' P. 143.

The last chapter of this part is on the state of salts in water. In estimating the weight of these, the best 'hydro-analists' have considered them in their crystallised state, a method which our author has clearly shown to be improper.

The second part of this most valuable work is on the methods of analysing mineral waters. Mr. Kirwan shows that neither tests nor evaporation can be depended on for a variety of convincing reasons. The new method is that at present usually employed.

It is first necessary to determine the existence and quantity of elastic fluids, and next to examine solid and liquid ingredients. Among the former he first investigates the aërated substances, and then the water wholly de-aërated. The acid impregnations are first attended to; and then the saline, whether alkaline, metallic, or earthy, which are precipitated by different substances according to their nature, and their proportion ascertained by the filter. The peculiar nicety of these trials, and the dexterous arrangement of the successive analysis, demand our sincerest applause. The following method proposed by Gren, of augmenting and depurating the common salt in brine waters, deserves more general notice than it may often obtain in scientific works. We shall therefore transcribe a part of it.

'Mr. Gren's method is founded on the following experiments:

'1. If 60 grains of slacked lime be dissolved in as much muriatic acid as is requisite to saturation, and 120 of desiccated Glauber in a sufficiency of water, and both solutions mixed and agitated, the salts will decompose each other, and selenite and common salt be formed. (Note, however, that the lime in this experiment was somewhat aërated and contained water, otherwise it would require for its saturation more vitriolic acid than is contained in 120 grains of desiccated Glauber.)

'2. Let 240 grains of aërated magnesia be dissolved to saturation in muriatic acid, and the solution diluted; to which add 150 grains of slacked lime diluted with water, and 240 of dry effloresced Glauber, and let them be agitated; after some time, and frequent agitation, the lime decomposes the muriated magnesia, but the muriated lime thus

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formed is in its turn immediately decomposed by the Glauber, and common salt and selenite formed; thus the magnesia is left single, and most of the selenite, as being little soluble, falls with it, and both may be filtered off. The theory of this operation is not rightly given by Mr. Gren; for, according to him, the lime decomposes the Glauber, (which is not true in temperatures below 200°) and then the alkali of the Glauber decomposes the muriated magnesia; the former statement seems therefore more just.

'Hence improvements may be made in the five following cases:

'1. If the brine contains common salt and muriated lime only, in such case the addition of Glauber is necessary, as more common salt is produced and also selenite, which being scarcely soluble, scarce any remains in the solution, but is deposited, and forms what is called schlott.

'2. If the brine contain besides common salt, also Glauber and muriated magnesia, in such case lime only need be added, as muriated lime will be formed, which is decomposed by the Glauber, and thus selenite and pure magnesia precipitated. Yet I am of opinion that Glauber and muriated magnesia cannot stand together in the same water unless in inconsiderable proportions. See the direct experiments of Cornette, Mem. Par. 1778, p. 338. And in such proportions even muriated lime and Glauber may co-exist, as I have already shewn; and see Mem. Par. 1778, p. 342. However, if the muriated magnesia be in considerable proportion, and that of Glauber inconsiderable, the addition of lime is useful.

'3. If the brine contain common salt, Epsom, and muriated magnesia only, then an addition of both Glauber and lime will be proper; the lime is wanting to decompose the Epsom, and the Glauber and lime are wanting to decompose the muriated magnesia, and prevent the permanent existence of muriated lime, which would be as hurtful as the muriated magnesia.

'4. If the brine contain only common salt, muriated lime, and muriated magnesia, here also both lime and Glauber must be added; the lime to decompose the muriated magnesia, and the Glauber to decompose the muriated lime thus formed, and convert it into selenite. Glauber alone would, indeed, decompose both the muriats, but then Epsom would be formed, which is difficultly separated from common salt.

'5. If the brine contain common salt, Epsom, muriated magnesia, and Glauber, then the addition of lime only would be sufficient, if the Glauber were in sufficient proportion, otherwise some should be added.

'To these we may add the case in which common salt and Epsom only are found, and then the addition of lime singly is useful; and the case in which common salt and an aërated alkali are found, in which case the mixture of other brine containing earthy muriats or sea-water is proper.' p. 258.

The use of spirit of wine, in precipitating some salts and dissolving others, is not generally known. Mr. Kirwan has attended to this subject very particularly, and secured it on a firmer basis than that on which it had been left by his predecessors. At the end are the following tables;

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'Table I. Of the quantities of real acid in acid liquors of different specific gravities.

'II. Of the quantities of acid absorbed by various bases.

'III. Of the quantities of each bases absorbed by acids.

'IV. Of the proportion of ingredients in neutral salts.

'V. Of the length in feet of a column of air, &c. in temperatures of from 40° to 73°, and under different barometrical heights of from 29" to 30,2.' P. 276.

As we cannot add to our former commendations of this work, or, by any commendations, to Mr. Kirwan's character, we shall conclude with wishing that his health and leisure may enable him still further to enlighten and instruct the world of trade and science.

ART. X.—*Poems on various Occasions; with Translations from Authors in different Languages. By the Rev. W. Collier, senior Fellow of Trinity College, Cambridge. 2 Vols. 8vo. 12s. sewed.* Cadell *and* Davies. 1800.

'THESE poems, written in times of affluence and happiness,' says Mr. Collier, 'are published in those of a far different condition.' We should have thought this declaration had been advanced for the purpose of mitigating the severity of criticism, had we not found in the same page in which it occurs a different account of the state of the author's mind: who

'—more than indifferent as to the applause or censure of those who know him only by these printed poems, is without anxiety as to the judgement which they may deserve; and has little wish as to their dispersion, but as far as the profits may tend to alleviate the burthens which were the causes of their having been committed to the press.' Vol. i. P. v.

We must confess that, on the perusal of this passage of the preface, we were disposed to augur not very favourably of the work. The avowal of indifference as to the fate of poetical attempts is generally the result of affectation, and the prelude to tinkling dullness and nonsense. Having, however, taken courage to proceed to the perusal of Mr. Collier's poems, we were agreeably surprised to find most of them impressed with the genuine marks of genius and taste. He is frequently inspired by that ardent enthusiasm which breathes all the soul into the animated line; his imagination is vivid, and his diction correct. In forming so large a collection of poetical compositions, not originally intended for the inspection of the public eye, many of which also seem to have been written on the spur of the occasion, it must necessarily be supposed that many of them are of inferior merit. The elegies are for the most part tedious and insipid. They abound with the trite and usual subject of love; nor can

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they even here boast the style of a painter from nature, but exhibit mere copies from Tibullus and Hammond. That small department of the first volume which he entitles 'Extracts from Originals,' we think might well have been spared. The new song entitled 'Poor Mag,' is poor indeed; and we doubt much whether the dirty subject of the concluding poem of the first volume is compensated for by the humourous burlesque with which the said subject is treated.

After these animadversions, however, we, with pleasure, hasten to the more grateful task of laying before our readers a few specimens of a happier manner. And we shall, in the first place, present them with a 'Song to Rosalba,' which combines an interesting union of tenderness and elegance:

'In vain would Love bewail the pow'r
Of Absence, with repeated sigh—
Fancy can cheer the lonesome hour,
And make me think Rosalba nigh.

'In vain would Absence interpose
Its bar to stop the balmy kiss—
With transport still Remembrance glows,
And gives again th' extatic bliss.

'In vain Remembrance, now severe,
Would weep for joys too bright to last—
Hope says, and wipes away the tear,
The future shall exceed the past.

'In vain would Hope, impatient grown,
The reins to Doubt and Terror yield—
Unshaken Trust ascends her throne,
And bids Hope rest behind her shield.

'By Trust secure, now Rapture, fir'd,
Displays aloft her glitt'ring wings,
And Agathon, by Love inspir'd,
Thus to his best Rosalba sings.' Vol. i. p. 41.

The 'Hymn from an Inscription on a Mummy' we do not hesitate to characterise as truly sublime.

'STROPHE.

'Farewell! and may the friendly gate
Of bright Osiris joyfully receive
Thy winged soul, which hastes to leave
Its earthly load, to meet a purer state!
May the three-fold Pow'rs, whose charge
Is fix'd to guide th' irrevocable barge,
Convey thee safe, with gentle hand,
Where the decrees of Fate command!
May He, who walks with step unseen
Thro' vast creation's paths, on thee bestow
A life, unlike to that which mortals know,
Unbounded and serene!

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O Apis! and thou Ray divine
Who giv'st the Sun's prolific beam to shine!
Accept our pray'r,
And let thy care
Thro' ev'ry change, attract his steps to turn
To that celestial urn,
From whose transparent, unexhausted Source,
Above, below, in earth, in heav'n,
Wherever life or light is giv'n,
The stream of blessing rolls its ample course;
There, watch'd by Hemphta's sleepless eye,
Let Contemplation's silent pow'r
Seraphic slumbers round him show'r,
And charm his soul with fancied extasy;
Then let him wake, and, with astonish'd view,
Find, 'mid the blessed choirs, Sleep's glowing image true!

' ANTISTROPHE.

' Still may he live the life above,
In mingled essence with his God supreme,
Nor Contemplation drop the theme
Of truth and mercy, gratitude and love!
Far be all the pow'rs malign,
Who dread the sight of Thoth's terrific sign;
The cross, with potent circle crown'd,
The mystic hieralph profound.—
But see! they stop—they fear—they fly—
Loud in their ears the name portentous rings—
Hush'd is the rustling of their murky wings,
Drown'd their funereal cry.
When ev'ry stain of mortal clay
Thy intellectual vase hath purg'd away,
Link'd to the chain
Which holds the train
Of friendly spirits in thy purer skies,
Great Hemphta, let him rise.
May no inferior joys seduce his view
From those which, in his blissful sphere,
Enchant his eye, delight his ear,
Nor taint the fragrance of thy heav'nly dew!
Still may his soul keep watchful guard;
And, gaining wings of firmer flight,
Aspire to some superior height,
Some nearer zone of more intense reward—
Wings which, extended wide, in bright array,
With endless motion move, nor feel their strength decay!

' EPODE.

' Let ev'ry pow'r of his enlighten'd soul
In beatific trance be join'd
To that supreme transcendent mind,
His ardent center, his triumphant goal:

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Let no earthly stains arise
From foul desire of that which dies,
The reptile's abject prey,
To cloud the path, or dim the fire
Which blazes in the conic spire
Of Heav'n's descending ray!
But in the dark abyss of time,
When round its base the pyramid has roll'd,
And new-born ages their long train unfold,
If to this earth's corrupted clime
He must return, by Fate's behest,
Oh! free from each polluted stain,
May this his dark recess remain,
And friendly pow'rs protect the house of rest!' Vol. i. p. 65.

We wish our limits would permit us to transcribe the 'Hymn from the Eugubine Table,' which breathes a no less animated strain than the poem just recited. But we must reserve space for an extract from an 'Elegy on the Recovery from an Illness,' which we are in duty bound to except from the general censure we have advanced on Mr. Collier's efforts in this species of composition.

'Ye fost'ring gales! which thro' the temper'd air,
Around me sport on aromatic wing,
What joy to hear your wanton flight declare
Stern Winter yielding to the birth of Spring!

'Hail glorious Sun! conceal'd in clouds no more,
Whose op'ning rays their genial vigour dart,
I feel thy warmth my shatter'd pow'rs restore,
And aid the pulses of my lab'ring heart.

'Nor owe I less to Thee, whose milder beams,
From storms secure, now cheer the gloom of night,
While Thought in rapture o'er my fancy streams,
Inspir'd by Silence, and thy virgin light.

'The force of Nature, in her rising charms,
By all with grateful ardour is confest;
But most their hearts the soft enchantment warms
Whom Pain and pale Disease have long oppress.

'With rapture them each spreading branch inspires,
Whose redd'ning buds the promis'd leaves reveal;
Their thoughts each shrub and gaudy flow'ret fires,
And in their life returning life they feel.

'To them the lark, while pois'd in air she floats,
Their present bliss records in wildest strains;
To them the nightingale, in plaintive notes,
Tells the sad story of their former pains.

'With eager steps, at dawn of rising day,
They meet the sun on some aspiring hill.
Or watch at eve the moon's serener ray,
Confus'dly trembling on some secret rill.

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'Such are the joys which, sickness past, we know,
Joys health perpetual knows not how to taste:
O fickle state of happiness below!
When in possession all our bliss we waste.

'O tell, ye wretches! at whose bed, like mine,
Sickness hath fix'd her melancholy stand,
Tell the distress it is in pain to pine,
Nor feel the pressure of Sleep's downy hand;

'To count the hours which limp on leaden feet,
Or in wild phrenzy their swift flight to lose;
To glow in flames of life-exhausting heat,
Or melt in torrents of faint, chilly, dews;

'Or, when at last the dire distemper flies,
And, wearied out, we quit the loathsome bed,
With nerves unbrac'd, and languid looks to rise,
Doubtful among the living or the dead;

'To feel the pow'rs of memory impair'd,
Our senses torpid, our attention weak;
To dread their sight who most our love have shar'd,
More childish grown than ere we learn'd to speak.

'Yet, when is man so wretched, or so blest,
That no mischance can wound, or comfort cheer?
Midst all the languors of my panting breast,
Some gentle sounds approach my trembling ear:

''Tis Mira's voice—a voice whose soothing pow'r
Might still the ravings of a frantic mind,
Or hush the sorrows of the mournful hour,
Which seeks that comfort it despairs to find.

'Let Grandeur act the flatter'd patron's part,
Protection give to raise itself a name,
Great in the treasure of a feeling heart,
Friend to the wretched is thy nobler fame.

'O gentlest fair one! my true thanks receive,
Still in this heart thy kindest aid shall live;
And if, as mortal, thou art doom'd to grieve,
May some fond friend thy own soft comfort give!'

Vol. i. p. 119.

The second volume of this work consists of translations from various authors in the Greek, Latin, French, Italian, and Spanish languages.—In the selection of his subjects Mr. Collier has shown much taste; and his translations, so far as we have compared them with the originals, are executed with fidelity and spirit.

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ART. XI.—*Memorial to the Managers of the Royal Infirmary. By James Gregory, M. D. &c. 4to.* Edinburgh. 1800.

ART. XII.—*Answer for the junior Members of the Royal College of Surgeons' of Edinburgh to the Memorial of Dr. James Gregory, Professor of the Practice of Physic, &c. 8vo. 4s. 6d.* Longman *and* Rees.

ART. XIII.—*Remarks on the present Mode of Chirurgical Attendance in the Royal Infirmary of Edinburgh, submitted to the Consideration of the Royal College of Surgeons there, by James Arrot, Member of the College. 4to.* Edinburgh.

ART. XIV.—*Hints tending to refute the Objections that have been urged against the present System of Chirurgical Attendance in the Royal Infirmary at Edinburgh. By an Old Surgeon. 8vo.* Edinburgh.

WE have collected the titles of all the works which have reached us relating to this singular dispute, to give a comprehensive view of the whole at one glance, and in a short compass. By the charter of incorporation of the managers of the infirmary, this institution is to be attended by the College of Physicians 'and *some of the most* skilful surgeons.' The former part of the plan has been altered by mutual consent, and the infirmary is attended by two physicians, chosen for life, or during good behaviour. In the early stage of the institution there seems to have been an opposition to the establishment; for, even in labours of love and humanity, unhappily there are opposite parties, as another hospital was attempted by the surgeons. Their plan was, however, abandoned, and five hundred pounds given to the present institution, apparently to induce the managers to relinquish the restrictive clause respecting the surgeons' attendance; for since that time it has not been acted upon. This Dr. Gregory calls a bribe, and undoubtedly it comes in a questionable shape. These are the leading and fundamental facts.

Dr. Gregory, as president of the College of Physicians, is a manager of the Royal Infirmary, and, in his opinion, the present mode of attending the hospital, by every member of the College of Surgeons, for two months each, is highly disadvantageous to the patients, particularly as, from the increasing number of surgeons in Edinburgh, the attendance is almost exclusively confined to the junior members. How it is possible to expand this idea through more than 200 quarto pages will not easily be conceived: yet such is the fact. It is wire-drawn, twisted, and hammered out, in an infinite number of ways; but this is the whole substance. The object then we shall first examine.

We have not been for many years acquainted with Edinburgh. When we were, surgery was certainly in no very cultivated state: the surgeons were the apothecaries; and the practice of

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physic claimed more of their attention than that of surgery. This was usually attributed to the plan of attendance on the infirmary being so short that no improvement could well be made; and the private practice was consequently ingrossed by a very few individuals of superior talents as surgeons, and of greater experience in this individual department. If surgery be now in a more improved state, it cannot be owing to the two months' attendance at the infirmary, but to other causes. The principle remains the same. It is in vain to say with the apologist for the junior surgeons, Mr. John Bell, that a surgeon should be dextrous, quick-sighted, and possess a steady hand,—qualities not compatible with age, for men usually retain these qualities till at least forty-five or fifty, and the question relates to men perhaps less than twenty-five. In reality, gentlemen of this period are not usually, in large cities, intrusted with capital operations or cases of importance, and they should not be intrusted in the infirmary. They have indeed a power of calling in the assistance of age and experience; but twenty-five and upwards is alone the age of confidence. Practitioners, who will speak plainly, must in general confess that they doubted their own abilities more after thirty years' experience than after three. In short, the plan is radically 'bad,' and has been found so; nor do Mr. Bell, Mr. Arrot, and the anonymous author before us, wish to conceal this opinion, as they propose different modifications of it.

If Dr. Gregory, however, valued his own peace, we think him impolitic in this attempt: if he wished to attain the character of an able, comprehensive, writer, he has been very unsuccessful. A more diffuse—in many places a more inelegant style, and, in general, one less '*germaine* to the matter,' we have seldom seen. On this occasion we could have wished for close, sober argument, not the trite witticisms and merry stories of a jest book: calm persuasive reasoning and a conciliatory manner might have been more successfully adopted than sneers or irritating inuendos. But, above all, for the professor of the practice of physic in the first medical university in Europe to confess, and almost glory in, a total ignorance of surgery, is highly disgraceful. This confession we must examine more closely.

The limits of physic and surgery are uncertain. The subject is the human body; and the object of the practitioner's inquiries, its diseases. We should suspect that no man can well know one part without understanding the whole, because the line is with such difficulty drawn, that the one subject is either at first nearly allied to the second, or is implicated in it shortly afterward. From the first moment the case becomes a surgical one, the object is removed from the focus, and grows gradually more confused if the practitioner be wholly unacquainted with the latter science. But will a practitioner of twenty-five years say that he never sees obscurely in a science truly medical? In reality,

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there is much more obscurity, because less tangibility, generally speaking, in the latter than in the former. The practitioner unacquainted with surgery must have the surgeon constantly at his elbow, and dares not stir a step without at least Eo, if not Meo and Areo. Though this may be very easy in Edinburgh, we hold it to be 'the very stuff of conscience' that the same principle should be adopted for the physician of the Orkneys, of North Wales, or the north of Ireland. Suppose, for instance, in the case suspected by Dr. Gregory to be empyema, where the fluctuation could be felt, the physician had *happened* to know that, in such a case, if the trocar were *not* used, a caustic or an issue would have drained off the matter: by his own confession the patient's life would have been saved. We have saved many in this way, where there was no opportunity of consulting *five and forty* surgeons. Suppose, for instance, once more, a tumor were observed in the abdomen, with little or uncertain fluctuation. It might be the accumulation of a gelatinous fluid, a dropsy of the ovarium, a suppuration of the liver, a chronic inflammation of the peritoneum, a schirrosity of the omentum, or pregnancy. No surgeon is at hand, or no one whose judgement is to be depended upon. The patient must sink, or a trocar be plunged into the hepatic abscess, the inflamed peritoneum, or the gravid uterus. Unfortunately we have witnessed each error; but we know not that the practitioner gloried in his ignorance of surgery. Let us turn, however, to something more pleasing than censure.

The latter part of Dr. Gregory's Memorial, where surgeons and surgery are not concerned, has afforded us the highest satisfaction. There is an accuracy of discrimination, a pleasantry of remark, and an acuteness of perception, which has greatly delighted us. One circumstance properly noticed by Mr. John Bell we shall enlarge on. 'We must throw out a tub to the whale' said Dr. Cullen once to Dr. Gregory, when the latter was remarking on some doctrines of the former, perhaps more curious than useful. Those acquainted with both will easily understand this reply: those who partook of Dr. Gregory's breakfasts, and Dr. Cullen's suppers, who remarked the different style of conversation, will look on it as easy pleasantry to avoid discussions which might not have an amicable termination. But it may be asked, Is the implied interpretation the true one?—did it mean that some trifling object must be thrown out to prevent the student looking more deeply. We think not: young minds, Dr. Cullen might have thought, should be exercised; and, employing them to appreciate even errors, might render them more capable of discerning truth. Dr. Cullen's system was deeply rooted in his mind; his object was to form a revolution in medicine, and he has succeeded. Unfortunately, on the continent Brown has supplanted him in his honours; and systems truly Cullenian, as we have often observed, are attributed to Brown.

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From the works in answer to Dr. Gregory we shall select nothing. The 'old surgeon,' whose pamphlet we believe has not been greatly circulated, is a powerful antagonist, and his plan appears a judicious one. Mr. Bell's is a lively and pleasant reply, partaking, however, of the professor's wordy diffuseness; and Mr. Arrot's proposed change in the mode of attendance also claims attention. On this part of the subject we cannot enlarge, and shall conclude this dull article by a passage or two from Dr. Gregory's Memorial, which may perhaps leave our readers in a better humour than they are at present, and more probably be better pleased than if, like ourselves, they had been compelled to the drudgery of perusing the whole—Νηπιοι ουκ ισασιν, &c.

'The true *odium medicum* approaches nearer than any thing else known in human nature to the genuine *odium theologicum*. It has even been doubted by competent judges which of the two is the worse; for though physicians have never yet carried the joke so far as to burn alive their adversaries whom they could not convert, as Dominican monks and others used to do very successfully with their obstinate opponents, yet there is reason to suspect that this reserve and delicacy on the part of our faculty has proceeded more from want of power than from any want of good-will to the work. It is certain at least, that at one time, about two hundred and fifty years ago, in Spain and Portugal, they fairly tried it, and that they had well nigh succeeded in their attempt.

'There can be no doubt that the inveterate rancour of medical men in all their professional disputes, is one of the bad effects of "the fruit of that forbidden tree, whose mortal taste brought death into the world, and all our woe," or of some degenerate bastard sort of it, which is every where met with, and seems to produce effects almost as bad as the genuine poison. It is remarkable that of the fruit of the tree of medical knowledge it is easy to get a mouthful, and very difficult to get a bellyful, it being in such general request; and still more remarkable, that the smallest portion of it, so small a portion as to elude all observation, often produces more violent and worse effects, than the largest quantity of it that any person has hitherto been able to procure for himself. In some constitutions the effects of a small particle of it are more ridiculous than dangerous, the patient only prattling foolishly and acting absurdly in a thousand ways, but not becoming mischievous or outrageous. In other constitutions, the effects of a small mouthful of that unlucky fruit are much more alarming than those of deadly nightshade, or the strongest Scotch whisky; the patient not only talks, and writes, and acts absurdly, and sometimes outrageously, but quarrels implacably with all who differ from him in opinion, especially with his own professional brethren.

'Hence it is that much more than ninety-nine parts in the hundred of all that has been written on the theory and practice of physic for more than 2000 years, is absolutely useless, and unworthy to be known but as a matter of curiosity, or a miserable example and warning of the worst errors to which we are prone. A large proportion of those writings consists of controversies generally carried on with

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the bitterest animosity. Though I am not so well acquainted with the particulars, I know in general that the same is true with respect to the writings on the theory and practice of surgery.' P. 217.

We trust that this declaration is not 'the tub to the whale,' to divert them from reading, and to turn their exclusive attention to the professor. If they will trust one who has at least read as much as Dr. Gregory himself, they will not think the proportion so large; and these disputes, useless as they are in their objects, have attracted the attention of physicians to facts, and occasionally furnished some very valuable observations.

A picture of a man of eminence drawn by his own hand is always valuable, and we shall present that of the memorialist, by himself, without a comment.

'And, "Who," it will naturally be asked, "is this Drawcansir, who sets all his professional brethren at defiance, and treats their opinions, and controversies, and observations, with such contemptuous freedom? Is he an empiric or a dogmatist? What are his dogmas?" The questions are very pertinent, and may easily be answered, thus:

'He neither is, nor ever was, nor ever will be, either an empiric or a dogmatist. He would have been a keen dogmatist, but that he found at least ninety-nine in the hundred of medical dogmas were false, and many of them stark nonsense. He would have been a determined empiric, but that he found at least ninety-nine in the hundred of empirical facts were as false, and more than that proportion of their remedies as insignificant, and as dangerous as any of the dogmas of their opponents. Of course he now lives a sad outcast from both parties, just like a man excommunicated as an atheist by a congregation of fanatics, and expelled as a fanatic by a royal academy of atheists. He is made of the same stuff, and put together in the same manner as other men, and of course in all probability is neither wiser nor better than they are. Far from being more placid and tractable, he is more irascible and obstinate than most men; and if he had ever engaged in medical disputes, would probably have been as violent, as absurd, as implacable, and as ridiculous, as any of his predecessors or cotemporaries. He has such a genius for quarrelling with his professional brethren, that, without even the pretence of any difference in medical opinions, and purely on account of certain differences in morality, he has quarrelled with some of them irreconcileably, and refused ever again to consult with them; first telling them, in the plainest possible terms, the reasons of that unalterable resolution; just to prevent any misunderstanding, or the repetition of such scenes as we read of in Gil Blas. He knows accordingly that some of his professional brethren would be very glad to see him hanged; and he would not remain very long inconsolable if the apotheosis of some of them were performed, or if they should perform it themselves, in that ignoble manner. He has taught the theory and the practice of physic in the university of Edinburgh for four and twenty years, without once throwing out a tub to amuse the whale. He never thought he had ingenuity enough to make such a tub, or dexterity enough to manage any of the numberless ready-made tubs which were floating around

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him. He observed, to his great comfort, that he had no occasion to take that trouble; as the whale has always found some tub to amuse itself withal, and has never yet shewn the smallest inclination either to swallow or to overset him and his little bark. As he never did, nor ever intends to do it any harm, he is not in the least afraid of the whale. He has not had wisdom enough to keep himself out of all disputes and controversies, even in science; and in those wherein he has engaged, he has been abundantly acrimonious; as his opponents (probably) will be ready to certify upon oath: or if they should not, it is of little consequence: the fact may be established without their help, or in spite of them. But hitherto, notwithstanding all temptations, and provocations, and plenty of bad examples, he has escaped the folly of any medical disputes or controversies; not by any superiority of understanding, for he knows that men, much wiser and abler, and more learned than he is, have fallen into that folly; but by his strong sense of ridicule, which on that point was to him irresistible. From his earliest youth he was admitted behind the curtain, and let into the secret of the medical drama. Having acquired a little notion of some other sciences, and of science in general, before he engaged in the study of physic, he was from the first both mortified and entertained with the contrast which he saw. He soon perceived that, with respect to physic, each successive age had much more trouble to unlearn the bad than to learn the good of those which went before it, and still more to distinguish between the good and the bad which itself produced. After two and thirty of the best years of his life spent in learning, in teaching, and in practising physic, he has found much to confirm, and nothing to shake that unfavourable opinion of his own profession, and of a vast majority of those who have taught and practised it. Being a great philosopher of the sect of Democritus, he thinks it much wiser as well as pleasanter, to laugh than either to cry or be angry at such things: and as he would have thought it in others, so in himself he would think it perfect Quixotism, and truly a kind of knight-errantry, to attempt to set every body right; knowing well that not one in a thousand chooses to be set right. He would as soon think of building a magnificent dwelling-house on the Goodwin sands, as of building his fame on a work of medical reasoning or medical observation; even if literary fame were, what it is not, the chief object of his ambition. He never could propose to himself either honour or advantage in telling fifty of his cotemporaries and 500 of his predecessors, though in the civilest manner and only by implication, that they were knaves and fools, liars and quacks, or in being told the same in equally civil, or perhaps in plain terms by many of his cotemporaries. He never had the vanity to suppose that his talents were greater, or that his efforts would be more successful in medical science than those of many hundreds of his cotemporaries and many thousands of his predecessors, or to think that any addition which he might make to it could bear a sensible proportion to the whole stock even of real medical science. He has studied medical systems, and reasonings, and observations, till he was sick, and tried many dozens of boasted but very useless remedies, till he was ashamed of what he was doing. But far from exclaiming "All is vanity," and giving up the point in despair, his chief object, both in the teaching and in the practice of

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physic, has been to separate the little that he found true and useful from the vast mass that he found erroneous and useless, or worse. He knows many of the peculiar difficulties which have hitherto retarded the progress of medicine, and many of the causes which have produced the worst corruption of it. He is convinced that none of these are hopeless, and is confident that the science of medicine will yet make great and happy progress.' P. 221.

Dr. Gregory's remarks on an author, with whom we were not highly pleased, are truly ridiculous; but we shall trespass too far, and '*manum de tabulâ.*'

ART. XV.—*Reflections on the late Augmentations of the English Peerage: to which are added, a short Account of the Peers in the Reign of Queen Elizabeth, and a Catalogue of all the Knights created in that illustrious Reign.* 8vo. 3*s.* 6*d.* Robson.

THE author of these Reflections views the additions that have been made to the English peerage during the sway of the present minister with some degree of alarm, which, though we may upon the whole think it to be excited without sufficient reason, seems to arise from an anxious desire that the component parts of the British government should be preserved in a due equilibrium. A few passages from the publication will give our readers an idea of his mode of argument.

'The addition of 62 to the peerage is within a fraction of a third of the whole number which existed so lately as 1780. I am by no means an enemy to Mr. Pitt. But, if it be doubted whether there be any violent evil from this great alteration of the system of the constitution, yet, as there is no apparent good in it, we may surely be allowed to hesitate, and enquire how far it may be wise to introduce such a striking change, without some importunate and decisive cause: at any rate, it may be made an engine of alarming corruption in the hands of any minister. It is a lure for the country gentlemen, on whose independence, before the bauble of a coronet was universally dangled within their grasp, the best hopes of the purity of parliament were placed. Who is there now that has not seen his neighbour, originally his equal or his inferior, dressed up in robes of ermine, and converted into an hereditary senator?' P. 7.

'So large has been the number, and so indiscriminate the selection, of peers, within these thirteen years, that I have met with few country-gentlemen of any tolerable fortune who have not thought themselves qualified for the honour, and felt their envy excited by the promotion of some less meritorious acquaintance.

'Formerly, a county-member was a plain independent country-gentleman, of large fortune and antient descent, whose manners, whose habits of life and ambition, were, of all others, most removed and averse from the influence of a court. Now, a county-member

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seems nothing more than the insipid dependent of a minister, who, after serving his allotted time in parliament, almost of course expects to obtain a coronet as the wages of his servility. What a lamentable change! from the most manly, the most respectable, of public characters, to the most contemptible! The rich stores and activity of a well-furnished mind we cannot expect in such a one! To be servile, therefore, without the knowledge of the world; to be corrupt without ability; to have the will to be wicked, without the power to be successful; is surely, of all characters, the subject of the highest scorn!' P. 9.

Some of these observations are unquestionably well-founded; and the minister who greatly augments the number of peers, by a profuse and indiscriminate recommendation to the honours of nobility, cannot be said to entertain a high respect for the dignity of the aristocratic branch of the constitution. The peerage ought never to be conferred as the reward of pettifogging services; but, notwithstanding the antiquarian squeamishness that is disgusted with new families, we care not how frequently such honours are bestowed on those individuals who have eminently distinguished themselves in the brave defence of their country, or by the wise exposition of its laws. The following remarks on a description of legislators who have assumed the distinction of men of business are worthy of attention:

'In every parliament within my short memory, I have seen the number augmented of busy, intriguing, pert, low members, who without birth, education, honourable employments, or perhaps even fortune, dare to obtrude themselves, and push out the landed interest from their seats in the house of commons, because they are more fitted for the dirty work of an election, than a man whose habits of life and studies have rendered him too refined for such a purpose. Whence arises all this? The wise barriers that separated the ranks of society are thrown down; and a man, who thirty years ago would scarce sit down in your company, now thinks himself as well qualified for a member of parliament as yourself—and true it is, that he is better qualified for the election job. When he gets into the house, perhaps he may know a little more of some of the ordinary routines of business than a man of education; he may calculate the partial operation of a tax or two; and perhaps give a tolerable account of the manufactures of his own town; yet, can he, with a comprehensive eye, survey the enlarged schemes of law and policy? Is he acquainted with the history of nations? Is he versed in the accumulated wisdom of ages? The knowledge of such people is like ready money; it is always uppermost, it is always at hand; but probe them, and they will be found wanting: there will be nothing at bottom.' P. 37.

Our author also complains of the profusion with which another respectable species of title has been granted.

'Next to the total annihilation of honours and distinctions, there is nothing which revolutionists so much desire as to see an equality in

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their distribution, because they cannot avoid seeing that this is a destruction of the principle on which they are founded, and creates an absurdity which no abilities can defend. It is not only, therefore, in the higher privileges of the peerage that I observe with regret and sorrow an inattention to antient rules, but with not less danger, because in a more marked degree, in patents of baronetage; a title which, perhaps, was originally instituted, without much wisdom, to feed the unpardonable profusion of king James; but of which the evils, whatever they were in the first institution, have been much increased by a very wide departure from its first principles. The whole order was designed by the founder not to exceed 200 persons; of which, if any became extinct for want of heirs male, no new creations should be made, even to fill the vacancies. King James never exceeded the number, except by four, in the room of the same number who were elevated to the peerage. But the great rule was, "that none should be admitted into this order, unless, upon good proof, they were men for quality, state of living, and good reputation, worthy of it; and at the least, descended of a grandfather, by the father's side, that bare arms, and had also a certain clear revenue in lands of at least one thousand pounds per annum." They who are conversant with the personal history of the kingdom, and will read over the first list, will be convinced that it was highly respectable, and that these requisites were strictly complied with.' P. 41.

'In the present reign there have been created at least 210 baronets, of whom 7 have since been raised to the English peerage, and 2 are just dignified with the peerage of Ireland.' Of the whole creation, therefore, from its institution 1611, about 723 have become extinct, and about 474 remain, besides 63 who are English peers, 14 who are Irish peers, and 3 who are Scotch peers.

'Of the baronets created in the present reign, about 71 have been created since the commencement of 1784, during the administration of Mr. Pitt.

'In looking over this last list, this deviation from the decription of persons for whom this honour was originally intended is particularly striking. Of these 71 persons, not more than 20 can be considered in the character of country gentlemen, even in the widest extent of the term. Ten were naval commanders; 7 or 8 East-Indians; 7 citizens; and, the greater part of the remainder, courtiers and placemen. Amongst many of these, all pretence to birth is totally out of the question. But it is singular, that, among the twenty persons to which I have first alluded, though there are considerable landed estates, and 4 or 5 revivals of extinct patents, through marriage, descent from female heirs, and adoption of name, there is scarcely an instance of that acknowledged superiority, which the lineal heir obtains, when time has added its sanction to the permanent union of name and property.' P. 43.

With whatever difference of opinion the readers of this pamphlet may view the animadversions of the writer, they will all be gratified by a number of curious historical anecdotes relative to the British peerage.

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ART. XVI.—*A Letter to the Committee for raising the Naval Pillar, or Monument, under the Patronage of his Royal Highness the Duke of Clarence. By John Flaxman, Sculptor.* 4to. 2s. Cadell *and* Davies.

THE idea of erecting a monument in commemoration of our recent naval victories is certainly worthy of a great nation and of the flourishing state of its arts. Mr. Flaxman suggests that a colossal statue would be preferable to a pillar decorated with maritime trophies, which was, we believe, the original plan. As mere spectators, we should be inclined to recommend the adoption of his advice; for we have already a vast and beautiful pillar near London Bridge,—and novelty and diversity ought to be allowed their claims on this occasion.

Mr. Flaxman begins with paying some compliments to the committee appointed for the management of this business: he then points out the defects of the other plan proposed.

'The obelisk deserves to be noticed first, as the simplest of the ancient monuments that has been proposed for imitation in the present case; but it is necessary, in the imitation of ancient architecture, that its principles and characters should be preserved, because deviations from them have so seldom been attended with success. The height, then, of the Egyptian obelisk is in general about ten times the breadth of its base, which being mounted on a pedestal and plinth, the whole height could not be less than twelve diameters,—a proportion much too slender for that strength and permanence which the monument in question should present; besides, the character of the obelisk is so simple, that no ornament seems capable of being harmoniously united with it, excepting the hieroglyphics with which it was charged by the Egyptians.

'The triumphal arch has been also thought on, which is an idea both elegant and classical; but which, however, is liable to two objections:—First, that it cannot well be covered with bas-relieves, representing the engagements it is intended to celebrate like the ancient arches, because sculpture does not represent shipping with effect, and our great victories are naval; but chiefly because the arch, consistently with a beautiful proportion, cannot be raised sufficiently high to make a distant stately object.

'The column, at the same time that it is equal in classical authority and beauty to either of the former, has several advantages over them: its form is fitted to become a high and striking distant object, like the obelisk, with a greater bulk and firmness; it is more simple than the arch; and it is, besides, capable of being surmounted, surrounded, and defended, by such statues, trophies, and architectural forms, as the portraits of the heroes, the spoils of the vanquished, and the records of the national prowess, require; thus making one great harmonious and magnificent composition.

'Other forms to be found in antiquity might be suggested; such as the meta of the circus, or the figure of a temple; but the column is preferable to the former, as being better suited to the accompani-

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ment of other architectural forms, and sculptural explanation; and the latter is liable to the same objection with the triumphal arch, that, consistently with a beautiful proportion, it cannot be raised sufficiently high to become a very distant object. To these might be added the Pharos, as a high and distinguished object of classical authority, although it does not seem preferable either for beauty or utility, supposing it to be erected in or near London.' P. 4.

Our author proceeds to recommend the colossal statue, from the celebrated models of that kind to be found in the ancient world. He observes that the chief objection to the statue is the expence,—a motive which ought not to preponderate, when the wealth of the country, and the singular advantages which are to be commemorated, are taken into consideration. The column near London Bridge, he says, cost 14,500*l.* a sum equal to 30,000*l.* of modern currency. He proposes that 200,000 subscriptions shall be advanced, of five shillings each, which would make 50,000*l.* and would be sufficient for the work, if government would defray the expences of conveying the marbles from different parts of England. This material might indeed be well selected from Great-Britain and Ireland, for many excellent kinds are found in each country; and the united marbles would form as it were a symbol of general contribution to a national design. The pamphlet concludes in the following terms:

'The summit of Greenwich Hill appears to be the best situation for the naval monument, from the following considerations: the gradation of scenery from the Thames, rising with the fine architecture and porticos of this great naval hospital of the country, continued with the high ground and woods, and connected by the Observatory, with such a finish would afford a sublimity of prospect not to be equalled in any other place. Besides, its vicinity to and visibility in the high parts of London and its environs, to the south and east it would most likely be seen as far as the sea. It is also to be remembered, that the port of the metropolis is the great port of the whole kingdom; that the Kent road is the ingress to London from Europe, Asia, and Africa; and that, as Greenwich Hill is the place from whence the longitude is taken, the monument would, like the first mile-stone in the city of Rome, be the point from which the world would be measured.

'Besides the account of colossal statues given by the ancient authors sufficent to fill a volume, and of which stupendous remains are still to be seen in Egypt and Italy, magnificent works of this kind have been produced in the two last centuries: such are the figure of St. Charles Boromæus, of beaten brass, sixty-eight feet high, on a pedestal of forty-eight feet ten inches English measure, raised by the Boromæan family in one of the islands of the same name in the Milanese; the statue of the Pyranees, built of stone, seventy feet high, at Prato, a villa belonging to the duke of Tuscany; and the bronze Hercules Farnese, forty feet high, standing on a prodigious cupola in the gardens of the landgrave of Hesse Cassel. The

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first of these statues was raised in honour of an illustrious kinsman, and the two last for striking objects only. At the same time that the inferiority of the purposes above-mentioned must be confessed, in comparison with that for which it is now proposed to raise a national monument; yet every one must consider, with admiration and applause, the magnanimity and public spirit of those great persons who gave such encouragement to the genius and industry of their country, to gratify the world at large.

'I shall close these pages with my acknowledgments to Mr. G. Dance for some of the observations concerning the situation of the monument; as also for the first hint, that a colossal statue might be a proper subject for the monument itself.' P. 13.

There are three plates. The first represents the projected statue of Britannia triumphant, with its pedestal and basement, 230 feet in height. The pedestal is proposed to be decorated with portraits of the king and the naval heroes, Howe, St. Vincent, Duncan, Nelson, &c. with wreaths of laurel on the four altars at the corners of the basements, to contain the names of captains, &c. This design we must applaud as at once grand and classically correct.

The second plate represents Greenwich Hospital, with the statue of Britannia on the hill behind. It might have been wished that Britannia had been central, and that the Observatory had not detracted from the regularity of the prospect.

The third plate exhibits an ancient obelisk column, meta, the arch of Titus, the Pharos of Alexandria, and one of the temples of Pæstum.

Upon the whole, we consider the obelisk as insipid, and the meta as absurd, for the very term denotes a boundary, and we do not wish for a boundary to our maritime success. The temple is equally absurd, as there are no sacrifices to be offered, and many of our churches are in the form of temples. To erect a temple is therefore to erect a church, an idea which might recommend itself to the pious, if regular sermons were delivered against the horrid practice of swearing, so common among our brave seamen. The Pharos is also appropriated to another use; and, if it were not erected in a situation where it was absolutely required, it would be a just object of ridicule.

Only three proper forms can therefore be indicated,—the triumphal arch, the column, and the colossal statue. A triumphal arch would be another absurdity, if not applied in its original destination, and thrown over a highway. If it should be placed mid-way on the principal road to Portsmouth no objection could arise. For the representation of a column Mr. Flaxman has oddly enough selected that of Antoninus from a coin, whereas the celebrated naval column of Duillius ought to have been the model. Upon the whole, unacquainted as we are

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with architects and statuaries, we prefer the colossal statue on account of its novelty and propriety.

ART. XVII.—*Letter to the Nobility and Gentry composing the Committee for raising the Naval Pillar, or Monument, under the Patronage of his Royal Highness the Duke of Clarence; in Answer to the Letter of John Flaxman, Sculptor, to the Committee on that Subject. By Alexander Dufour, Architect.* 4to. 1s. 6d. Taylor. 1800.

THE purport of this letter may easily be conceived. Mr. Dufour begins with observing that Mr. Flaxman had no right to publish his sentiments, as he ought to have submitted his model to the committee instead of laying it before the public. We must dissent, as we think on the contrary that in such a national design all the models ought to be published, and the public at large constituted the sole judge. Mr. Dufour proceeds to censure Mr. Flaxman for what he calls 'his strange opinion.' We see nothing strange in the opinion, but something very strange in the censure. In answer to Mr. Flaxman's remarks on the obelisk, this writer observes, that the chief merit would be in forming a beautiful monument, of which there is no model in antiquity. To this it may be answered, that hardly an idea can be suggested which is unknown to the ancients. In a garden any form might be followed; but in a monument of great expense and national glory it would be more safe to adhere to known models, lest, in search after ideal beauty, we should sink into real barbarism, and erect a monument which may please the fleeting taste, but be viewed with contempt by a more enlightened posterity. Mr. Dufour proceeds to defend his obelisk with great wrath and all the zeal of ignorance: for we must remind him that the Egyptian obelisk was not designed as a form of beauty or of commemoration, but for the real and solid purposes of astronomy, as M. Bailly has amply demonstrated in his Histoire de l'Astronomie Ancienne. He shows that the obelisks were gnomous, and had always small bowls at the top to give the outline of the shadow more precisely, by which means the meridian and the sun's advance towards the tropics were discovered. If therefore we must have an obelisk, let it be placed on the top of the observatory.

Mr. Dufour proceeds to defend the triumphal arch and the pillar, and with some reason to object to the other old models contained in Mr. Flaxman's third plate, as mean representations, and not happily chosen: but the following observations deserve more notice.

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'My lords and gentlemen, as John Flaxman, sculptor, has had the goodness to give you some rules for judging the drawings of architecture which shall be presented to you, I, architect, shall take the liberty of delivering my opinion upon the model which he offers to the public.

'Its first defect is the want of any character of a naval monument; for the little boats in bas-relief, on which are placed the species of ghosts that crown the busts of the admirals, can produce no effect at the distance necessary for viewing his monument. The four bornes or studs at the angles of his steps, and of which he has taken the idea from his antique medal, seem as if placed there by chance. They answer no object of utility; and the square steps, which lose themselves in these circular figures, would produce a very bad effect. His pedestal is heavy; its parts are too equal, and do not besides afford four places, well marked, to receive the four inscriptions which are absolutely necessary. His figure is too short; the right arm is badly designed, and the fantastical helmet with which it is set off, gives to it, at first sight, the look of an Egyptian figure.

'Were his monument a proper one, I should applaud his idea of placing it on Greenwich Hill, opposite the centre of the Hospital; but such a figure would overpower and make an edifice, at present possessed of so much magnificence, appear to a disadvantage. Of this truth he seems to be perfectly aware himself; for after having told us he placed it upon the summit of the hill, in his drawing he represents it at the bottom.

'Mr. Flaxman endeavours to persuade us that a colossal figure exhibits "more magnificence, power, skill, and surprise," than a figure of ordinary size. This is a proposition that involves him in a question which he will find it difficult to support by citations from Pliny, Pausanias, &c. He should have reflected, studied nature and the heart of man philosophically, and be able to draw his arguments from his own reflections.

'An artist may raise an immense column, and yet please; for whatever some architects may assert, a column is not an imitation of nature; but in the imitative arts, such as painting and sculpture, every thing that outsteps nature too far surprises without pleasing us. Nature herself, when she trespasses beyond her ordinary limits, particularly in the human species, has something that disgusts as our surprise begins to abate. The giants, even the best proportioned, astonish us for the moment, but end with fatiguing the eye. So with statues; those which have for ages enjoyed the greatest reputation, are not colossal. These are, the Apollo, the Venus de Medicis, the Gladiator, the Laocoön, &c. All these approach, or only exceed in a small degree, human nature. I say more. Any ordinary sculptor can execute a colossal statue, in which every thing is exaggerated, *outré*, and shewn only in mass; but none except a sculptor of genius can express in a statue of the common size, the forms and the passions of human nature. In a colossal statue, after the composition, all the rest is rather the business of the masons than the sculptor. From thence it follows, that these species of works are not calculated to transmit to posterity the merit of the artists of a nation. They afford only an idea of its riches.

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'Mr. Flaxman, true always in his language to his profession of a sculptor, "considers how much more sentiment and interest there is in a fine human figure that can possibly be produced in the choicest piece of architecture."

'It is certain that if we wished to represent the portrait, the figure, or any memorable exploit of a hero, a statue would answer the intent better than a pillar, or an obelisk. This is too evident for argument. But if we wished to perpetuate his memory, a piece of architecture is better calculated for the purpose than a statue. It is the *colisée* which now gives us an idea of the Roman grandeur. It is to the pillars of Trajan, Antoninus, Pompey, the triumphal arches of Constantine, Titus, and their inscriptions, which have survived so many ages, that we are indebted for the memory of these great men; while their statues, even colossal, of gold, silver, ivory, ebony, and marble, as Mr. Flaxman, or his friend Pliny, would have them, have been almost all despoiled, melted down, burned, mutilated, or broken. The few of them that remain are in such a state as to leave antiquaries themselves doubtful with respect to the great men whom they were intended to represent. It is therefore certain, that a monument of architecture in which the talents of different artists must necessarily combine, is more durable and more proper than a statue to transmit to posterity the talents, the bravery, and the riches that distinguish the English nation. This position, I flatter myself, I have sufficiently established; and therefore shall not trespass on your time by urging any further arguments in its support, though I could adduce many.' P. 13.

Some of these remarks are just, and others extraneous. As a naval monument, Mr. Flaxman's statue should have borne a trident in the right hand, while the left should have reclined upon the prow of a ship. Perhaps even the naval crown should have been substituted for the helmet. The concomitant emblems ought also to have been strictly maritime; and we must indeed advise the artists in general to study the medals, gems, and other relics of antiquity, immediately relative to naval affairs, as a necessary step to any finished design; for, in applauding Mr. Flaxman's idea, we did not mean to include the smaller parts and accompaniments, which are susceptible of emblems far more appropriated to a naval monument. The other objections of Mr. Dufour we must regard as trifling and unworthy of notice.

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MONTHLY CATALOGUE.

POLITICS....POLITICAL ŒCONOMY

ART. 18.—*Thoughts on the English Government. Addressed to the quiet Good Sense of the People of England. In a Series of Letters. Letter the Fourth.* 8vo. 1s. 6d. Wright. 1800.

THIS letter is chiefly employed in censuring Blackstone and Locke, and in exhibiting, according to the author's fancy, a corrected text of the celebrated Commentaries on the Laws of England, as far as they treat on the royal prerogative and the constitution of this country. To any one who has read the former letters of this writer it will not be difficult to conceive in what manner he would correct the text of Blackstone, and represent the entire sovereignty of the king. He follows up his own hypothesis (if that can be called an hypothesis which is involved in contradiction and absurdity above the measure of caballistic theology) with all due contempt of the venerable judge; and, setting himself in his place, prates with matchless effrontery on the power of the state and the royal prerogative, in direct repugnance to the sentiments of the illustrious commentator. We think, however, that the *quiet good sense* of the English people will not sanction an attempt to scatter the tares of Mr. Reeves amongst the wheat of sir William Blackstone; and we trust that if this mixture be attempted they will show their *good sense* by rejecting the mongrel and heterogeneous result. The gold of the latter can never amalgamate with the lead of the writer before us; he may indeed amuse himself with composing letters without end, but he will never be able to gain currency for his base metal by outrageously intermixing it with the sterling ore of this justly celebrated legal expositor. After exhibiting himself as the corrector of Blackstone and the contemner of Locke, he proceeds to censure the Critical reviewer on whom was imposed the task of reading and commenting upon his last letter*. He accuses him of disingenuousness and falsification, and opposes the reviewer's statement of his doctrines by opposite statements brought from other parts of his letters. This indeed he may easily do, and may continue to do, with respect to every kind of doctrine that can possibly be attributed to him in future; for his letters are a medley of doctrines of the most opposite descriptions: his pages are perpetually refuting each other—and his whole system is at irreconcileable enmity with itself. A reviewer of a work of this kind is undoubtedly placed in an irksome situation; and all he can hope to do is to exhibit the more prominent characteristics of the patch-work production, and leave the author, as he has been left in the present instance, to vindicate himself as well as he may be able. He is offended it seems that we have ascribed his former letters to Mr.

* See our XXVIIIth Vol. New Arr. p. 90.

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Reeves with as much confidence as if his name were in the title-page. We will tell him what led us to this confidence; and we confess that our conviction concerning the author much exceeded any thing that the name upon the title-page could have produced. The name upon the title-page is no *legal* evidence that the writing belongs to the name under which it is published; but there may be *internal* evidence of such a fact, indubitably conclusive before a tribunal of law or a tribunal of criticism. In the thirteenth page of the letter now before us, this writer acknowledges it to be the production of Mr. Reeves, or of the man whose writings were officially condemned in the house of commons. Now this man, in a court of law, was proved to be Mr. Reeves. And we know that the letters on which we have already animadverted were written by the convicted writer of the pamphlet that incurred the disgrace of parliamentary censure, from internal evidence—from the peculiar phraseology adopted—from a style which is altogether Mr. Reeves's own, and which the Critical Review shall not be tarnished by a vain endeavour to copy or to characterise. He will perceive we have not depended upon *anonymous accusations*, as some associations have done in tracing a culprit. We have brought the charge home to his business and his bosom, and he neither can nor will endeavour to deny it.

ART. 19.—*Reflections on the political and moral State of Society, at the close of the Eighteenth Century. By John Bowles, Esq.* 8vo. 5s. *sewed.* Rivingtons. 1800.

Buonaparte is a most horrible monster, &c. &c. &c. All civilised society will be destroyed by the French revolution, &c. &c. &c. This is the sum and substance of these reflexions; and, notwithstanding the compliments paid to ourselves, we must not conceal from our readers that this work is the best sedative we have taken in our hands for some time: we defy any man to be angry with the writer, or to feel a muscle disordered in his progress through the work: on the contrary it is impossible for him to read ten pages without falling asleep.

ART. 20.—*Further Thoughts on the present State of Public Opinion; being a Continuation of a Timely Appeal* to the Common Sense of the People of Great Britain in general, and of the Inhabitants of Buckinghamshire in particular, on the present Situation of Affairs. By J. Penn, Esq.* 8vo. 4s. Hatchard. 1800.

Under the name of Penn we little expected to find a work crowded with military metaphors; but our readers may form some opinion of the change which time makes in the sentiment of a family by the following extract:

'I am, both in a plain and a figurative sense, a private soldier, armed for the defence of my religion and country; but I shall continue just to preserve that confidence which is, in spite of the arguments of treasonable emissaries, becoming in a private soldier. If, accordingly, I find a less judicious conduct observed by my superiors of one sort than what is exhibited to me by those of the other, I shall withhold my obedience as long as I have the least excuse for it. Should, for instance, a petty literary officer, in the heat of action, when every man is trusting to his own strength or slight, order me to fall into the ranks

* See our XXIVth Vol. New Arr. p. 457.

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to join in some complicated manœuvre; or should he, when the enemy is charging according to the new tactics, prepare to drill me and my neighbours in observing all the old military forms, I at least shall look out keenly for a counter-order from one of greater authority. Nor shall I certainly more scruple to persevere, though accused by the enemy himself of a violation of the laws of war, in taking advantages which are among the most justifiable he takes. But I trust the cause of religion, for which we fight, will be supported by rather more than less of prudent liberality, in addition to that honesty which, in general, is so remarkable in its adherents; and that its popularity becoming every day greater, its friends may be too much animated by success to mortify ingenuous zeal among themselves by the cavils of cold bigotry and frivolous squeamishness, while its enemies, for the same reason, together with the pride of citizenship, may abate of that superabundant censure, which, dealt forth in blasphemous ribaldry, has, to this hour, new strung the lawless arms it guides against all the pious and the well-meaning.' P. 184.

We will give the author all due credit for the soundness of his piety; but his style at least is mystical, and it is a very difficult task in numberless places to find out his meaning.

ART. 21.—*Political Essays on Popular Subjects.* 8*vo.* 2*s.* 6*d.* Chapple. 1800.

These Essays, written on many of the first principles of politics, liberty, democracy, and the party denominations of Whig and Tory, may be said to be composed on popular subjects, but we cannot add that they are written in a popular manner. Very few people will understand them. The style is inflated and turgid, and the writer's ideas are enveloped in a labyrinth of words. Burke is the idol of his adoration; and the politics and diction of his latter days the objects of his imitation. The French revolution is the grand phantom attacked; and, with this haunting his mind, he discusses the important subjects of liberty, democracy, and the British constitution, imputing jacobinism to a considerable number of inhabitants in this island who happen not to agree with him in his speculations. On the constitution he argues agreeably to the well-known metaphor of the king being the trunk, the lords and commons the branches, and appeals to the truth of history for his assertions, not perhaps having settled well in his own mind whence our constitution dates its origin. If, according to the determination of a great lawyer, it were in existence in the time of Cæsar, we must look for it in the forests of Germany, and there he will scarcely find much ground for his positions. Little as he seems to be acquainted with the principles of our constitution, his knowledge of the causes of the French revolution seems to be equally limited; and without reflecting that a change in the minds of above twenty millions of people cannot be produced without some real defect in the preceding system, he ascribes the ruin of the throne and the altar to the arts of a few factious demagogues and the writings of a few philosophers. Our revolution he opposes to it, as a proof of the superior wisdom of our ancestors; but he is even angry with the word revolution: and it must indeed be grating to his ears, for the placing of William the Third on the throne, a prince without any pretensions

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whatever from national blood, and deriving his right entirely from the choice of the nation, is a fact of so striking a nature, and so opposite to his principles, that we are not surprised at his wish to pass over this memorable æra, and to blot out the name of revolution from our annals.

ART. 22.—*Facts of Importance relative to the present State of Great-Britain.* 8vo. 1s. Rivingtons. 1800.

From these facts the writer deduces the following conclusion:

'I feel most happy in the conviction of my mind, which impels me to declare loudly to my countrymen, that the revenues of Britain are solidly good; that her debts are in a regular course of payment; that her credit is stable; that her population is increasing; that her manufactures are in a thriving condition; that her shipping has multiplied, and her commerce is extended, beyond example;—in a word, that we possess actual prosperity and great resources.' P. 33.

Whether these facts and the conclusion are true or false we will not investigate at present; but one proposition maintained by this writer we cannot but rank under the latter head. He invidiously presumes 'that Mr. Morgan,' whose talents in calculation, ignorance and conceit only can dare to asperse, 'will pretend to be unable to discover the difference between simple and compound interest.' After such an insinuation who will vouch for any one fact being truly stated in this work without farther authority?

ART. 23.—*Union or Separation. Written some Years since by the Rev. Dr. Tucker, Dean of Gloucester, and now first published in this Tract upon the same Subject. By the Rev. Dr. Clarke, Secretary for the Library and Chaplain to his Royal Highness the Prince of Wales. Third Edition. With an Appendix, on the political, commercial, and civil State of Ireland.* 8vo. 2s. Hatchard.

To the valuable remarks of Dr. Tucker on the grand question of the Union are added the no less powerful reasonings of the editor; and, as the union is now established, we shall hope that no unfortunate prejudices will tend to injure it, and that, foregoing all distinctions of privileges between Englishmen, Scotchmen, and Irishmen, catholic, churchman, or presbyterian, all may unite together as members of one state in promoting its political interests.

ART. 24.—*The political, commercial, and civil State of Ireland. By the Rev. Dr. Clarke, Secretary for the Library and Chaplain to his Royal Highness the Prince of Wales. Being an Appendix to 'Union or Separation.'* 8vo. 1s. 6d. Hatchard.

The happy union which has taken place between Great Britain and Ireland renders any farther arguments in support of it superfluous; but as there may be a few, on the other side of the water, whose prejudices on this subject are not yet entirely removed, the state of Ireland drawn up by this well-informed writer may deserve from them a serious perusal, and the sound reasoning he advances, added to the growing experience of every day, will, we doubt not, make a favourable impression on their minds, and associate them cordially in supporting and cementing still closer the bands of one national and fraternal connexion.

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ART. 25.—*A calm Investigation of the Circumstances that have led to the present Scarcity of Grain in Britain: suggesting the Means of alleviating that Evil, and of preventing the Recurrence of such a Calamity in future. By James Anderson, LL.D. F.R.S. F.S.A.E. &c.* 8vo. 2s. 6d. Cumming. 1801.

The present scarcity is felt by every one—the causes that have introduced it are understood by few—the prejudices of the people are excited against the dealers in corn—and it is difficult to lead those who alone can remedy the evil into that calm investigation which must, to be effectual, precede their acts. The cause of the bad effects of the present scarcity lies deeper than the generality of writers imagine; and, if in the present work it is not wholly developed, the appeal to facts is so judicious—the reasoning on them so sound and clear—the necessity of recurring to experience instead of speculative opinions so plainly demonstrated, that we think the writer perfectly justified in dedicating his remarks to the constitutional legislators of the kingdom; and we should be happy to learn that they had been perused by each individual member before he gives another vote on this interesting subject. A striking fact presents itself in this investigation. In a table is given a view of the price of wheat for the last hundred and fifty years, with the balance of the exports and imports, from which it appears that for the first fifty years of the last century the average price of wheat was much below that of the last fifty years of the preceding century; and that during the last fifty years of the last century the average price has been greater than that of the first fifty years. During the former period, namely, the first fifty years of the last century, the exports far exceeded the imports. During the latter fifty years the imports far exceeded the exports. There must have been some cause therefore which should thus change the system of a country, diminish its capacity of exporting the superfluity of its corn, and render it dependent on its neighbours for sustenance.

This cause is referred by our writer to the changes introduced into our corn laws. Before the revolution there was a duty on exportation, and corn was necessarily very dear; at the revolution the system of bounties on exportation was introduced, which gave confidence to the farmer and increased naturally the quantity of the commodity. In the last part of the eighteenth century the bounty was suspended or wholly annulled, consequently the confidence of the farmer was broken, and instead of raising corn he directed his attention to other pursuits, and we were under the necessity of supplying the deficiency, hence necessarily produced, by importation. It is natural therefore to conclude that the system laid down by our ancestors at the revolution was wise and beneficial, and that the encroachments made on it in this reign have been equally injudicious and injurious. To revert to the old system may be difficult—to persist in the present must be ruinous.

But it may be said that an increased population has produced the evil of which we complain. This suggestion is combated with great success by our author, who shows clearly that population and plenty, paucity of inhabitants and poverty, are inseparable companions. This he proves by instances of the population and plenty of Greece, Egypt, Palestine, Carthage, Sicily, and Rome, in different periods of their history; and the expulsion of the Moors from Spain confirms in

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the most striking manner his general position. The effect also of cultivation on a country is shown by the fertilisation of various parts of Brabant; and we agree with the writer that, instead of uttering those unjustifiable, ridiculous, and absurd complaints on a pretended superabundance of population, it would be easy to prove that this island is far from having its just proportion of inhabitants, and that the number might be doubled or trebled in the course of some few years with great facility and advantage. An obvious mode of improvement is offered by the writer which must have struck every inhabitant of a large town, particularly of London,—and that is, to prevent the waste of manure made in a great city, by carrying it on the land instead of permitting it to foul the waters of the rivers and injure the comfort if not the health of the inhabitants. To see the nature of this evil in its fullest extent, a person should, from Blackfriars' Bridge, be a witness of the effect of a thunder-storm after a drought of some time on the common sewers of London. The filth pours down from the Fleet in a torrent, and the Thames is discoloured by the nastiest assemblage of every species of ordure as far as the centre arch of Blackfriars' Bridge; the stream carries it to the water-works of London Bridge, whence it is pumped up, and once more returned to supply the tea-tables of the city. So nauseous and horrid a discharge of filth into a river would fertilise our fields to an incredible extent; and health, delicacy, cleanliness, and wealth, would be promoted, by diverting these impure streams into their proper channels.

The writer does not profess to have elucidated the whole of this important subject: much serious matter of discussion still remains, and he waits for the decision of the public on what he has thus advanced before he proceeds in his researches. He must be too well acquainted with the nature of the public to be very sanguine in his expectations; yet we shall lament, for the sake of political science, if the varying humours of uninformed minds should prevent him from benefiting mankind by his knowledge. Should the present generation reject his labours, they will nevertheless afford light to a future age: yet we cannot permit ourselves to suppose that this work will be neglected, even in our own day, as it contains a fund of information and sound reasoning which must recommend it to every legislator and to every private individual who wishes to understand the real cause of the present scarcity.

ART. 26.—*The different Effects of Peace and War on the Price of Bread Corn, considered in an Examination of Principles attempted to be established, from the Yearly Rates of the Market, by J. Brand, Cl. M. A. &c. &c. By John Duthy, Esq. Author of Observations on the High Price of Provisions.* 8vo. 1s 6d. Wallis. 1801.

The author of this pamphlet sums up his judicious observations on the corn tables, and arguments founded on them, by Mr. Brand, with the following very pertinent remarks:

'The cumbrous pressure of taxes now weighs directly and heavily, though not equally, on every body of men, and on almost every article of life; and their circuitous effect, which was never extinct, though working in the dark, is now plainly discernible by the most inattentive observer.—If during the greater part of the past century, while our taxes rapidly increased, their circuitous effect was not perceptible in

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the price of corn and other necessaries of life, the reason is this: our national improvements in agriculture, in manufactures, and in every branch of industry which produces articles of prime necessity or general usefulness, increased still more rapidly than our taxes; but of late the system of taxation has proceeded with such hasty and gigantic strides, both directly and circuitously, as no advance of national improvement can possibly keep pace with.—This is a fact the truth of which every man's painful experience tells him daily and hourly; even they who dare not openly avow it sigh in secret, and are compelled, from bitter conviction, to acknowledge its undoubted certainty.' P. 56.

As a remedy to the evils under which the nation groans, a petition to the king 'for a change of ministers and a change of measures' is recommended. One part of the request is rendered unnecessary by the the king's own act in dismissing from his councils a majority of the ministers who were in the cabinet when the author was writing, and we have now only to hope that such dismissal may be speedily followed with an equal change of measures.

ART. 27.—*Short Thoughts on the present Price of Provisions. By an Officer of the Volunteer Corps.* 8vo. 6d. Wright. 1800.

The shortness of these thoughts, for thoughts they must be called, is their greatest merit. The phrase 'anno 1795 was a bad year,' may do well enough in a letter from the author's counting-house to a country correspondent; and to call bread 'a bill of exchange' is a very pretty thought, we doubt not, among the officers of the volunteer corps: but in the next literary enterprise of this writer we recommend it to him to submit his work to the correction of some friend who is less acquainted with the counting-house, and more with the profession of an author.

RELIGION.

ART. 28.—*A Reply to the Rev. Ralph Churton, late Fellow of Brazen-Nose College in Oxford; from Francis Eyre of Warkworth, Esq.* 8vo. Robinsons.

A controversy between a clergyman of the church of England and a gentleman of the catholic persuasion is, in these days, an unusual circumstance; and the gentleman in this instance seems scarcely deserving of blame for entering with some warmth into a defence of his cause, as he may be said to have been dragged into the contest by the officious zeal of his adversary. The usual arguments are brought forward; and Mr. Eyre presses the divine very closely on some points in which he was not sufficiently guarded. One point is the validity of English ordinations. The clergyman had asserted that the sacraments of his church 'are rightly administered by pastors who, by due order and unbroken succession, hold their respective offices from Christ;' and he reproaches the dissenters with their inability to prove the same thing of their sacraments. This is a fine topic for the catholic: he enters the lists with great advantages: he appeals to the book of common prayer; and he extracts, from the ritual for the ordination of priests, the passage in which the bishop communicates the holy ghost to the priest, and gives him authority to minister in the con-

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gregation, 'when he shall be lawfully appointed thereunto.' Here the catholic makes the just distinction between a person's ability to minister when he is appointed, and the authority to minister in the place to which he is appointed—a distinction which is too generally overlooked by Protestants in the catholic controversy. From this point, which he justifies by proofs taken from the process of institution in the church of England, and the authority of her most respectable divines, he advances to the uninterrupted succession of her bishops. It is allowed that the church of Rome was prior to the church of England; consequently, the bishops of the latter church must derive their authority by means of the succession in the church of Rome from the times of the apostles. The difficulty is to prove the authority or jurisdiction of archbishop Parker in the church of Christ, and to show how he derived it from the apostles. Was it conferred on him by men who derived that authority from the apostles, or was it an emanation from the royal authority of England? These are questions to which it will be difficult to return a satisfactory answer, as long as it shall be thought necessary to prove that the archbishop derived his jurisdiction by the regular succession to St. Peter. It is sufficient for us that he derived his authority from the head of the church of England, as by law established. We might more perplex the catholic by urging him to prove the regular succession of the popes from the chief of the apostles. This last point, indeed, our author attempts to prove; and his three grand proofs are taken from Irenæus, St. Optatus Millivitanus, and St. Augustine; but he does not account for the difference in the tables of popes given by these writers, nor does he enter sufficiently into the question of the authenticity of Irenæus. We ourselves have not seen a proof that St. Peter ever was at Rome, much less a list of his twelve first successors, on which we can place any reliance.

Various fathers are now brought forward to show the necessity of respecting the traditions of the church; and the *argumentum ad verecundiam* is well applied on the baptism of infants in the church of England, which it is said can only be ascertained by the help of tradition. If we should allow this, still the catholic doctrine of tradition would be without support; for the Protestant opinion is, that of traditionary practices every society of Christians is at any time the judge, and they may be rejected whenever they appear to be contrary to the sense of scripture. On the infallibility, and necessity of infallibility in the church, it is scarcely necessary to follow the combatants. Time seems to be rendering these arguments useless, as we shall perhaps soon be unable to ascertain in what place we are to look for the catholic church, and the firmest believers seem now to be rapidly separating from her communion.

We are sorry that we cannot refute some remarks disadvantageous to the character of archbishop Cranmer: but the vices of a sovereign, or of his minister, do not invalidate the propriety of the separation from the church of Rome. The defence of transubstantiation is curiously brought home to the feelings of the adversary; for of the two (says the writer) 'the Trinity seems the more repugnant to our feeble judgments.' We may conceive that omnipotence can convert one substance into another; but how three can be one, or one three,

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we can never reconcile to our limited ideas.' The belief in either depends not on our conceptions of possibility, but on the proofs from scripture; and it is scarcely necessary to dwell in the present day the abuse of our Saviour's words in the argument for transubstantiation.

Our limits will not permit us to enter deeply into this controversy. Mr. Eyre has well armed himself with the opinions of the fathers: he sometimes attacks his adversary with great advantage, and displays considerable abilities in the defence of his religion; but we observe nothing in his work that can induce us to give up the main stay of the Protestant cause—the direct appeal to the holy scriptures. While the Protestant rests upon this ground, we can ensure his triumph; if he should quit it, the contest must be doubtful.

ART. 29.—*A Postscript to an Answer to Francis Eyre, of Warkworth, Esq. occasioned by his late Publication, intitled A Reply to the Rev. Ralph Churton, late Fellow of Brazen-Nose College in Oxford. By the Author of the Answer.* 8vo. 2s. 6d. Rivingtons.

The controversy between these combatants will not be easily terminated. So many authors are quoted, and such doubts arise with regard to the interpretation of their words, that each point might be branched out into numerous topics of dispute. On the separation of the English from the Romish church, and the equal justification of the dissenters in their separating from the former, we expected a better reply than is given in this work to the arguments of Mr. Eyre. The age of tradition is extended by this writer to the decease of those who succeeded the apostles; and, if this be the truth, the catholic will not find it difficult to maintain his doctrine of tradition: he has a foundation on which he may rest; and the Protestant will find it difficult to confute him. The opinion, which we believe to be well founded, that there were bishops, priests, and deacons in this island, before the arrival of St. Augustine, does not obviate the difficulties in the consecration of archbishop Parker; for it is certain, that for many centuries before this consecration the island was under bishops who derived their jurisdiction from the see of Rome; and no bishop of the ancient establishment was to be found to consecrate him. Popery, according to our author, leads to infidelity: "indifference, rather than unbelief, is our fault." We apprehend that there is too much ground for the latter opinion, and the causes of this indifference deserve investigation. In such an inquiry our author will be more usefully employed than in the vain attempt to convert a catholic, or the unnecessary defence of the church of England against popery.

ART. 30.—*The Pattern of Christian Prudence and Discretion, urged against hurtful and fantastic Schemes of Life. By Joseph Holden Pott, A. M. Prebendary of Lincoln, and Archdeacon of St. Alban's.* 4to. 1s. 6d. Rivingtons. 1800.

A very sensible discourse, inculcating, from the particular ends in view in the austerities of the ancient prophets, and the impropriety of that rigour in general from the example of our Saviour, an attention to times and seasons in our modes of life, and the danger ac-

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companying those fantastic schemes which arise from morbid melancholy or gloomy superstition, and not from well founded ideas of the Gospel.

ART. 31.—*A Sermon preached before the Honourable House of Commons, at the Church of St. John the Evangelist, Westminster, March* 12, 1800, *being the Day appointed by His Majesty's Royal Proclamation to be observed as a Day of solemn Fasting and Humiliation. By the Rev. Arthur Onslow, D.D. Dean of Worcester.* 4*to.* 1*s.* Rivingtons.

We read in the Old Testament some rules for the conduct of the Jews in their wars; but throughout the discourses of our Saviour and his apostles we cannot find a word on the subject of war, excepting the spiritual warfare to be maintained by every Christian against the enemies of himself and his Saviour's kingdom. On this warfare we cannot hear the preacher too often expatiate; but the prudence and foresight of government, and the nature of political innovations, seem strange subjects for pulpit discussion. We rejoice, however, to hear that 'our happy constitution is unaltered and entire, that we are governed by equal laws, and protected by an equal administration of justice; and that liberty, in the truest sense of the word, has here taken the deepest root:" yet, if all this be really true, these are trifles compared with the saving eternal truths of the Gospel, in the contemplation of which all the thoughts of priest and people, during the short hour devoted to worship and religious instruction, ought to be absorbed. We should have read this sermon with greater pleasure if war had been considered, as it really is—a grievous calamity, without any commendation of ourselves or censure of our enemies, without any remarks on the measures of government or the designs of its foes,—and then the preacher might with greater effect have wielded the sword of the spirit, and, penetrating to the inmost recesses of the heart, awakened the nation to a just sense of its impiety and sins.

ART. 32.—*The Necessity of Union among Christians, that with One Heart and One Mouth they may glorify God.—A Sermon preached before the University of Cambridge, on Sunday, August* 24, 1800. *By Robert Luke, B.D. Fellow of Sidney Sussex College.* 4*to.* 1*s.* Hurst.

From a Bachelor of Divinity preaching before the university of Cambridge, an apology for the composition of a sermon on the propriety of accommodating his discourse to common capacities, instead of aiming at elegance to please the taste of scholars, is totally out of place. When he ascended the university pulpit he did not address common capacities; and his degree rendered him responsible to his audience for something more than might be requisite for a village congregation. But the discourse needs no such apology. The subject, the union of Christians, is certainly of the highest importance; and the manner of treating it, from considering the structure of the body, is ingenious and satisfactory. The subjection of the limbs of the body to the head points out the subjection of the limbs of the church to their true head, our Saviour. The indifference of the age in religious concerns is properly chastised, and the discourse contains more orthodoxy than we in general meet with in academical compositions.

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We fear, however, that the author's disjunction is not complete in the following sentence:

'Be thou persuaded, pious soul, with me, that either there can be no church-government on earth, and that the very pretence of such a thing is folly, or, what is worse, imposture; or else that there is such a government in the church as must possess authority and power too great for man to give or take away.' P. 19.

Will not the Papist upon these grounds put the writer into an unfortunate dilemma?

ART. 33.—*Reflections on the Revolution of a Century.—A Sermon preached at the Cathedral Church of Wells, on Sunday, June 22, 1800. By George Beaver, B. D. &c. 4to. 1s.* Rivingtons.

Without determining whether the last year or the present commenced the nineteeth century, the pious author makes several useful reflexions on the events which have occurred within the last hundred years.

ART. 34.—*A Sermon occasioned by the late desperate Attempt on the Life of his Majesty. Preached at Christ's Church, in Bath, on Sunday, June 8, 1800. By the Rev. C. Daubeny, LL.B. &c. 8vo. 1s.* Bateson.

The author terms Dr. Paley's extreme case on the nature of resistance to governments false and absurd, and asserts, that 'a position which includes in it a right of resistance in certain cases is not more contradictory to the letter and true spirit of the religion we profess than it is to the positive laws of the country in which we live.' He bolsters up his opinion by the usual invectives against the new philosophy and revolutionary principles, and forgets the old lesson he must surely have heard at school.

'Dum vitant stulti vitia, in contraria currunt.'

ART. 35.—*A Sermon preached at St. Mary's, Guildford, on Wednesday, March 12, 1800; being the Day appointed for a General Fast. By T. H. Kingdon, Fellow of Exeter College, Oxford. Published by Desire. 8vo. 1s.* Rivingtons.

Just remarks on the over-ruling providence of God, the signal events which have passed or are passing, and the solemn day of final account. To these are added exhortations for individual repentance; but we see no particular reason for the desire expressed in the title for their publication.

ART. 36.—*The Superiority of Religious Duties to Worldly Considerations.—A Sermon preached in the Unitarian Chapel, in Essex-street, London, April 20, 1800. By John Disney, D. D. F. S. A. 8vo. 6d.* Johnson.

A plain sensible discourse on a most interesting topic. The following sentiment is worthy of a Christian minister, and cannot be too often inculcated from every pulpit.

'In order, therefore, to improve our title to, and hope of, the kingdom of God, let us give the right hand of fellowship to every

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fellow-creature upon the earth; let us faithfully exercise our own religious liberty, and inviolably regard the religious liberty of all the rest of mankind. Being free ourselves, let us not encroach on the liberty of others, but equally cultivate among ourselves, and our brethren of every religious persuasion, that spirit and temper of mind which so eminently distinguished the character of Jesus Christ our master.' P. 9.

MEDICINE, &c.

ART. 37.—*A Treatise on the Bath Waters, by George Smith Gibbes, M. D. &c.* 8vo. 3s. *Boards.* Robinsons. 1800.

It is difficult to say what Dr. Gibbes has added to our knowledge by this publication. The solid contents of the Bath Waters amount to $\frac{1}{6\,0\,0}$th part of their bulk, and the only new ingredient is .15 of silex. Much is said of what may be the effects of any substance so minutely divided by the iron and the silex; and much *may* be said to eternity without any advantage to science. The Bath Waters must continue to be drunk on an empyrical foundation; and, unless the flint and steel colliding may strike fire in some old invalid, fire, as Mr. Davy tells us, consisting only in *motion*, we know not what useful conclusion can be drawn from these experiments. On reflexion, this is no *bad* idea: let the flint and steel then continue to strike, and if the heart be of a tindery nature, made of inflammable materials, a short-lived blaze may be the consequence.

ART. 38.—*The Hospital Pupil; or, an Essay intended to facilitate the Study of Medicine and Surgery. By James Parkinson.* 8vo. 3s. 6d. *Boards.* Symonds. 1800.

Mr. Parkinson, in this little tract, offers some judicious advice to the students of surgery and medicine. Yet we fear his process will be thought too tedious, though unquestionably adapted to lay a secure foundation. He objects to an apprenticeship; he objects to a short attendance on lectures; to dissections passed over with an inconsiderable rapidity; and to these observations there is no reply: yet, as to the new-fashioned treatises on the management of infants, as to the very plausible objections to the common modes of education at grammar-schools, we can only answer with uncle Toby, What prodigious armies we had in Flanders; and with others, What able men have Eton, Westminster, and Harrow produced: so in this instance we can produce a great number of able practitioners from the shops, with the short hasty attendance on hospitals, so much reprobated. Whether they might have been superior on another plan we cannot decide. The fact, however, seems to be this: ideas are on the common system undoubtedly crowded with but little attention to their arrangement: the mind is for a time confused, but the images are not lost. Nature, experience, and reflexion, gives to each its proper place and its proper value; and the observation of the master, for some months or even years lost, is recovered, when the collateral facts excite and bring it to the recollection. Though the student may hereby be for a time embarrassed, the practitioner may become calm, steady, and enlightened. On the whole, however, Mr. Parkinson's little tract is highly judicious, and contains numerous hints respecting a medi-

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cal education, that merit the particular attention of the student who wishes to excel.

EDUCATION.

ART. 39.—*German Grammar, adapted to the Use of Englishmen; by George Henry Noehden, Phil. D.* 12*mo.* 7*s.* 6*d. bound.* Mawman. 1800.

This is an excellent work, composed with great care and taste. The author is evidently a master of his own language, and in the introduction has given a concise but satisfactory account of the two principal dialects, as well as of the origin of that which under the name of Hoch-Deutsch is now the language of every German of education. We must observe, however, that we here meet with the usual fault of a superfluity of tenses to verbs. We have the preter-perfect, the first future, the second future, first future indefinite, and second future indefinite. Strange! that in writing a grammar for Englishmen the analogy of the two languages should not be better consulted. Each has two tenses to its verbs, and these alone ought to be committed to memory. In the declensions we find much room to commend; and on the position of words, a subject in general neglected by writers on grammar, too much applause cannot be bestowed. In short, notwithstanding our objections, we should not do justice to the writer if we did not express the very great pleasure and instruction we have derived from the examination of this work.

ART. 40.—*Puerilia. Progressive Exercises, adapted to the Eton Accidence: to be written or repeated whilst Boys are learning the Nouns and Verbs. To which are added, a few of the most obvious Rules, with easy Examples, to teach Boys to construe or translate from the Latin.* 12*mo.* 9*d.* Sael.

The plan of this work is excellent, and it might be made useful to boys whose accidence in general is much too short, and far above their capacities; but, before it can come into general use, it must receive those improvements of which the author will easily see it is very susceptible.

ART. 41.—*Henry; or, the Foundling: to which are added, the Prejudiced Parent; or, the Virtuous Daughter. Tales calculated to improve the Mind and Morals of Youth. By Mrs. Pilkington.* 18*mo.* 1*s.* 6*d.* Vernor *and* Hood. 1799.

A young child is left at the door of a rich man, who takes him into his house and educates him. The lad becomes of course a prodigy, and is at last discovered to be the son of a lord. The 'mind and morals of our youth' cannot fail to be highly improved when so much pains are bestowed in filling their heads with fine stories and fine words. Real life, real history of the works of Nature and Art, are surely better sources of instruction as well as amusement.

ART. 42.—*Dangerous Sports. A Tale. Addressed to Children; warning them against wanton, careless, or mischievous Exposure to Situations, from which alarming Injuries so often proceed. By James Parkinson.* 18*mo.* 2*s.* Symonds. 1800.

This is a very excellent work, and highly deserving the attention

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of parents and schoolmasters.' The tale is interesting, and in it is introduced the best advice to young people on their sports, and on the effects of what is called fun, or in other words mischief. The curiosity of children will also be excited by many novel experiments, and we do not know of any work so well adapted to their capacity, and conveying at the same time so much instruction in so entertaining a manner.

ART. 43.—*The Governess; or, Evening Amusements at a Boarding School.* 18*mo.* 2*s.* Vernor *and* Hood. 1800.

A collection of tales which a governess tells her scholars, by way of evening amusements. The children are of different ages, from six to fifteen, who send one with a request to their mistress. 'A short curtesy preluded her speech,' and she begs for a story, which exhilirates (exhilarates) their little hearts. As for their heads, we may answer for the greater part, that many a word of many a sentence made no intelligible impression upon them; but abating this too common quality of books for children, there is a considerable quantity of amusement and instruction provided for them in this work.

ART. 44.—*The Rational Exhibition for Children.* 8*vo.* 1*s.* 3*d. bound.* Darton *and* Harvey. 1800.

An excellent plan. A poor woman is supposed to have covered the side of her cottage with printed papers and pictures; and the explanation of them affords useful and entertaining lessons for children. If the author had imitated the simplicity of what may naturally be supposed the old woman's language, with the exception of a few vulgar idioms, the work would be better understood by those for whom it is supposed to be designed; but the 'propelling of the planets by an unerring force—the drawing by gravitation's law—the vivifying presence, Chrysostom—Ticinius—the retarding of flight—the molesting of favourites—distinguishing characteristics'—and a variety of similar words and expressions, are very little likely to proceed from the mouth of an old woman, and must be very perplexing to her scholars.

ART. 45.—*The Prize for Youthful Obedience.* 12*mo.* 1*s.* Darton *and* Harvey. 1800.

Little stories for children, not unentertaining, but, as usual, with too many hard words and fine sentences.

POETRY.

ART. 46.—*An Elegy, supposed to be written in the Gardens of Ispahan, By Merwan Ebn Abdallah Malek.* 4*to.* 1*s.* West *and* Hughes.

Every department of life has its peculiar difficulties: and we cannot but lament the irksomeness of our own office, when, as reviewers, we are compelled to the perusal of works like this elegy, in which line is threaded to line without the least attention to grammar or connexion.—Gentle reader, exercise thy understanding on the following stanza, and *ab uno disce omnes.* Speaking of the charming Zema, the author says:

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'To paint her beauty, claims a sacred guide,
A sovereign gem unto a princely crown;
She rose triumphant, with a modest pride,
Nor hermit's sadness, and no tyrant's frown.' P. 6.

ART. 47.—*Suspiria Oceani; a Monody on the Death of Richard Earl Howe, K. G. &c.* 4to. 2s. Hatchard. 1800.

In this tribute to the memory of the late gallant and celebrated general officer we find more zeal than genius, more affection than pure taste. We detect in it many lines in which sense has evidently been made a secondary consideration to rhyme.

'When weeping crowds *bedew the face of day*,
AND WOE'S BLACK ENSIGNS DARKEN ALL THE WAY.' P. 7.

'For Freedom only bade Britannia arm,
And gave the peaceful arts an endless charm.' P. 7.

Adverting to the bravery with which admiral Howe, in the face of the combined fleets, threw succours into Gibraltar, Dr. Trotter says:

'When, ere the western sun had *dipp'd the tide*,
From the lone rock Britannia's fleet was spied.—
Relief!—Relief!—*transported hearts employ*;
And famish'd warriors bound with sudden joy.' P. 11.

In describing, however, the sea-fight of the 4th of June, the author rises to a temperature in some degree more poetic.

'Meanwhile, revolving in his manly soul
Fate's stern decrees, that human might control,
Britannia's hero bade the signal fly,
And the loud cannon shakes the vaulted sky:
Quick thro' the trembling host he darts his course,
And swift as lightning deals the thunder's force.
Huge piles of smoke in curling volumes rise,
Obscure the seas, and darken all the skies;
Save where the flash illumes the sev'ring cloud,
Gleams round the mast, or quivers thro' the shroud.
Wide o'er th' embattled line the fight extends,
The ocean bellows, and the welkin rends;
Till, far and near, the echoing concave bounds,
With hoarser clangors and remoter sounds.
Now thro' the smoke some stately vessel rears,
Now half-disclos'd her painted form appears;
There crash the stayless masts, and strew the deck,
And leave the shatter'd hull a helpless wreck.
Where'er his foes with fiercer ardour wage,
Or where the battle frowns with warmer rage,
The vet'ran chieftain bids his vengeance spread,
And heaven-deputed genii guard his head;
His fiery track is mark'd by crimson waves,
And shroudless Frenchmen doom'd to wat'ry graves:
Till Horror, sated with the waste of blood,
Appeas'd the battle's rage, and smooth'd the flood.' P. 16.

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This poem is dedicated to the right honourable Louisa, countess of Altamont.

ART. 48.—*Verses to the Memory of Joseph Warton, D.D. late Head Master of Winchester College. By Richard Mant, A.B. &c.* 4to. 1s. Rivingtons. 1800.

In the composition of these verses Mr. Mant seems to have been warmed by the genuine glow of poetic enthusiasm. He evidently writes from the impulse of a grateful and feeling heart. This is his muse; and listening to its dictates, whilst he pays a tribute of affectionate respect to the memory of his late preceptor, he rears a monument to his own honour. The topics of this little poem are well chosen;—its diction is at once dignified and correct. The perusal of Mr. Mant's exordium will justify our opinion, and evince to our readers that he is not unskilled in the construction of blank verse.

'Tis sweet, when freshly breathes the vernal morn,
To hear the solemn rook, that clam'rous wheels
Round some elm-circled mansion; sweet to lie
Beneath the canopy of spreading groves,
When ceaseless hums the summer air, or rove
At evening still, when the lone nightingale
Sings wakeful her thick-warbled song; 'tis sweet
To catch by fits the melancholy sound,
While through the ruins of th' autumnal wood
Sighs the sad gale, or the loud wintry wind
Blows hollow o'er the bleak and blasted heath;—
But sweeter still the meek and plaintive tones
Of heav'nly poetry, which lulls the heart
With grateful sorrow mild; which speaks of worth
Departed, speaks of those whom never more
Our eyes shall view, our arms shall clasp; then tells
In louder strains of the eternal rest,
The blissful mansions of unfading heav'n.' P. 5.

ART. 49.—*Leander and Hero; translated from the Heroic Epistles of Ovid; with other Poems, original and translated.* 8vo. 2s. 6d. Rivingtons. 1800.

In the preface to this little volume the author speaks with great modesty concerning its contents.—'They can do no harm,' says he, 'and they may afford perhaps half an hour's entertainment to the reader who loves poetry.' We have no hesitation in replying to him in the words of Horace,

'Sume superbiam
Quæsitam meritis;'

for it has seldom fallen to our lot to peruse a more elegant translation of a classic poet than his version of the Epistles of Leander and Hero. He has caught the true spirit of his original, and is little inferior to it in the graceful ease and polish of his numbers. In support of this opinion we shall select the celebrated description of Leander's passage across the Hellespont:

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'In these, or terms not much unlike, I spoke;
On through the smiling glass, meanwhile, I broke:
Play'd on the deep the moon's reflected gleam;
The night a rival of the noontide beam;
No stillest air unsmooth'd the calm profound;
Nor caught my listening ear the gentlest sound;
Save what by fits the parted waves replied;
Or Halcyons, brooding on the peaceful tide,
Were heard to moan,—a sweet and solemn strain,
Their Ceyx sunk beneath the watery plain.
And now these arms, by long fatigue subdued,
With fainter force their oaring sweeps pursued:
Then, ere my spirits yet entirely fled,
Slow from the wave I rear'd my languid head:
Soon as remote the sparkling sign I spied,
"Behold my star!" with new-born hope I cried,
"Its beams, as distant round the shore they play,
Call me to bliss, and I the call obey!"
I said; returning strength my sinews felt;
Appear'd the rigour of the deep to melt:
O Love all-powerful, from thy rising fire
The bosom's frost, the water's cold retire!
Now near and nearer to the coast I drew:
Broad o'er the wave it's shade the turret threw:
At the blest sight my beating bosom rose,
And seem'd too soon my briny task to close.
But when I see, delighted on the strand,
Thee, dear spectatress of my labours! stand;
My leaping heart redoubled vigour fires,
Redoubled energy my frame inspires;
With bolder strokes I shoot the yielding seas,
And toss my frolic arms, thy sight to please.
Thee can thy nurse, officious, scarce restrain,
Scarce hold thy footsteps eager from the main;
(With secret joy those eager steps I spied;
Nor could thy soul the fond impatience hide!)
Nor, spite of all her struggles, can she save
Thy foot from bathing in the foremost wave.
Next am I welcom'd in thy warm embrace;
Next thy dear kisses wander o'er my face:
My glowing limbs thy ready vest supplies;
Thy clasping hand my briny ringlets dries.
The rest (O rapture!) to ourselves alone,
To night, and to the conscious tower is known;
And that dear lamp, whose solitary rays
Pointed my path along the watery maze.' P. 8.

The epistle of Ovid to Græcinus is also elegantly rendered, and the versions from Horace are faithful and spirited. The original poems of our author, we think, upon the whole, inferior in merit to his translations. The address to the Volunteers, and the poem in honour of lord Cornwallis, are by no means equal to their associates. We were, however, much pleased with The Death of Lucan—The Lines

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written in the Autumn of 1797—and the Vanity of Hope. The concluding poem is a composition of no common merit; and we doubt not that our readers will be gratified by the perusal of the following stanzas:

'If genial suns, or fragrant glooms can please,
Haste, mount the vessel, guide the flying sail;
Where coral rocks bestud the southern seas,
Point the bold prow, and catch the balmy gale!

'Where with bright green primæval forests glow,
Where the high arch of glittering mountains bends,
And Nature, in the 'broider'd vales below,
Unstain'd by Art, her peaceful children tends.

'Such, Otaheitee! such thy golden clime,
Thy blue horizon, and thy laughing skies;
So rove thy sons beneath their palms sublime,
That, in still air, unmov'd, majestic rise.

'Happy! for them the cool banana's shade
Its ample roof, and clustering fruit bestows,
For them the coco lifts its spiry head,
In whose full cups a guiltless vintage flows.

'Ah bowers of bliss! where oft the glancing sun
Has view'd the sportive theft, the pleasing wile;
And the clear streams, the gently-murmuring run,
Heard many a vow, reflected many a smile.

'Sweet, in your shades to slumber life away;
Mark the blue her'n stalk stately round the cove;
Admire the various gleams of plumage gay;
Or soften at the tale of artless love:

'To note the skilful diver smooth descend
In the calm bosom of the glassy deep;
Their flexile limbs the feathery dancers bend;
Or near some lone *morai* the mourner weep!

'Isles of delight! retreats from toiling thought!
How sweet, to lay the weary frame along,
And (what the melancholy Cowley sought!)
Pour in such glens some tender serious song!—

'And is This All?—for This was Being given—
To glades, and glooms, and solitudes to run?
For This hath man receiv'd the seal of Heaven—
To sigh in shades, or batten in the sun?

'For This (O dead to Virtue, Genius, Fame!)
The polish'd walks of social life resign'd?
Quench'd the deep blushes of indignant shame?
Each energy, that wakes the manly mind?

'Renounc'd each meed of honourable toil?
Each youthful hope, that keeps the life-blood warm,
Of Fortune's prize, of Learning's favouring smile,
Of partial Friendship's more prevailing charm?

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'Far, my lov'd country, from thy proud embrace,
From every form of great, or good, or fair—
On some rude island's silent marge to pace,
And, like the pebbly current, murmur there!

'In other zones may fairer Spring rejoice,
And other Autumns blush with livelier stain;
In Europe, Science heavenward lifts her voice,
In Europe, Empire, Arts and Freedom reign.

'Though Hafez sing of summer-breathing bowers,
Of founts, whose bosom drinks the Persian beam—
These tempt not him, who counts his banish'd hours,
Sad exile, panting for his native stream.' P. 98.

DRAMA.

ART. 50.—*The Point of Honor; a Play, in Three Acts. Taken from the French, and performed with universal Applause at the Theatre-Royal, Haymarket. By Charles Kemble.* 8vo. 2s. Longman *and* Rees. 1800.

The story of this drama is simple and natural.—Durimel, who has been driven to the desperate step of deserting from his regiment by the cruelty and insolence of his colonel, after having been for seven years hospitably entertained in the family of Mrs. Melfort, is on the eve of marrying this good lady's daughter Bertha, when his happiness is suddenly clouded by the arrival of his regiment in the obscure town, upon the German frontier, where he had so long sheltered himself from pursuit. Betrayed by the villany of a rival into the hands of the military tribunal, he is condemned to die. The distress occasioned by this incident is heightened by the discovery that the chevalier de St. Franc, the major of the regiment, whose duty obliges him to preside at the execution of the sentence of the court-martial, is the criminal's father. By the exertions of Valcour, a libertine officer, but a man of warm and generous affections, Durimel is however pardoned, and restored to his despairing father and his disconsolate Bertha. The incidents are well imagined; and the peripetia is artfully concealed to the last, and considerably affects the mind on its *dénouement*.

ART. 51.—*What a Blunder! A Comic Opera, in Three Acts: first performed at the Theatre-Royal, Haymarket, August* 14, 1800. *By Joseph George Holman, Author of Abroad and at Home, &c.* 8vo. 2s. Miller. 1800.

The scene of this opera is laid in Spain. Dashington, an English gentleman, and Sturdy O'Tremor, an Irish baronet, are the principal characters of the piece. Contrary to the usual routine of dramatic composition, the blunder is committed, not by the latter, but by the former, who is represented, without any great degree of probability, as having communicated to a stranger an appointment which he had made with a fair incognita, but whom, in consequence of the accidental remark of a passenger in the street, he erroneously called Angelica d'Esparza. The stranger to whom he was thus communica-

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tive happened to be the husband of the above-mentioned Angelica, and the distress occasioned by this incident to the wife and the husband is the subject of one or two pathetic scenes. The comic part is busy and bustling; the unfolding of the story excites attention, and the language is correct. Most of the songs, however, want point, and several of the incidents are improbable.

ART. 52.—*The Birth-Day; a Comedy, in Three Acts; as performed at the Theatre-Royal, Covent-Garden. Altered from the German of Kotzebue, and adapted to the English Stage, by Thomas Dibdin, Author of the Jew and the Doctor, &c.* 8vo. 2s. Longman *and* Rees. 1800.

The is one of those minor dramas which, after the run of a season, are quietly laid on the shelf, or converted to some inferior purpose.—It may have answered the purpose of both the manager and the translator, but it cannot answer the purpose of a perusal in the closet.

NOVELS, &c.

ART. 53.—*The Daughter of Adoption, a Tale of Modern Times. By John Beaufort, LL.D.* 4 *Vols.* 12mo. 16s. *sewed.* Phillips. 1800.

These volumes are greatly superior to those ephemeræ which, under the appellation of novels, buz for a short period, and then are heard no more. They display no inconsiderable knowledge of human nature, and an acquaintance with other countries and different scenes; while the varied and often uncommon events firmly arrest the attention and soften the heart.

We will, however, first speak of the faults of these volumes, which are not unfrequent; yet nevertheless such as an inferior author would have avoided. The whole is much too long, and it is expanded with little professional judgement; for the mind is often diverted from interesting scenery and events to minute details of circumstances, the substance of which might have been told in three lines. The character of Edmund 'no vulgar boy,' is somewhat improbable: a moralist, an 'acute discerner of men's deeds' with accurate judgement and ready resource, under the age of twenty, is a phænomenon a little too extraordinary. The conclusion, moreover, is needlessly enveloped, and, at last, the mystery is explained in a trite hackneyed manner. Why was not Sterne's day-tall critic at hand, to give to Seraphina the key of Mrs. Montfort's writing-desk? except that it would have curtailed the bulk of the work.

To turn, however, to a more pleasing task.—The introduction is admirably conducted, and the chief event kept from even the eye of suspicion. Though it be one which has been too often employed, it is nevertheless involved with so much care that its triteness does not injure the effect. The story of Mrs. Montfort to her confident is dexterously broken off; and the detail of the youthful years of Henry skilfully managed, to account for the extravagant inconsiderate conduct of his life. The West-Indian adventures are well told; the heroine is interestingly introduced, and Mrs. Morton brought and kept on the stage with much art. Yet we wish the bosom of Seraphina had not been so tender, or her conduct so weak; it injures the moral

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of the story; and her errors are only necessary for some of the circumstances of the fourth volume, which we would rather had been suppressed.

One great political object of Dr. Beaufort seems to have been to detail and expose the miseries of the slave trade. This is a subject which cannot be introduced in this place; but we may add that the author, in his account of the cruelties of the slaves during the ebullition of their insurrection, has sufficiently answered his own arguments. This may be styled a *momentary* ebullition, but experience has not shown that, when power has been retained, it has been exercised with either mercy or discretion.

On the whole, we discover in these volumes talents which may be more successfully employed in a future work, when experience in this style of writing, if our author chuse to pursue it, shall add to his abilities a more intimate knowledge of that necessary arrangement, which, like the foil of a diamond, will display their lustre to greater advantage.

ART. 54.—*Tales of the Abbey, founded on Historical Facts. By A. Kendall, Author of Derwent Priory, &c. 3 Vols. 12mo. 10s. 6d. Boards.* Symonds. 1800.

To attempt giving appropriate language and manners to the widow of Sidney and the successor of Essex is not a common task: it is the reverse of 'Edward's armour beaming on Cibber's breast;' and, in every step of the present production, we perceive modern manners, and the ideas of a very recent period. The sliding pannel, the passing sigh, with the various paraphernalia of modern novels, have been too often repeated to interest or attract. Our authoress, however, is not without merit; she is only unfortunate in her choice of the subject. The story is not unskilfully managed; the situations are often interesting; the romantic scenery in which the principal transactions occur is described with taste and propriety; and, probability is never greatly violated. A domestic tale would probably better suit the writer's talents.

ART. 55.—*The Sailors; a Novel. By the Authoress of the Count de Santerre, &c. 3 Vols. 12mo. 7s. sewed.* Crosby *and* Letterman. 1800.

This is a fabric of the lighter kind—a summer silk which will not overload—a proper *robe de chambre*, in which we may recline in a warm afternoon. The adventures at Rochelle are, however, well introduced, and on the whole interesting and pleasing: the *dénouement* only is somewhat too abrupt and hackneyed.

ART. 56.—*Ankerwick Castle; a Novel. By Mrs. Croffts. 4 Vols. 12mo. 14s. sewed.* Lane. 1800.

The person who exhibits the principal figure in this novel is a countess of Middleton, who at an early age is left heiress of a great estate, and of an illustrious family, the dignity of which she supports with all the splendor and beneficence of her ancestors. Her affection is soon fixed upon an accomplished young gentleman named Beaumont, but their union is retarded for a considerable time by an extraordinary incident, which strongly excites the attention and expectation of the reader through a number of pages. Most of the

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other persons introduced into the narrative are likewise of the fashionable world. The characters are agreeably diversified, and, in some instances, happily contrasted with each other: a few of them, indeed, exhibit a malignity disgraceful to human nature; but they become the dupes of their own artifice, and afford signal examples of that miserable state of mind which is usually the consequence of great moral depravity. The incidents in this novel are well adapted to entertain the imagination, and they have the additional quality of leading the reader unwearied, through very unpromising scenes, to the detection of enormous guilt and the consummation of some virtuous and desirable purpose.

ART. 57.—*Mary-Jane; a Novel. By Richard Sickelmore. 2 Vols. 12mo. 7s. sewed.* Lane. 1800.

Mary-Jane is an orphan, taken under the protection of a Mr. Radmill, a rich dry-salter of London, who adopts her for his daughter. The eccentric character of this humane citizen, with that of his friends Northcote and Plagiary, affords the reader a copious fund of entertainment. The narrative, besides, contains some surprising incidents, which are detailed with much precision, and unravelled with perspicuity: on the whole, this novel will not be perused with indifference by any person possessed of sensibility.

ART. 58.—*Monk-Wood Priory. By F. T. Thomas. 2 Vols. 12mo. 7s. sewed.* Longman *and* Rees.

This is written in a series of letters to different persons. There is a variety in the subjects; but of these the most prominent is the charms of a Mrs. Sullivan, with whom the writer (we do not mean the author of the production) appears to be deeply enamoured. It is to be hoped, for the sake of decency and virtue, that his passion is fictitious; but, even as such, it is less excusable, as it is not subservient to any interesting event in the novel. These letters may, otherwise, afford the reader some cursory entertainment, though they have not any particular claim to critical approbation.

MISCELLANEOUS LIST.

ART. 39.—*Observations on the present State and Influence of the Poor Laws; founded on Experience; and a Plan, proposed for the Consideration of Parliament, by which the Affairs of the Poor may in future be better regulated, their Morals and Habits of Industry greatly improved, and a considerable Reduction in the Poors' Rates effected. By Robert Saunders, Esq. 8vo. 3s. 6d. Boards.* Sewell.

The increase in the poor rates has been for some time a general ground of complaint; and various plans have been suggested, which profess to unite a decrease in the rates, with an improvement in the state of the poor. The misfortune of these plans is, that they are founded upon partial observations, and at the same time embrace too vast a field of reform. The evils which prevail in one parish are not always to be found in another: the state of the poor in the country, and their condition in a town, are very different;

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and modes which in a small parish would be useless may be devised for their support in a large town. There are also various interests to be balanced: the contributers to the rates see, in the diminution of the amount of those demands, sufficient grounds for praising the overseer; but, to the poor, he may appear tyrannical and oppressive; and, after all the encomiums on cheap food for the poor, we cannot persuade ourselves that at the present high price of provisions a penny will produce sufficient nourishment for a labouring man during the twenty-four hours.

One improvement suggested in these observations is the erection of a school of industry in the parish; and this, without doubt, may be useful in parishes in and near the metropolis, or in large towns, as in such places there will be a constant demand for manufactures. To what purpose, however, would be the school of industry in a small country parish, but to take the boys and girls from the more useful and healthy employments of stoning, weeding, gleaning, ploughing, &c. to mope them up in foul air and close rooms. The experience of our writer seems to himself much greater than it really has been. He served the office of overseer at Lewisham in Kent for two years; and in that time he certainly acquired much of that knowledge which may be very useful in similar situations; but the village of Lewisham, of which the population is very considerable, and in which are many families of rank and fortune, is very different from one in Bedfordshire or Northamptonshire, where only three or four farmers and a few cottagers preside. We were pleased to see, that, in the execution of his office, our author was attentive to every circumstance; and we observe no reason to regret that the nourishment of a poor man under him amounted, on an average, to 4*s.* 1*d.* a week; though, in some village of Hampshire, it had been reduced to nine-pence weekly for each person. We presume only that he treated the poor with kindness and humanity; whilst, at the other place, they were put on too short an allowance.

A great object with this writer is the appointment of the overseer; and in this we agree with him, that, if in large and populous parishes gentlemen would take upon themselves that office by turns, and attend parochial meetings, they would add much to the comfort of the poor without increasing the rates. In country parishes this is not necessary: the farmers alternately officiating in person. They are in general attentive to the poor; and, if they are otherwise, the justice of the peace is at hand, who seldom fails of redressing the complaints of the aggrieved.

On the nature of the rise of the poor rates, little attention seems to have been bestowed by Mr. Saunders. An instance is given of the increase of the poor rates at Birmingham, which in 1787 amounted to £.11132. 16*s.* 9½*d.*; and in 1796 to £.24050. 14*s.* 1½*d.* Nor is this wonderful. We are to take into consideration the difference in the value of provisions during these two years; the increase of the inhabitants of the place, and the greater number (in consequence of the war) of women and children thrown upon the parish. The poor rates must augment progressively with the other taxes; for every new tax adds to the list of the poor in most parishes; and in the present war that list is much increased, by the number of men drawn for the

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militia, or enlisting in the army or navy, whose families must be provided for in their respective parishes.

It is probably in consequence of this inattention to the real cause of the rise of the poor rates that we hear of so many plans to improve the situation of the poor; that is, to make them live upon as little as possible, and to keep them just above the level of distress. There may be changes in many respects in the management of the poor in large parishes, and many useful hints are suggested in this work; but we should deprecate any alteration in the general system of the country parishes. One excellent plan may be adopted, which the writer might perhaps introduce with good effect in his own parish: we allude to the publicity of the account which he recommends. Were they printed once or twice in a year, the jobs of which he complains would by degrees be suppressed; the gentlemen of the parish would be acquainted with their own concerns; the industrious poor would be relieved with general approbation; and the indolent be obliged to labour, or run the risque of having their names erased from the lists.

ART. 60.—*The Duties of Overseers of the Poor, and the Sufficiency of the present System of Poor Laws considered, in a Charge delivered to the Grand Jury, at the General Quarter Sessions of the Peace for the Isle of Ely, holden on April 2, 1799. By James Nasmith, D. D. Chairman. Published at the Request of the Magistrates. To which are annexed, Remarks on a late Publication, entitled, 'Observations on the present State and Influence of the Poor Laws, founded on Experience, by Robert Saunders, Esq.'* 8vo. 2s. Rivingtons.

The increase in the poor rates of this kingdom has excited general attention; and remedies have been frequently proposed by persons who were actuated by the best motives, but who, from their situation, were little qualified to judge of the operation of the laws which they wished to correct. An exemplary magistrate, of great experience, sound judgement, and benevolent principles, has made the system of our poor laws the subject of a charge to a grand jury; and we recommend this charge to every gentleman and overseer of the poor, as well as to every member of our legislature. We have never seen in so short a compass so sound an investigation of the laws which relate to the poor. The writer vindicates them in the ablest manner; shows clearly that the defect does not lie in the laws themselves, but in the persons who execute them, and that the remedies of the disease are not to be expected from a change in our system, but from giving vigour to the system, and acting upon the principles laid down with such wisdom and foresight by our ancestors. The augmentation of the poor rates is attributed to an increase in population, a gradual alteration in the habits of life, increase in the price of provisions, and, as a temporary circumstance, to the bounties allowed to the families of militia-men, &c. It is obvious that, if the number of the poor to be supported should remain fixed, the increase of taxation in this country must augment the poor rates; and, if we add to this cause the vast increase of paper money in the kingdom, these rates must nominally augment in a very considerable proportion.

The defects in the execution of the poor laws arise from the want

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of care in electing the overseers, from the reluctance of men of respectability to the execution of that useful and honourable office, and from the custom of managing parochial concerns without any fixed system or judicious rules. The duties of overseers, after some observations on these defects, are well explained, and the proper objects of relief pointed out with great judgement. It gave us pleasure to see some notice taken of the error of many parishes in contracting with ignorant medical practitioners for the care of the poor; by which not only many lives have been lost, but the expences of the parish ultimately much increased. The use and abuse of workhouses come next under observation, and the danger of innovation on the established system is pointed out in a manner that does great credit to the writer. The Appendix, containing a refutation of Mr. Saunders's notions of the poor laws, derived from an abuse of them in a particular parish, merits attention; and the whole work, as we said before, deserves to be studied by every one who wishes to be well acquainted with the present much-disputed question, the use and abuse of our poor laws. There is one point which has often occurred to us, and which, we think, could not come to the legislature with higher authority than that of the magistrate whose work is now before us. He notices the want of order in parochial concerns. This order, we presume, will be best consulted by printing an account of the sums raised in every parish, with the expenditure. Thus each overseer will be attentive to his conduct, his accounts being open to the inspection of the parish; and the parishioners themselves will know whether their money has been expended upon proper objects.

ART. 61.—*An Answer to some Passages in a Letter from the Bishop of Rochester to the Clergy, (dated May 1st, 1798), upon the Lawfulness of defensive War. By a Clergyman of the Church of England.* 8vo. 6*d.* Darton *and* Harvey.

This is a manly and dignified protest from a presbyter to his bishop, on a subject which requires, in these times, very serious examination. In some places clergymen, far from entertaining doubts of the propriety of a Christian's being concerned with war, have put themselves at the heads of companies, and employed part of their time in military evolutions;—to such men this discourse is peculiarly addressed; and as it is written with great propriety, with all due deference to the episcopal character, and with evident marks of a serious and pious turn of mind, we cannot doubt that the discussion will be received with candour, and that it may restrain the excess of zeal which the consecration of colours is apt to excite in many of the servants of the prince of peace.

The question of the lawfulness of war among Christians has frequently been agitated. If we take the terms with the utmost strictness, it is easily answered. There cannot be a war among Christians; for Christians cannot be the aggressors in any war whatever. But, in the present mixed state of mankind, when war will necessarily take place, from the prejudices and passions of self-interested men, it becomes a question of some consequence to ascertain the part which a true Christian ought to take in the affairs of his country. Here again it will be allowed by all that war is a state so alien from the whole spirit

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of Christianity, that nothing but absolute necessity can justify a disciple of Christ in taking up the sword. The existence of this necessity cannot be doubtful to any Christian who will compare the different passages in our Saviour's discourses on the duties to our enemies. If a madman should wield a sword and endanger our lives, there cannot be a question of the propriety of wresting it from him, both for our own and his safety; and, in the same manner, in war the sword must be wrested from the aggressor, for his own sake as well as our own; his good is to be considered as well as ours; and no prospect of emolument, no desire of revenge, can take place in a Christian mode of defence, more than it did in the instance alluded to, of wresting a sword from a madman. We question much, however, whether Christians have often been called upon to defend themselves; and, singular as the writer's sentiments may be in the following passage, this, with his whole essay, we recommend to the silent meditation of the closet. The whole contains φωνη ενλα συνελοισιν.

'Let it not be thought that, in reprobating this doctrine of the lawfulness of war, I mean to cast the least reflection on men of a military profession; he who knows any thing of real Christianity will never insult such men, as many soldiers have been, as many are at the present moment; men, whose minds are so great and disinterested, as to enable them to give up every enjoyment for the sake of others, who can willingly quit the tranquil pleasures of domestic quiet, to meet, in the field of battle, the enemies of their country, are worthy, brave, noble, generous men; they justly demand my admiration, esteem, and respect; but, they must pardon me, if I cannot regard them as Christians; and yet, of such men was the pious, benevolent Cornelius, to whom an angel was sent from heaven; of such men was the humble centurion, who "came and besought our Lord to heal his servant, who was sick; at whose behaviour Jesus marvelled, and said, to them that followed, I have not found so great faith, no not in Israel." P. 31.

ART. 62.—*The Case of the Farmers, at the present important Crisis, Stated by a Hertfordshire Farmer.* 8vo. 6d. Law. 1800.

A spirited defence of the farmers, and worthy the attention of landlords.—The chief burden of the song is to show the latter the advantage they will derive from long leases; an advantage which scarcely admits of any doubt. But why they should restore 'the golden age of full harvests,' the author would find it difficult to explain, as in that age long leases were very unusual.

ART. 63.—*Observations on the Failure of Turnep Crops, with Proposals for a Remedy, not altogether new, yet not fully considered by Agricultural Writers. By the Rev. H. P. Stacy,* 8vo. 1s. Hatchard. 1800.

Very judicious observations, tending to prove that the complaints made against the fly should be rather used against the farmer for his injudicious mode of sowing turneps.

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THE

CRITICAL REVIEW.

MARCH, 1801.

ART. I.—*Anecdotes of the Arts in England; or, Comparative Remarks on Architecture, Sculpture, and Painting, chiefly illustrated by Specimens at Oxford. By James Dallaway, M.B.F.S.A. &c.* 8vo. 10*s.* 6*d. Boards.* Cadell *and* Davies. 1800.

THE works of our ingenious author on Constantinople and on Heraldry are thus rapidly followed by a third, in which, amidst some good matter, we lament to see manifest marks of haste and inaccuracy. Mr. Dallaway proposes, in case his present labours should be favourably received, to give a larger work on the same subject. We should have recommended to him, on the contrary, to have reserved his materials till the publication of that larger work; for such are the errors of the present, that the public, we apprehend, will be little apt to encourage him in any second attempt. Nor do we think Mr. Dallaway entertains a proper respect for his readers when he thus obtrudes a hasty sketch instead of a finished performance.

This work is inscribed to the duke of Norfolk; and we are glad to find that Mr. Dallaway has obtained a fruit of his heraldic labours in his appointment to the office of earl marshal's secretary, in preference to another late Scotish writer on heraldry—a science rarely cultivated by ingenious men without the immediate prospect of emolument.

This work is divided into three parts—the first relating to architecture, the second to sculpture, and the third to painting.

In the first part the author begins with some remarks on the origin of Gothic architecture, which appear to us vague and injudicious, and afterwards gives some account of Gothic architecture in England. He then proceeds to the military and domestic Gothic; and his divisions are so ill arranged, that this same section contains accounts of many ecclesiastic edifices as well. The natural order would have been, to have placed each subject in a separate section, instead of emptying a common-place book on pages devoid of connexion and illustration.

After some statement of the mixed architecture, and of the re-

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stored Grecian, our author proceeds to Part the Second, on sculpture; which, instead of throwing, as we expected, new light on the origin and progress of statuary in this kingdom, contains trivial observations on the Egyptian and Greek sculpture, with catalogues of the various statues in the collections of English noblemen and gentlemen. In a regular and laboured work such catalogues might have been thrown into an appendix, as relative to the progress of taste in England; but they certainly have little connexion with the progress of sculpture, as our artists are generally educated in Italy, and rarely consult English collections upon this subject. Hence this part of the work must strike every reader as an injudicious excrescence, disjunctive from the first and third parts, which relate to the history of architecture and painting in *England*.

Having thus given a general idea of the work, which little deserves to be minutely followed through its various paths and deviations, we shall content ourselves with a few extracts and remarks, as they arose on the perusal.

Our author's gross ignorance of the most common events in chronology we shall have repeated occasion to detect. It is esteemed unfortunate to stumble on the threshold, but the author has fallen headlong in his first sentence, which stands thus:

'The Goths had no share either in the invention or perfection of that peculiar style of architecture which bears their name; for the invention may be with certainty referred to a period antecedent to their conquest of the southern provinces of Europe; and many of the more perfect specimens were not completed till their dominion no longer existed in those countries.' P. 1.

Here are perhaps as many errors as words, and the author could not have betrayed a more confused conception of his subject. If by peculiar style he mean the pointed arch, it is far from being referable to a period antecedent to the fifth century; and we wish he would explain at what period their dominion ceased, while all history teaches us that it continues to this day. He will certainly accomplish a great revolution in literary investigation if he will indicate at what æra the Saxons and Normans, both Gothic nations, were in England subdued by a third nation of a different race; at what æra the Franks or Goths who conquered Gaul were overwhelmed by new victors; at what æra the Goths who seised Spain, and, after a struggle of many centuries, expelled the Moors, were extirpated by other tribes; at what æra the Gothic invaders of Italy were supplanted by other nations of a different race. If by peculiar style Mr. Dallaway mean the decline of the Grecian architecture, he should have reflected on the grandeur and elegance of San Sophia, erected more than a century after the Goths had seised on France, Spain, and Italy.

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In p. 4 our author briefly remarks that the chief Gothic edifices in Italy are the cathedrals of Pisa, Orvietto, and Sienna, and that some of the pilasters of the latter have capitals of grotesque heads instead of foliage. He adds, that in Italy not a single spire is now to be seen.

'The cathedrals in Germany and France, like those in Italy, owe their effect to the façade, which is formed by a portico of pediments richly incrusted with the most minute ornaments, an infinity of niches, statues, pedestals, and canopies, and one circular window of vast diameter between two towers of very elaborately clustered pinnacles, where not otherwise finished by a regular spire. This description applies in particular to St. Stephen's at Vienna, Strasburg, Nuremburg, Rheims, Amiens, Nôtre Dame, and St. Dennis at Paris, Coutances, and Bayeux, not to multiply instances. These exhibit prodigies of sublimity, lightness, and patience of the constructors; yet, as if the age of piety or wealth were passed, most of them are left in an unfinished state.' P. 6.

It is well known that many great ecclesiastical edifices are left unfinished, merely to afford a pretence for the collection of contributions towards their completion.—We cannot conceive why Saracenic (p. 8, &c.) should be spelled with a cedilla attached to the prior c, as the word is of common native enunciation.—The church of Batallah in Portugal (p. 9) may have been built by David Hackett, a native of Ireland; but Mr. Dallaway should have added his authority, for the learned reader will little credit a mere assertion upon this point.—The architecture of St. Denis has nothing capricious, for many ancient churches in France, Germany, and Great-Britain, are extremely long in proportion to their breadth; for this plain reason, that the architects could not otherwise have secured the roof; and hence our nave and aisles, which may be regarded as three edifices under detached roofs but opening into each other.—Our author (p. 15) betrays a total unacquaintance with the progress of the pointed Gothic when he supposes that it certainly succeeded the ancient arch and massy pillar. The gradation was, on the contrary, slow and mingled, as sufficiently shown by Bentham, Warton, and others. Nor are we less astonished at his lack of erudition when he gravely supposes (p. 21) that the style of the shrines of saints is derived from that of the crosses erected by Edward I; while, not to mention the illuminations in manuscripts, several shrines yet remaining of long anterior date show the inaccuracy of the assertion. But Mr. Dallaway's rapidity has assigned to weeks the labour of years, and he kindly aspires to instruct others in doctrines to which he is himself a stranger.

If our author had beheld Mr. Wyatt's labours in the abbey at Fonthill, he would have spared his hesitation whether he ought not to be arranged with Palladio, Jones, and Wren, great archi-

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tects who have failed in producing the Gothic. The abbey of Fonthill is, in truth, a specimen of Gothic architecture alike conspicuous for grandeur and purity, and does equal honour to the taste of the architect and the munificence of the founder. Hitherto the powers of great modern architects have in this style been too much restricted to a tower or a turret, or to mere alterations: but at Fonthill an edifice of vast extent is to be adorned with all that architecture and painting can produce, with so much of sculpture as may fitly appertain to uniformity of design and the imagined epoch of the erection; for the idea is that of a grand abbey founded by some potentate, who reserves to himself state-apartments, as the kings and nobles in the middle ages were frequently induced to lodge in abbeys, where the learning and opulence of the monks supplied more objects of ease and taste than could be found in the neighbouring castellated palaces. While at Strawberry Hill the castle and abbey are confounded, not from any defect of taste in the owner, but because his comparatively small income constrained him to unite discordant conveniences—at Fonthill, on the contrary, the whole is uniform, and the fairest field has been opened to the Gothic proficient. The idea is new and sublime; and, instead of being wasted in political corruption or among titled gamblers, we here behold vast opulence expended in supplying bread, for a course of many years, to hundreds of the poor, and a patronage truly royal opened to every artist.

In p. 43 Mr. Dallaway tells us that we have no accurate knowledge of the musical instruments of the Greeks and Romans but from their basso-relievos and statues. He forgets coins and gems, and the various ancient treatises on music. Quacks in every science are as remarkable as learned ladies for using words which they do not understand. In p. 46 our author informs us, that, for the sake of lightness, a vault is composed 'of the toph or stalactitical stone.' We suppose this new toph is tufa, which is indeed extremely light; but nothing can be more remote from stalactite, a substance generally very heavy. He might with equal justice have said that they were composed of *spunge* or *rock-crystal*.

After the numerous elucidations which have been thrown on the ecclesiastic and castellated styles of Gothic architecture, we have always regretted that a work of some extent had not been solely dedicated to the domestic architecture of our ancestors, from the cottage to the tower. Perhaps the ancient houses of some of our bishops and rectors might afford good materials, and some old mansions surrounded with moats might be collated with similar edifices in Flanders, whence our artists seem chiefly to have proceeded. The subject is curious and more generally interesting than the ecclesiastic or castellated forms, because just imitations might be constructed at moderate ex-

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pence. Hampton Court is too recent, and the unfinished palace of Edward duke of Buckingham, at Thornbury in Gloucestershire, is of little higher antiquity. The domestic mansions of our ancestors were indeed chiefly constructed of wood, which cannot long withstand the injuries of time.

In p. 85 we find that sir Henry Wootton, the embassador at Venice, first introduced the Grecian architecture by his elements of that science published in 1524, and the Grecian orders in consequence appear at Cambridge 1557. We suppose that this same sir Henry Wootton is he who was embassador at Venice a century afterwards, and wrote the celebrated letter of advice to Milton! If so, this error can only be exceeded by another, p. 93, in which Michael Angelo is said to have borrowed many ideas from the Inferno of his friend Dante—a truly portentous mistake of nearly two centuries, and which, we will venture to affirm, could never have arisen in any mind embued with a tincture of exact knowledge of the fine arts.—But we turn to a more pleasing specimen.

'A few years ago, prince Borghese patronised Jacob Moor, who was the boast of the British nation, and then studying at Rome as a landscape painter: he not only felt the beauties of Claude Loraine, but rivalled them. His own portrait, with an accompaniment of forest scenery, contributed by himself to the chamber of painters in the gallery at Florence, is an honourable testimony of uncommon excellence.

Under Moor's direction, the prince determined to re-model the ground adjoining to his incomparable villa on the Pincian Hill. The gardens of the Medici and Albani villas, and those called Boboli near the grand duke's palace at Florence, are laid out in a stiff taste, with walls of evergreens, straight alleys, marble fountains, and crowds of statues. Yet, I am inclined to think, that this style, now obsolete in England, is best adapted to Italy; where a constant and strong sun would soon destroy velvet lawns, and the broad shade in a street of clipped trees or covert walks is more coincident with the local idea of luxury. Their perfectly harmonising landscapes are found only in imagination and on canvas, for the art of reducing a district of country to the rules of picturesque beauty, as frequent in England, is unknown to them.

'Moor gave the first specimen of an English garden to the Roman artists, as described in Mason's elegant didactic poem so denominated. The alleys and terraces disappearing, the fountains no longer are forced into the air, and the water, liberated from marble chests, spreads into a lake with irregular shores. Upon a small island in this garden is the temple containing a fine statue of Æsculapius; and another exquisite morceau of architecture sacred to Diana, in an appropriate situation, each of most correct imitation. Other parts of these ornamented fields exhibit the Roman scenes of old. A hippodrome, a villa invariably corresponding with the plan and scale given by Pliny and Vitruvius, and a museum destined to receive the statues found in the city of Gabii (deserted even in the days of Horace) realise the

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idea I have sketched of a classic pleasure-ground. Upon the very site of the gardens of Sallust given to the Roman people, to have an actual inspection and revival of some of their original plans and embellishments, after a lapse of two thousand years, afforded a satisfaction which no delineation could equal.

'I copied the subjoined inscription on the base of a statue of Flora, in proof that the modern Romans are still masters of Latin composition.

'VILLAE. BORGHESIAE. PINCIANAE.
CVSTOS HAEC EDICO.
QVISQUIS ES. SI LIBER
LEGVM COMPEDES. NE HIC TIMEAS.
ITO QVO VOLES PETITO QVAE CVPIS.
ABITO QVANDO. VOLES.
EXTERIS. MAGIS. HAEC PARANTVR QVAM HERO,
IN. AVREO SECULO VBI CVNCTA AVREA
TEMPORVM SECVRITAS FECIT,
BENEMERENTI HOSPITI.
FERREAS LEGES PRAEFIGERE HERVS VETAT.
SIT HIC AMICO PRO LEGE
HONESTA VOLVNTAS.
VERVM SI QVIS DOLO MALO LVBENS SCIENS
AVREAS VRBANITATIS LEGES FREGERIT,
CAVEAT NE SIBI
TESSARAM AMICITIAE SVBIRATVS VLLICVS
ADVORSVM FRANGAT.' P. 129.

In p. 172, and other passages, our author totally forgets that the Etruscan vases are now granted to be Grecian—Sir William Hamilton, who first diffused a knowledge of them in this country, being also the first who in a late publication obviated the common error. Our learned readers may well smile at the following note, p. 202.

'Such was the profusion of the Romans after their consular government was extinguished, that a statue of Victory in the Capitol was erected of massive gold, and weighed 120 lb. A pearl valued at 1000*l.* English money was cut in two, to make ear-rings for the statue of Venus in the Pantheon. M. Antony gave one half to Cleopatra, who swallowed it dissolved in vinegar.'

Any schoolboy might have informed Mr. Dallaway that Cleopatra possessed two valuable pearls; one of which she dissolved in vinegar (a process to which modern chemists could not assent) and swallowed, at a festival she gave to Antony; and that the remaining pearl was sawn in two, to make ear-rings for the statue of Venus. Such errors are happily not common even in this age of book-making; if they were, we should not hesitate to pronounce the decline and fall of literature in England. Another blunder, if possible more heterogeneous, heteroclitic,

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more Bœotian and barbaric, occurs in the following sentence, p. 218.

'Of the age of the magnificent Leo the Tenth, so interesting to the lovers of literature and the arts, and of the enlightened individuals of the family to which he belonged, a most accurate and elegant history is now in the possession of the public.—Roscoe's Life of Lorenzo de' Medici. 2 vols. 4to. 1797.'

Is it possible that Mr. Dallaway should conceive that Lorenzo de' Medici is the same identic person with Leo X.? Mr. Roscoe's history of the latter is not yet published; but we have no doubt that it will do great credit to his abilities whenever it may make its appearance.

The long catalogues of collections of statues in England we shall not follow, but only observe that even in these trifles the cloven foot sometimes appears, as in p. 340, in which black marble is confounded with basalt. One of the most curious parts of the book consists of a narrative abstracted from the letters of Gavin Hamilton to Charles Townley, esq. relative to the discovery of some ancient marbles, which, in the volume before us, are entitled *extracts*, but with no great precision; since in this latter case the very words of the letters should have been preserved. It was with deep regret we learned that eight large cases of antiquities belonging to sir William Hamilton were lost in the Colossus man of war, wrecked near the Scilly Islands, in 1798.

In p. 394 Mr. Dallaway informs us that the best statues executed by modern artists in England are the Narcissus of Bacon and the Hercules of Rysbrack. In the note we suppose that Hippomanes is Hippomenes; but the book swarms with errors great and small. In p. 404 we have the following sentence:

'The "eternal buckle in Parian stone" may be traced to the emperor Otho, the first who wore a peruke; and the false hair piled over the forehead of the empress Faustina may vie for ugliness with the wig of sir Cloudesley Shovel in Westminster Abbey.'

After the instances already adduced, our readers will be little inclined to revere Mr. Dallaway's learning, and this sentiment must excite contempt for his taste. Far from the eternal buckle, Otho's wig consists of small natural curls scarcely distinguishable from hair; and where he found that Faustina wore false hair may be doubted. At any rate he could not have been more unhappy in his instance: the hair of both the elder and younger Faustina (Mr. Dallaway probably has only heard of one) is disposed with great elegance. Had he mentioned Poppæa he would have been right. In p. 415 Flaxman is deservedly praised: but we are informed that the monument of Mrs. Howard, by Nollekins, is not inferior to any production of Flaxman's.

In passing to painting, our author quotes, p. 423, manuscript

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lives of the abbots of Gloucester. He ought to have told us the age of this manuscript, and where it is to be found. After mentioning some illuminated manuscripts in the museum, Mr. Dallaway gives us the following note, (p. 426) which we transcribe, as the subject is little known:

'Amongst the MSS. given by archbishop Laud, is a folio fragment, containing eleven beautiful illuminations, entitled "Cy commence le second volume des Chroniques d'Angleterre, &c." chap. xxix. It is supposed to be part of the Chronicle mentioned by Bayle, as having been compiled by William Pakington, secretary to Edward the black prince, and prebendary of Mapesbury. As no account has appeared of this curiosity, I shall add a description of its embellishments. 1. A portrait of Philip, king of France. 2. A bishop and courtiers kneeling, each having a square black patch over the right eye. 3. The assault of the castle of Sallebrun by the Scots, and their repulse. 4. (which is the most curious) "De la manière et ordonnance de la grand Feste et Joustes que le noble roy d'Angleterre fait pour l'amour de la contesse de Salesburie, &c." chap. xl. The king is represented as sitting under a canopy of state, between five ladies, who have high sugar-loaf bonnets, with flowing veils. The point of time is the overthrow and consequent death of John, eldest son of Henry viscount Beaumont. The ladies, excepting the countess, are all splendidly dressed, "exceptée madame Alys, comtesse de Salesburie, qui fût le plus simplement atournée, pour quel ne vouloit que le roy s'abandonnoit trop fort a la regarder. Car elle n'avoit voluntè ne penser a nul vilain cas, qui en obeissant le roy peust torner a deshoneur a son mari ne a elle." 5. Siege of Calais. 6. Roy d'Empire. 7. Edward the black prince and his followers in battle. 8. Battle, views of Coutances and Guienne. 9. A storm overtaking the English at Chartres. 10. A pacification and treaty. 11. The battle of Cressy.'

How a Spanish ship came to be bound from a Flemish port for South America in 1492 we cannot conceive, as Columbus did not return till 1493. The absurdity is increased by the addition of the painted glass on board, certainly intended for the decoration of a church. The picture of the children of Henry VII. painted about the year 1495, as appears from their ages, could scarcely be by Mabuse, who, according to the best accounts, was born in 1496: but if Horace Walpole were a miserable chronologer, Mr. Dallaway may be said to set all chronology at defiance. In like manner Leonardo da Vinci, who died in 1520, certainly never painted a head of Anna Bullen; so that our *learned* author's remark (p. 459) that it was painted as his religious prejudices represented her, with a meretricious air, becomes truly ludicrous. Again (p. 464) it is said that the picture of sir Thomas Bodley, 1597, by Paul Van Somer, was probably one of his earliest performances after his arrival in England, though in a note we are told that this introduction was owing to his painting an English gentleman in 1557.' The reference shows that Mr. Dallaway has here confounded Van Somer with De Heere;

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but Mr. Dallaway is a capital master of every form of confusion. In p. 477, sir Joshua Reynolds is justly blamed for his experiments in colours; but it is unfortunately added, that his thinly painted pictures stand extremely well, as the cardinal Beaufort, &c. while in truth this picture is one of his last, and has not been tried by time. In p. 495 the Scagiola is confounded with Mosaïc, and we are told that either the one or the other was painted by an English monk of Vallom brosa! Here, we will venture to say, is another confusion of ideas. Our author asserts (p. 498) that James I. neither liked nor understood the arts; whereas, if we judge from the gallery at Scoon, that prince had encouraged painting in his native dominions. The best works of Jameson, the Scottish Vandyke, are neither at lord Mar's nor lord Buchan's, but at Taymouth, the earl of Breadalbane's, and at Cullen House, the seat of lord Findlater.

'The principal collectors, during the reigns of George I. and II. were Dr. Mead; sir Luke Schaub; sir Paul Methuen; sir Gregory Page; Mr. Child, and Mr. Hoare, the bankers; field-marshal Wade; general Guise; Frederick, prince of Wales; and the duke of Norfolk. These pictures, considerable in value and number, not unfrequently changed their possessors; and one collection was formed upon the wrecks of another. How often they have been transferred, and what accession or diminution of price such removals have occasioned, would compose a volume of well authenticated anecdotes. Declining any particular enumeration or criticism, let me only advert incidentally to a few of the best works of the great masters in England, as they occur to my memory.

'Of those attributed to the "divine Raffaelle," there are few of our collections which does not boast one which, in fact, does not belong even to his worst scholar. Lord Orford's "Consultation of the Doctors of the Church," undoubtedly his work, is no longer in this country. The Holy Family at Okeover, and another belonging to Mr. Purling, London, have the most general suffrage for originality among the connoisseurs; yet not without dissentients. Mr. R. P. Knight has purchased a genuine portrait by him of cardinal Bibiena, lately brought from Rome, which has no equal, yet imported.

'At Rainham, lord Townshend's Belisarius is the finest work of Salvator Rosa, which has reached us. The duke of Beaufort has a satirical picture representing the different nations of Europe by emblematical beasts, for which he was banished from Rome with disgrace.

'The most perfect picture, by Spagnoulet, is in the chapel of Wardour Castle. So frequently has the Cornaro family, by Titian, at Northumberland house, been retouched, that it must now wave all claim as the superior of that master's works in England. Not only of lord Exeter's "Salvator Mundi," by Carlo Dolce, but of his "Death of Seneca," by Luca Giordano, there are repetitions of nearly equal pretensions at Mr. Methuen's, at Corsham, and sir L. Blackwell's, at Easton, in Norfolk.

'By his present majesty, justly distinguished for his knowledge and love of the arts, the collection now at Buckingham-house, originally

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began by Frederick, prince of Wales, has been increased to its present excellence. The other collections are at Kensington, Hampton Court, Windsor, and Kew. There are some capital works by two Italian painters of great merit, who have visited England; Canaletti's Views of London, and several landscapes by Francesco Zucharelli, of Lucca, who had been twice in this kingdom before the year 1771. His best pictures are at Hampton Court, and others somewhat inferior at Windsor, and at sir R. Worsley's, in the Isle of Wight. At the Queen's Lodge, Windsor, is the interior of the Medici Gallery at Florence, by Zoffanii, another most ingenious Italian artist, whose labours were not sufficiently rewarded to detain him in this country, which he left for the East Indies.

'Incited by the prevalent example of their sovereign, several of the nobility have engaged in the pursuit of this branch of virtù, with a competition both of taste and expence; and the additions they have made, or the collections they have formed, have eclipsed all that had been done by their predecessors.

'The late earl of Bute procured some exquisite specimens of the Flemish school, now at Luton, particularly a Feast by Van Harp. Lord Grosvenor, lord Radnor at Longford Castle, the duke of Newcastle at Clumber in Nottinghamshire, lord Egremont, lord Harcourt at Nuneham, lord Scarsdale at Keddlestone, and lord Ashburnham and Mr. Agar, are well known to have extensive and richly furnished galleries. In point of extent only, the last mentioned but one must yield a superiority, which it possesses, in every other respect. In the whole not more than twenty pictures are included. Each of them is in the great style of the master, especially those by Salvator Rosa, and two of Bacchanals by Nicholo Poussin. There are many other collections in London and the country residences of the nobility highly deserving any notice I could take of them; and it must be acknowledged, that where the opportunity of becoming acquainted with their respective merits has not occurred, the charge of an invidious omission will be superseded.

'Of private gentlemen few collections exceed those of Mr. Aufrere, Mr. Angerstein, and Mr. Beckford at Fonthill. A part only of that made by Mr. Hope of Amsterdam has been brought by him to London. He has the "Woman taken in Adultery" and a "Landscape of the Deluge" by Rubens; another by Salvator Rosa; a Magdalene by Guido; and a most choice cabinet of Flemish pictures exquisitely finished by Van Huyssum, Weenix, Gerard Dow, and Vanderwerff.' P. 511.

In the next paragraph our author, speaking of the Orléans collection, says, "that sumptuous assemblage of pictures is well known to have owed its origin to the regent Orléans and his minister cardinal Richelieu, and its dispersion to his late degenerate successor." Here cardinal Richelieu, prime minister to Louis XIII. is confounded with cardinal Dubois, minister to the regent during the minority of Louis XV. But centuries are nothing to Mr. Dallaway.

Upon the whole, we may safely affirm that we never met with any work in which some knowledge and taste were eclipsed

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by such consummate ignorance. The latter will occasion unavoidable disgust to the connoisseur and the man of letters, and it is a dangerous book for the general reader, who may hereby become instructed in the most puerile errors. We wish, for the sake of Mr. Dallaway's reputation, not to meet him again in the literary scene for these nine years.

ART. II.—*The History of Scotland, from the Union of the Crowns on the Accession of James VI. to the Throne of England, to the Union of the Kingdoms in the Reign of Queen Anne. By Malcolm Laing, Esq. With Two Dissertations, historical and critical, on the Gowrie Conspiracy, and on the supposed Authenticity of Ossian's Poems.* 2 *Vols.* 8vo. 16*s. Boards.* Cadell *and* Davies. 1800.

THE period of Scotish history chosen by Mr. Laing for the present work has remained uncultivated in recent times, while other parts have been explored with considerable diligence. The ingenious author is already known to the public by two able chapters which he added to the last volume of Dr. Henry's history, which has since been lamely continued by Mr. Andrews. Mr. Laing, in the present instance, has spared no labour in his researches into manuscripts and records; and his work being moreover composed with taste and judgement, and written in an animated style, there is no doubt that it will continue to possess the reputation it has already acquired.

Of the period now under review, the author observes that

'The most prominent events alone are occasionally recorded in English historians; but the causes, consequences, and the whole train of subordinate incidents, are imperfectly known. It becomes not me to determine, hardly indeed to conjecture, how far, or whether, I have succeeded in my design to give a just and impartial continuation of the history of Scotland down to the period when its history expires.' Vol. i. p. iii.

The following general idea of the nature of the materials employed, and of the author's design in the dissertations annexed, will not, we believe, be unacceptable to our readers.

'The manuscript materials employed in this history are chiefly derived from the library of the Faculty of Advocates at Edinburgh, to which I enjoy a professional access. Calderwood's MS. cited wherever the printed abstract is defective, Matthew Crawford's, and some other manuscript histories, were procured from the records of the church of Scotland. The records of the justiciary court, and of the privy council, have been frequently examined; but I am indebted for many valuable materials to the private repositories of gentlemen whose friendship I am proud to acknowledge. Mr. Erskine of Mar communicated to me the correspondence of his ancestors, the earl of Mar and his brother lord Grange, without solicitation and without reserve. Through the friendship of Mr. Clerk of Elden, whose naval tactics have contributed to our naval victories, I obtained full access to the

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historical writings of his father, sir John Clerk of Pennycuick, a commissioner at the Union; and from the honourable Mr. Maule I procured the transcripts of Fountainhall's Memoirs, and of other MSS. preserved by his ancestor, Mr. Henry Maule.

'Instead of extracting from these materials a collection of original papers, in which it would be difficult to separate historical facts from the fanaticism of the age, I have subjoined such notes and illustrations as were necessary to explain at length, and to confirm the most doubtful or disputed passages in each volume. On two occasions only I have departed from this plan. The forgery detected in Logan of Restalrig's supposed letters might appear to discredit the whole Gowrie conspiracy, which belongs to the preceding period of history; but I have annexed, without scruple, to the first volume, an Historical Dissertation for which I am indebted to the friendship of Mr. Pinkerton, who, in my apprehension, has placed that obscure transaction in its genuine light. The other instance in which I have deserted my accustomed mode of illustration, is the Dissertation annexed to the second volume on the supposed authenticity of Ossian's poems. The prevailing belief of their authenticity, at home and abroad, will render it the less surprising, that, in a question concerning our literature and early history, I was desirous to vindicate to my countrymen that incredulity which I have freely and repeatedly expressed. As a short note was found insufficient, I have entered, as concisely as possible, into a copious detection of those spurious poems, by some supposed to reflect the greatest honour, by others the greatest disgrace, on that part of the nation which claims and attests the imposture as its own.

'As this work forms a continuation of Robertson's History of Scotland, with which it coincides, it is my design to add, in a small preliminary, or rather intermediate volume, an Historical and Critical Dissertation on the accession of Mary Queen of Scots to the murder of her husband. When revived by Goodall, the question was decided by Hume and Robertson; but the declamatory apologies which have since appeared serve only to perplex and to render the controversy more obscure than ever. A clear and concise deduction of facts, in the order of time, and a critical examination of the letters, sonnets, and other evidence, are still requisite to establish the innocence or the guilt of Mary on a better foundation than the perversion of every historical fact. On this subject I have already discovered, and may still expect to procure, some original materials, subservient to the evidence of which the public is possessed.

'The reader will be disappointed who expects to be gratified in this work with any pointed political allusions to the present times. The present ever appears the most important period, and the political productions of the day are overpaid with praise at the time in proportion as they are afterwards neglected or contemned. But the following history was mostly written in a distant solitude, far removed from political discussion. It would be difficult to speak of the present times, without degenerating either into adulation or censure, and absurd indeed to render the history of the last century a comment on the philosophy or folly of the present.' Vol. i, p. iv.

After describing the accession of James to the English throne,

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the author gives the following account of the state of Scotland at that period:

'James, established now on the throne of Britain, had attained to the summit of his fortune and ambition; and, by a singular felicity, he whose birth was disastrous to his parents, whose infant reign was calamitous to his subjects, and his person the alternate prize of contending factions, had arrived, without the aid of distinguished merit, and almost without an effort, to the undisturbed possession of three kingdoms. Whatever he had meditated for the improvement, or concerted for the better regulation of his paternal dominions, remained now to be executed; and certainly the situation of Scotland afforded ample scope for the exercise of his political wisdom. The country, agitated during his minority with civil dissensions, and often ravaged by internal war, remained, on the return of tranquillity, exhausted and debilitated; without industry, and destitute of resources to prosecute schemes of remote aggrandisement. Its trade was limited to a few towns, and consisted of wool, hides, and the more precarious produce of its mines and fishings, exported in small barks of little value, and exchanged for whatever articles of utility or luxury were requisite to supply its domestic consumption. Wherever the rude products constitute the staple commodities of a country, large or important manufactures are not to be expected: those of Scotland were confined to a few of the coarsest nature, without which the poorest nations are unable to subsist*. The state of agriculture was languid and stationary, obstructed, even in the southern provinces, by the oppressions of the landlord, the dependence of the farmer, and their mutual poverty; but in the northern counties the peasant extracted a scanty pittance from a soil exhausted by constant tillage. The nobility disdained, or obeyed with reluctance, the decisions of justice. They continued to prosecute their deadly feuds; to abet the most desperate crimes of their retainers; and, under their numerous hereditary jurisdictions, to extend their oppressions, their power, and dependents, beyond the circle of their respective vassals. Their feuds were inveterate; and their revenge was frequently dishonest and insidious. The sanguinary troubles of a female reign, and a long minority, had perverted or extinguished their sense of morals, and discovered, during a religious age, that no religion can compensate the absence or the relaxations of justice.

'A distracted country, whose poverty presented no adequate reward nor an occupation for industry, had already been deserted by many of the natives, who, penetrating into the remotest regions, acquired, or perhaps revived among foreigners, the national appellation of a vagrant race. Their numbers multiplied rapidly in Poland, whose plains they traversed in large caravans; whose internal trade they divided with the Jews; and, during the last century, a constant influx of fresh adventurers returned enriched by the luxury of the Polish nobles†. But a large portion of Scotland retained the primi-

* Craig de Unione Tractatus, p. 237—44. MS. in the Advocate's Library.

† Bacon, vol. ii. p. 175. from which it appears that they were numerous in Poland before the accession. Carte, Hist. vol. iii. p. 770, asserts, that from the accession till the death of Charles I. 200,000 families had emigrated to Livonia! as if the population of the country could have supplied an annual emigration of 4000 families, or 20,000 persons.

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tive ferocity of its savage state. The isles are represented as utterly barbarous; the highlands as barbarous, yet not unsusceptible of a slight civilisation. The former, an occasional asylum for pirates, scarcely acknowledged a nominal subjection to the Scottish crown; the clans of the latter exhausted their rude valour in mutual slaughter, or infested the adjacent lowlands with slight depredations. From a constant warfare the inhabitants of the borders were equally barbarous, and, from their vicinity, far more formidable to the government. James, from their strength and turbulence, had early presaged that, unless possessed of the whole of Britain, his successor would be soon bereft of its northern extremity, and of his anointed head; a prediction destined to be strangely verified, by the acquisition of that kingdom for which he was solicitous*.' Vol. i. p. 6.

The progress of Presbyterian government in Scotland he has ably delineated in a few pages, from p. 17 to 22, and explained the causes which rendered it obnoxious to James and his successors; though it has since been found, by the experience of a century, 'that the genius of presbytery can repose in peace under the tranquil shade of a limited monarchy.' The revival of the privacy, the assembly at Aberdeen, and the consequent steps of the monarch to restore the mitre, are detailed with clearness and spirit. The history of the attempts of James to suppress feuds naturally conducts us to a view of the burdens he imposed, and the allies with whom he united himself; nor can we omit a laudable attempt of the king to introduce civilisation into the western islands.

'The Hebudes or western islands, though relinquished by Norway in the fourteenth century, had never been properly subjected to Scotland. If historians are to be credited, the natives must have inherited and combined the vices of their double origin: the indolence, savage pride, and obdurate cruelty of their Irish progenitors; the riotous and profligate luxury of a race of ferocious pirates, their Norwegian conquerors. Destitute not only of laws but of morals, deficient not less in religion than in humanity, they are uniformly represented as more barbarous and vicious than the inhabitants either of the highlands or borders; as a race incapable of submission, unsusceptible of culture, whom it was less difficult to exterminate than to reform. Such at least were the measures of improvement projected by James, to transport or extirpate the most turbulent or intractable, and repeople the islands with new inhabitants. He expected, with all the visionary hopes of a projector, that the industry of the lowlanders, transplanted thither, would be successfully exerted in the construction of villages and the plantation of orchards; in cultivating and inclosing the neglected fields, and reclaiming a remnant of the natives from barbarism. The first colony was attempted at Stornaway. The inhabitants were subdued, and their chieftain betrayed by his perfidious brothers; but when the adventurers proceeded to divide and appropriate the Lewis to themselves, a surviving brother, beset and burning

* King James' Works, 159.

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their habitations, compelled them to surrender. Another expedition was not more successful; and the intruders, harassed and infested by the islanders, were again expelled.' Vol. i. p. 48.

The mine of silver (p. 50) discovered near Linlithgow was a lead mine, in which the galena had an extraordinary proportion of silver, though almost all lead contains some portion of this metal. The gold mines of Crawfordmuir were much in the same predicament, the particles of gold found in the metallic matrix being few, and not recompensing the labour bestowed. In reality, such particles are to be met with to this day.

During the reign of James the principal events of Scotish history are ecclesiastic, and are discussed by the author with moderation and ability. The memorable reign of Charles I. is thus opened:

'The accession of Charles, the only surviving son of the deceased monarch, was succeeded in Scotland by twelve years of profound tranquillity. The period is diversified with few transactions, nor distinguished by any strong indications of the convulsions with which the country was afterwards agitated. Among a people inured to laws and predisposed to submission, almost every commotion may be deduced from the improper interference and innovations of government, or from an injudicious opposition to those changes which are silently effected on the public mind, or in the progress of society imperiously required. Had the people been neglected or forgotten by the court, their tranquillity might have been prolonged to a distant period; but if their affections had been timely secured by concessions, a barrier might have been formed against the free spirit that began to predominate through the English nation.

'But the mind of Charles was confirmed by education in every speculative tenet which his father had adopted. The divine, indefeasible right of kings, was suggested to James by the resistance and misfortunes which his mother had experienced; and maintained preposterously, when his own premature elevation to the throne could be justified only by the popular voice. To Charles it appeared to possess the evidence of an intuitive axiom, and the converse doctrine of implicit submission, the authority and the sanction of a moral obligation. The hierarchy was recommended to James by resentment and policy, as an institution hostile to presbytery, congenial to monarchy, and to a superstitious mind insusceptible of fervor, as a ceremonious ritual that relieved the languor of vacant devotion. From the early impressions of youth, the hierarchy was revered by Charles as a divine institution allied to monarchy by their common origin. In his paternal instructions to his eldest son, James had dissuaded a marriage with one of the Romish faith; but forgetful afterwards of his own injunctions, had industriously solicited an alliance with Spain. No sooner had it miscarried than Charles was contracted to Henrietta Maria of France, a princess distinguished by vivacity and beauty, whom he now espoused, whose religion was a partial cause of her husband's misfortunes, and the source of misery to their remotest posterity. The introduction of a liturgy, and a general revocation of the tithes and benefices usurped by the laity, had been projected by

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James, but deferred from the unexpected opposition to the articles of Perth. But his schemes had been carefully infused into Charles; and in the execution of those dangerous and useless projects the tranquillity of Scotland was imprudently sacrificed. A national liturgy was retarded for a time by his continental wars, or the disputes in which he was involved with his English parliaments; but the revocation of impropriated tithes and benefices was executed among the first acts of his reign.' Vol. i. p. 87.

The imprudent and bigoted attachment of Charles to the clergy thus early discontented the nobles, whose revenge became afterwards so fatal to himself and family. The subsequent events of this reign in Scotland are so intimately blended with the civil wars of England, that they have been already discussed at large by many celebrated authors; yet Mr. Laing often presents new ideas and materials, so that the reader's attention never slumbers. Our limits constrain us to pass over various parts which might afford pleasing extracts, that we may have more room for such events as are little known to the English reader. We shall therefore proceed to the account of the conquest and situation of Scotland under the usurpation of Cromwell—an interesting subject, and which Mr. Laing discusses at considerable length.

'An opinion is entertained by some that at a former period Scotland was highly cultivated: but it is impossible to assign an adequate cause for the decline of agriculture, or to discover at what period of its history a better mode of cultivation prevailed. At an earlier period than the present the produce of the country was confined almost entirely to bear an inferior species of barley and oats. Instead of military tenures, infeudations for rent were recommended by the legislature, and adopted to encourage a better cultivation: but the state of agriculture must have been poor indeed that required a new tenure, and a perpetuity instead of a temporary lease. The peasants never were astricted or fixed to the soil; but agriculture, in the present period, continued to languish without encouragement or the means of improvement. The farmer, whose possession was either precarious or his lease of a short or improper duration, neither inclosed, nor planted, nor strove to ameliorate the sterility of the soil. A portion of his farm, the most fertile or contiguous to his dwelling, was manured and ploughed by some starving cattle; nor suffered to rest or recruit from a constant succession of annual crops. The rest was abandoned to pasture and waste; or ploughed up in separate portions, at distant intervals, till each part was successively exhausted. The culture of wheat was mostly confined to the counties south of the Tay, where four bolls, or sixteen bushels, were the utmost produce of a Scottish acre; but the use of artificial grasses was unknown; and a judicious rotation of crops and fallows was never practised, to invigorate or preserve the nutrition of the soil. The rents were payable in kind, unless on some occasions converted into money: but the tenant was not unfrequently supplied with corn, cattle, and the implements of husbandry; and, in return for the seed and stock, half the produce of the harvest was appropriated to the landlord.

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'It is difficult to discover, and would be curious rather than important to enumerate, the remaining arts in their infant state. Were we to believe a doubtful tradition, the Scots were unacquainted with the method of planting cabbages and tanning leather till civilised and instructed by Cromwell's soldiers in the simplest arts. That they were indebted to the English for skill and dexterity is extremely probable; but that they could subsist without cabbage might surprise the most credulous; and the manufacture of leather was practised by each peasant as a domestic art. Homespun woollen subsisted as a coarse and household manufacture, in which each family was occasionally employed. Linen of a coarse texture had become an article of such considerable exportation as to constitute a staple commodity of the country. Soap and salt works had been long erected; the former, a declining manufacture, served perhaps for domestic consumption; the latter, besides a large exportation, supplied an extensive fishery, which was prosecuted successfully by the towns interspersed along the coast of Fife, till the fishermen were mostly destroyed at the battle of Kilsyth. An extensive fair was held at St. Andrews, to which the Scottish traders who frequented Poland returned yearly from Dantzick, where thirty thousand were supposed to reside. But the principal trade was maintained with Campvere, where the Scots, in return for peculiar immunities, had long established their staple in the Netherlands. Their exports still consisted of corn, wool, coal, lead, salt, fish, coarse woollen, yarn and linen, the raw produce or the rude manufactures of their native country; their imports were the finer manufactures, hardware, and wines of the continent; and such was the consumption of the last article, that three thousand tons of French wines were seized by Cromwell on taking possession of Leith. At the beginning of the civil wars, about eighty sail of shipping belonged to the Forth; and when Dundee was stormed by Monk, threescore vessels were found in the harbour. Since the accession the trade of Scotland had undoubtedly encreased; but it suffered under the usurpation, notwithstanding the influx of money, from the oppressive taxes imposed on the people.' Vol. i. p. 453.

Mr. Laing then considers the state of literature.

'From the beginning of the civil wars a flood of barbarous polemicks overspread the nation. The articles of Perth, the canons, liturgy, and the doctrines of Arminius, were succeeded by the covenants and the divine rights of the presbyterian church; and when these topics of debate were exhausted, the pious indignation of the clergy was levelled at the sectaries, or against themselves. The universities were appropriated to the most fanatical instructors; and the language and philosophy of the schools were imperfectly taught, as subservient to a species of controversial divinity that teemed with disputatious invectives against the errors of the times. The poverty of the Scottish church is peculiarly unfavourable to the pursuit of letters: the universities make no provision for the independence and ease of a studious life. The wealthy benefices of the English church may afford a final retreat, its well endowed universities an intermediate sanctuary for literary repose; and if science is permitted to slumber, a taste for classical and polite learning is at least cultivated and preserved. But the Scottish

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clergy, who are removed early in life from the university to a remote solitude, have no access to the works of the learned, nor the means, if they retain the desire, to improve and augment the acquisitions which they have already made. None are illiterate; but the church has not yet been distinguished by a man of extensive or profound erudition. Their education imparts a knowledge of science; their trials at their ordination require an equal proportion of Greek and Hebrew; and the same parity is observable in the learning and discipline of the church. But the taste and science, the genius and learning of the age, were absorbed and buried in the gulph of religious controversy. At a time when the learning of Selden and the genius of Milton conspired to adorn England, the Scots were reduced to such writers as Baillie, Rutherford, Guthrie, and the two Gillespies; and in the voluminous compilations of Calderwood the church gave no promise of the future elegance, the discriminating penetration, and accurate research, which distinguish the historical labours of Robertson.' Vol. i. p. 460.

The ingenious author then discusses the state of manners and morals, and the fanatical spirit which transformed the Christian festival of sunday into a day of fasting and mortification.

'If, in these instances beneficial to morals, fanaticism was productive of pride, hypocrisy, superstitious credulity, religious persecution, and other vices peculiar to the age. The regenerated, in proportion as they approach perfection, indulge in the utmost latitude of spiritual pride. Their ecstasies arose at times to inspiration and visions, in which they affected to hold the most familiar converse, and to expostulate in the most homely terms with the deity; and received as a divine response or unerring precept whatsoever text or example occurred in prayer. Religious hypocrisy is unknown to the honest enthusiasm of the musselman; but as fear invariably, in domestic education, is the source of falsehood, so their hypocrisy was contracted under early persecution, from the necessity of dissimulation, and improved from the habitual cant to which the mind resorts in those intervals of lassitude when its devotion subsides. Pride and hypocrisy were cherished by an assurance that the chosen are predestinated never to fall; but superstitious credulity is gratified by persecution; and its objects were discovered in the innocence and indigence of helpless age. The belief of witchcraft was universal in the last century, but the punishment was more peculiarly confined to Scotland. The old and infirm, whose sole crime was their misery, were seized on the most malevolent and absurd suspicions, and if the importunities of the clergy failed, tortures, under which they frequently expired, were never wanting to extort the confession of an ideal crime. Whatsoever persons they accused in the frenzy of despair, were implicated in the crime, searched by approved inquisitors to discover the secret tokens of sorcery, and condemned with their wretched accusers to the flames. On one occasion, thirty unhappy wretches were convicted of witchcraft and burnt in Fife; on another, sixty of each sex were accused of the same crime, but acquitted by the good sense of the English judges, who perceived that the accusations were malicious and the evidence absurd. But in each parish

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and congregation the most unrelenting and cruel inquisition was maintained by the clergy against an imaginary crime, and there are few villages in Scotland where the flames of persecution have not been kindled against indigent old age.' Vol. i. p. 465.

In arms and literature, however, the Scots maintained a considerable reputation abroad; but the nobility, who commenced the civil conflicts, had almost sunk under their pressure.

The first volume concludes with the restoration of Charles II.; and at the end of each volume are given notes and illustrations, which often present new and important matter. Some of those appended to the first volume evince the perpetual duplicity of Charles I. who knew not that, even in the crooked path of politics, duplicity is often a dangerous weapon, and may wound the hand that wields it; while sincerity is not only always honourable, but becomes frequently the most infallible means of obtaining the object of our pursuit. One of the notes we shall transcribe, as it seems to throw an additional light on the origin of rhyme.

'In the Greek and Latin languages, the genders, numbers, and cases of nouns, the voices, moods, tenses, numbers, and persons of verbs, are distinguished, not by particles and auxiliary verbs, but by the coincidence of their final syllables with those inflections peculiar to the declension or conjugation to which they belong. In Latin each substantive is inflected into twelve, each adjective into thirty-six, each verb into seven score terminations, that invariably correspond in sound with every noun and verb of the same declension and conjugation, (nomen, lumen, amabam, recuperabam, &c.) besides their occasional consonance, (amabam, docebam, amas, fœminas,) with others of a different inflection and species. In Greek the corresponding terminations are still more copious, (in the verbs they exceed a thousand,) from the introduction of a dual number and a middle voice. Hence an infinite number and diversity of rhymes, to which there are no limits but the language itself. Hence too the necessity of inverting the natural arrangement both in prose and verse to avoid an incessant recurrence of rhyme. If we except the indeclinable adverbs, &c. which are not numerous, rhyme in the ancient languages is at once inherent, and susceptible of the utmost modification in every word. Witness their frequency in the Monkish verses, where, instead of inversion and metrical feet, rhymes and an uniform construction were substituted, in the decline of letters, on account of the extreme facility with which they occurred. They were transferred with more success into the modern languages, whose fortuitous rhymes, resulting not from a regular inflection, but from an accidental consonance of syllables, were less easy and obvious, and productive of greater satisfaction to the ear.' Vol. i. p. 524.

At the end is given a dissertation on the Gowrie conspiracy, as mentioned in the preface. Our limits will not permit us to enter into the author's arguments in support of his theory, which is briefly that

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'—Alexander Ruthven, a favourite of the queen Anne of Denmark, was the sole author of this attempt, in itself foolish, and weakly conducted, but designed to accomplish some object both had in view; most probably an abdication of the government by James, in favour of prince Henry, and the queen's appointment to the regency.' P. 531.

The second volume of this interesting publication we shall reserve for a future article.

ART. III.—*A brief History of Epidemic and Pestilential Diseases, with the principal Phenomena of the Physical World, which precede and accompany them, and Observations deduced from the Facts stated. By Noah Webster, Author of Dissertations on the English Language, &c.* 2 *Vols.* 8*vo.* 18*s. Boards.* Robinsons. 1800.

WE remember that, in the ardour of youth, when hope and expectation gilded every prospect and decked the whole scenery around us with their fairest hues, we entertained a design not dissimilar in its origin from the present, but which would probably have differed in the result. Its object was to collect the history of epidemics from the first recorded diseases; to have connected them, not chronologically, but naturally; and to have drawn from thence general views both of the history and cure of these diseases. It would not have been a work indeed of youth, but of judgement and experience; yet the labours of earlier years might, we thought, have proved useful when matured by the discretion which successive observation and more extended views in the progress of life would superinduce. We should not have mentioned this plan, but as it is connected with our present subject, and to urge it on the notice of those who still possess the youth, the health, and leisure which we can no longer command. Our present author is not a medical man; his inquiries, however, have been extensive, and, were it not for the faults we shall presently point out, might have been more beneficial. His first object is to investigate, historically, the epidemics recorded, which he is anxious to trace to two principal sources—volcanic eruptions and comets.

We must remark, however, previously to any other observation, that he discovers an unbounded credulity respecting the number and the fatality of epidemics. No allowance is made for the influence of terror, for the exaggerations of fear, of interest or vanity, in the devastations supposed to have occurred. In more than four instances we observe that a much greater number is said to have died than the cities visited ever contained. With respect to the causes, Mr. Webster appears to be equally under an improper influence. Let us examine

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them. With the return of epidemics, he thinks he perceives a connection with the appearance of comets; but, to support their influence, he is compelled to have recourse to many subterfuges. In some instances he remarks, there *might have been* a comet; and, in a few of these, he finds that, in reality, there was a periodic return of this erratic body, nor is it without some complacency that the discovery is recorded. In this investigation he omits two very material circumstances. One is, that he supposes every epidemic to have been recorded; the other, that at every expected return a comet *has* appeared. If every extensive and fatal epidemic have been preceded or followed by a comet, these eccentric planets must be of monthly recurrence: if a comet must return when expected, they would appear almost as regularly as the solar satellites. We know, for instance, that the last predicted comet, of any considerable magnitude, has not returned at all. Independently of this, what is the influence that comets could possibly be supposed to have? If, in cutting the orbit of the earth, they approached our atmosphere, they would produce aërial and marine tides; they would influence the height of the barometer and the sea. This, however, scarcely ever happens (we believe it has *never* occurred); and our author seems not to be aware that, of almost every comet, the orbit at its perihelion is within those of the superior planets; that they are luminous bodies only, with a nucleus certainly solid, but of a small diameter, and of no very considerable density. They have been greatly affected by the attractions of Jupiter and Saturn, without having demonstratively influenced their motions.

With comets, as producing epidemics, Mr. Webster joins volcanos and earthquakes; not, however, very acutely connecting them. The causes of volcanos are not yet known: the heat of the ejected matter has been shown to be seldom considerable, and perhaps the expansion of water falling into heated matter is still the most probable cause of the explosion. With respect to their effects, we know that an eruption of Hecla scarcely raises the tides of the German Ocean; yet to this are attributed epidemics in Italy. Earthquakes are undoubtedly of more extensive influence, and their real causes have been hitherto less ascertained than those of volcanos; but that they influence epidemics is equally improbable, since earthquakes are uncommon in England, where the most violent and fatal epidemics very frequently prevail. It cannot, however, be denied, that the influence of earthquakes on the state of the air is widely extensive. That of Calabria very singularly affected the barometer in this country; yet the period was by no means insalubrious: and, if the dry haze which prevailed about fifteen years since were really, as has been supposed, though without any decisive proof, in consequence of the eruption of Hecla, it was one of the most harmless of the aërial phænomena, for the year was remarkably healthy,

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It is highly probable that, if an eruption diffused a noxious vapour, its effects, with slight variations, would be felt as from a centre, diminishing in force as its sphere expanded. This, however, is not pretended; and it is highly incredible that an eruption of Hecla should produce an epidemic in Philadelphia without affecting Sweden or England on one side, or Germany, France, and England on the other. We admit with our author the '*progressiveness*' of epidemics, of which there are striking instances in the rage of epidemic catarrhs; but, when they are derived from one source, the effect should not first be perceived at a distance, and the progress become retrograde; the *effect* should precede the *cause*, or appear to hang loosely on it, only as a contemporaneous event. It may, however, be asked, whether some general change may not take place previous to, or during, such a convulsion of nature, which may remotely and almost imperceptibly change the state of the atmosphere; and there is one fact relating hereto, mentioned and well supported by observation, which demands particular attention. Previous to any violent volcanic eruption there is often a considerable drought, even in distant countries. From various facts recorded, particularly by sir W. Hamilton and Spallanzani, there appears to be a remarkable subsidence of the sea and the springs in the neighbourhood immediately anterior to a volcanic eruption,—facts which we have formerly employed in endeavouring to show that the cause of the explosion is the expanded steam, not a violent ebullition of highly heated materials, which are involatile.—Our author, however, has extended these observations, and shown that the same subsidence takes place in distant countries, and to a very considerable extent. If lakes and rivers be thus drained, we can see that some sickness may precede an eruption, but we cannot perceive that it will follow. We know, indeed, that every epidemic is progressive, but this progress is interrupted or stopped, and, in general, the power of the fomes is destroyed. We shall select, however, our author's principal facts, recapitulated in his own words.

'1. We observe an order and progression in the epidemics, which is in a degree uniform. Periods of pestilence, with some exceptions, seem to be introduced by measles and influenza; then follow diseases of the throat, or anginas; lastly, pestilential fevers. During the whole period, the measles, influenza, and angina, occasionally appear in spring, autumn, and winter; and rarely, if ever, does a pestilential fever, as plague and yellow fever, occur in a particular city or country, without influenza, angina, measles, or inflammatory fevers, in the spring preceding, for immediate precursors. This is true in the tropical climates, in cases of epidemics; and so uniform has been the fact in temperate latitudes, that I am nearly prepared to say, that if none of those precursors appear in winter and spring, no pestilential fever will be epidemic in the following summer and autumn, unless the dysen-

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tery may be excepted. It holds true in every case of great pestilence.

'2. The progressiveness in the pestilential principle is obvious in the augmented bills of mortality which immediately precede the plague. This arises from the number and violence of the malignant diseases which always precede an epidemic pestilence. This augmentation is visible sometimes two years before the plague appears, and almost always in the spring months preceding. See the London bills in the years preceding the plague in 1625, 1636, 1665. The same is observable in other bills, both in Europe and America. In a few instances the bill of the preceding year is low; but in this some other epidemic has usually gone before, and finished its course, or the plague is preceded by influenza only, which does not swell the bill of mortality.

'3. Sometimes a series of epidemics falls with more violence on one hemisphere than on the other; but, perhaps, in no instance has a course of diseases spread over one continent without showing themselves on the other. I have not been able to find an instance in which the plague has made great ravages in the East, except when the American continent has been more or less affected by the epidemics above mentioned; and, in some instances, it is proved that the violence of the sore throat, influenza, measles, or yellow fever, in America, has corresponded with the violence of pestilence in Egypt and the Levant. The commencement of each period of epidemics is nearly contemporary in both hemispheres.

'Thus a great plague in Constantinople was contemporary with the fatal angina and dysentery in America in 1751—also in 1755. Contemporary with the measles in America, in 1758 and 9, was the commencement of the extensive Levant plague of 1760. Pestilence in Persia was contemporary with the epidemics of 1773. In 1783 commenced plague in the East, and epidemics in America. The same in 1792 and 3.—Diseases of the throat, in almost every instance, prevail at the same time in Europe and America.

'4. In two periods within half a century a severe angina and dysentery have been epidemic together, and once for a series of years, as in 1751, and from 1773 to 1777. This is an exception to the usual order, and other deviations sometimes occur.

'5. As catarrh precedes, so it follows every severe epidemic pestilence; and the persons who have been affected with a pestilential fever in summer are more apt to be affected by catarrh at the commencement of cold weather.

'6. After some pestilential fevers in summer, the inflammatory fevers of winter wear the livery of the summer fevers. They generally carry with them bilious discharges and a yellow skin. They have also this remarkable character, that they speedily run through the inflammatory diathesis, and become typhus. They are the pestilence of winter; and sometimes appear before the pestilence of summer. This fact alone decides the question, that pestilential fevers of summer are generated on the spot where they exist, and derive their malignant and infectious quality solely from the state of the elements.

'This species of inflammatory fever has occurred in many cases during the winter months since the year 1790. In some cases it has

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extinguished three, four, and five members of a family, as in Hartford and New Haven. But it is a most consoling reflection that it is less frequent than formerly in this country. It has not been epidemic in the northern states since 1761, as far as I can learn. Formerly it was as frightful a calamity as the yellow fever is in this age. In the foregoing history many examples have been mentioned—as at Fairfield in 1698—at Waterbury in 1713—at Hartford and Duck Creek in 1720—at Farmington in 1729—at Bethlem, Hartford, East Haven, and New Haven, in 1761—at Holliston in 1753, &c.—Whether the disappearance of this disease is owing to the clearing of the country, by which the quantity of debilitating miasmata of summer has been diminished, or whether it is the consequence of other alterations in our climate, is not easily determined.

'The disappearance of the long fever, so called, is another most consoling circumstance. This species of typhus fever was formerly one of the most terrible diseases of our climate. At present it is a rare occurrence.

'On the whole, we have very clear proof that the quantity of disease in this country has been diminished within half a century. The yellow fever, that is, the pestilential fever of summer and autumn, was formerly as frequent, and as malignant, as in this age; while the inflammatory fevers of winter, and the long fever, have almost disappeared as epidemics. The intermittents and remittents of autumn are greatly decreased in the northern states; and the dysentery has not increased in frequency or virulence. Anginas have never been so fatal as they were between 1735 and 1743.' Vol. ii. p. 33.

Mr. Webster's first and great object is to show that the yellow fever is the usual bilious remittent of America, and by no means an imported disease. We have often expressed the same opinion, and offered various arguments in support of it; though we have sometimes found reason to admit of an imported exciting cause. Mr. Webster supports his position by many striking facts and solid arguments; but his proofs fail in one point—He is not aware of the increased virulence acquired by infection, in consequence of its confinement in fomites; so that a ship may have a clean bill and her crew be healthy, while the disease may be conveyed in a bale of cotton or some unsuspected article in a chest of cloaths, an article that when first packed up would have been harmless. For these and other reasons we think he has not succeeded in demonstrating that fevers are not infectious; and indeed he excludes almost, if not entirely, the plague and small-pox from this class. These, however, are not questions merely speculative: if the decision be erroneous, the most fatal consequences may ensue, and no one can rest on the observation of facts or the conclusions of reason so securely as to be determined to forego every precaution. Precautions can do no harm; the neglect of them may be extensively and fatally pernicious. Again: from a want of medical knowledge, he does not sufficiently discriminate those diseases owing to specific in-

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fections from those which are more remotely infectious. It is certain, whether Hecla or Vesuvius vomit fire, whether one or a dozen comets have appeared, the small-pox, if introduced into the system, will produce the disease, and that this disease will very generally be propagated. This is not the case with fevers; the infection may be received, and the disease may not follow. A fever of the worst kind may be introduced into a town or a house without affecting any other individual; and, when a person has once experienced it, he is as liable, often more so, to a subsequent infection, as any other individual. The plague holds a middle rank: it is marked by an external swelling; and though it has been contended that a person who has once been infected cannot be so again, this error has been repeatedly detected and exposed. It scarcely ever happens that he is affected during the prevalence of the same epidemic, nor is he perhaps equally liable to the disease in future ones; yet after a time the same susceptibility returns as at first. From these facts, though we may allow a preceding unhealthy state of the air in every considerable epidemic, we cannot admit that the prevalence of measles, small-pox, or diseases from *specific affection*, can be the harbingers of those which are undoubtedly of a different nature. These facts and the coincidences of comets and volcanos are seemingly accidental, and the το θειον is yet unexplained. With respect to the plague our author's statement differs from the preceding; but what we have remarked is supported by the most unexceptionable testimony.

What then becomes, it may be said, of this writer's numerous observations of comets, &c. with epidemics, proved by the testimony of physicians during a period of at least seven hundred years? The very period to which these observations are confined destroys the conclusion;—it was in the middle ages, when every comet was a portent, and every earthquake a 'chimæra dire.' Many inconsiderable comets have appeared within these seven years; but, among the multiplicity of opinions respecting the cause of the general and fatal epidemics on the other side of the Atlantic, no one has referred them to these wandering planets. In short, if a comet or an earthquake be a cause of fevers, it must be from some specific change in the air: the influence of this must be felt more in the neighbourhood and less in the distant regions; the effects must be constantly observed either before or after the phænomenon. The same effect cannot happen at one time before, and another afterwards, if the cause be uniform. But perhaps we have dwelt too long on this idle system. We must, however, highly commend Mr. Webster's diligence and learning; nor is there in any work that we recollect so complete a history of the various epidemics that have affected mankind. There is, however, through the whole, too great a share of credulity, a want of discrimina-

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tion respecting authors to be consulted, and a neglect of distinctions, which medical knowledge can alone suggest.

The remarks on the best means of avoiding contagion do not offer any very satisfactory or useful information; and the doctrine of new animals and new vegetables displays a little of the mystery of the darker ages, and is unworthy of an author in the present state of science. There are certainly new diseases; and we agree with Mr. Webster in exonerating America from the imputation of having communicated syphilis.

In the conclusion, our author endeavours to show that the tides are owing to lunar influence, not from attraction on the part of this satellite, but from its effects on the electrical state of the air and water, by which the elasticity of the latter is increased: he supports this idea by the facts of earthquakes chiefly occurring at the perigée or apogée of the moon. Hurricanes and volcanic eruptions have, he thinks, a similar connexion; and some remarkable instances of the influence of the atmosphere both on the human body and other objects are added; but, as usual, too great credulity seems to prevail.

Earthquakes as well as volcanos are in Mr. Webster's creed of electrical origin.

'My own opinion respecting the material system is this, that an atmosphere, the basis of which is electricity, fills infinite space, and involves in its bosom all the solid orbs which shine in the celestial regions. This may be denominated the mundane atmosphere. My hypothesis rests on the following reasons.

'First, The large meteors or globes of fire are formed in regions far beyond the limit assigned to the earth's atmosphere. Their altitudes vary from 40 to 80 miles. At the height of 80 miles, then, there must be the matter of an atmosphere capable of generating globes of fire of half a mile in diameter; and of communicating sounds as full and distinct as the air near the earth, for the explosion of one of those globes resembles thunder.

'Secondly, The lumen boreale has been often calculated to be visible at an elevation of 7 or 800 miles. I do not rely on the accuracy of these calculations, on account of the difficulties attending them. In some instances, we are very certain that this light exists in the regions of the higher clouds.

'Thirdly, The tails of comets must be matter, or depend on matter for their colouring by which they become visible. In either case we have evidence nearly amounting to demonstration, that a material atmosphere fills the boundless regions of space.

'Fourthly, But an argument of still more weight in my mind, is one drawn from the necessity of such an atmosphere, as the medium of attraction and repulsion—the principles that connect and bind together the vast orbs that roll in ethereal regions. I can have no idea of such an immense power exerted in an immense void or vacuum.

'It seems probable, that the parts of our atmosphere which constitute weight, and influence the barometer, are limited to the distance

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of a few miles from the earth. Water, for instance, is a substance destined to answer certain purposes on the globe, and is probably confined to its neighbourhood.

'But the principle of electricity may be, and undoubtedly is, a non-gravitating and permanently elastic substance. This may be diffused through infinite space, and, by its amazing elasticity, may be capable of communicating motion or force from planet to planet, with the rapidity of light.

'Newton supposed infinite space to be filled with a subtle substance which he called ether. Had this great man been acquainted with the laws of electricity discovered since his days, he probably would have exchanged the term ether for electricity.

'By means of this powerful principle the planets all influence each other, and become the means of diversifying each other's seasons, sometimes by attracting, sometimes by repelling, and sometimes disturbing the proportions of this substance, or influencing its mechanical laws, by which it is combined or decomposed with the other atmospheric substances.

'Hence we may account for the frequency of earthquakes, volcanic eruptions, and violent tempests, under particular phases of the moon, and especially during the proximity of comets. The electrical matter accumulated in the earth by its own laws, or by reason of an unusual demand *ab extra*, may, during the approach of these orbs, be suddenly called into action, and occasion extraordinary tumult in the atmosphere.' Vol. ii. p. 507.

On the same principle our author explains the insalubrity occasioned by comets; viz. by the too great or too little excitement of the nervous system; and some of the galvanic phænomena might be adduced in support of the doctrine.

'Shall we not find, in this hypothesis, a rational solution of the phenomenon which has puzzled medical men, the excessive irritability of the nervous system, in times of epidemic diseases, which facilitates the invasion of fever? Shall we not account for the eruptive diseases which always precede pestilential epidemics, on the principle of the great debility of the extreme vessels, induced by the weakness of the nerves which spread over the human body near the surface; by which means those vessels are rendered incapable of performing their usual secretions? Shall we not be able to account for the remarkable coincidences in time between the influenza, and unusual electrical phenomena, as volcanic eruptions and earthquakes? May we not account for epidemic measles, in those years when the atmosphere shows evidences of high electrification? And will not this principle explain the diseases among animals, the defect of vegetation, and the extraordinary generation of insects, during pestilence? It is well known that vegetation may be greatly accelerated by artificial electricity. Is this effect produced by what is called excitement? And if so, how do we know that a similar power, operating on the elements, may not call into existence innumerable insects? To what other principle shall we ascribe the unusual size of common insects, when they precede and accompany pestilence, a fact well attested?

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There must be a cause for these phenomena; and where shall we find it, but in the universal principle of excitement?' Vol. ii. p. 510.

Some other meteorological observations, as connected with the progress of epidemics, follow; but the whole is yet on too uncertain a foundation to be rested upon. An electrical state of the atmosphere, as the cause of pestilential diseases, is hitherto a gratuitous supposition, and not well supported. We could, we think, advance one step farther, and connect it with the production of inflammable air—a known cause of fevers. The disquisition would, however, lead us too far, and perhaps might not at last carry conviction to the unprejudiced mind. If wind do not influence the progress and direction of epidemics, as is highly probable, since it is known not to affect a stream of electricity, one great point will be ascertained: but still it will not follow that the tails of comets are electrical, unless light and electricity are an unity, and still less that electricity and magnetism are the same elements.

On the whole, we can highly commend the industry and ingenuity of our author. He has afforded much food for reflexion, and has opened paths which may probably be successfully pursued. His principal doctrines are not, however, sufficiently established to afford at present a foundation for practical conclusions.

ART. IV.—*An Account of a Voyage in Search of La Pérouse, undertaken by Order of the Constituent Assembly of France, and performed in the Years* 1791, 1792, *and* 1793, *in the Recherche and Espérance, Ships of War, under the Command of Rear-Admiral Bruni D'Entrecasteaux. Translated from the French of M. Labillardière, Correspondent of the ci-devant Academy of Sciences, &c. Illustrated by Engravings, and a Chart exhibiting the Track of the Ships.* 2 *Vols.* 8*vo.* 1*l.* 11*s.* 6*d. Boards.* Debrett. 1800.

ART. V.—*Voyage in Search of La Pérouse; performed by Order of the Constituent Assembly, during the Years* 1791, 1792, 1793, *and* 1794, *and drawn up by M. Labillardière, Correspondent of the Academy of Sciences at Paris, &c. Translated from the French. Illustrated with Forty-six Plates.* 2 *Vols.* 8*vo.* 1*l.* 11*s.* 6*d. Boards.* Stockdale. 1800.

AS we gave a general account of the track pursued by M. d'Entrecasteaux in search of the unfortunate La Pérouse, from the original French, in our last Appendix, we shall now examine the various events of the voyage in the two translations which have already appeared in English. The whole expedition seems to have been conducted very uncomfortably. The

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naturalist makes numerous complaints of the neglect and inattention of the officers; and the officers perhaps had reason to complain of the vast stowage of chests, &c. appropriated to the subjects that were preserved in a vessel, small, crank, and incommodious. All had reason to be dissatisfied with the stores, which were in general bad, particularly the bread; and even with the ship itself, which was fitted out in a manner very inadequate to the undertaking. To the translation published by Mr. Debrett is prefixed some explanation of the circumstances which occasioned M. Labillardière to be the narrator and the hero of the tale, as well as of the cause of their different misfortunes and the mortality occasioned by their delay at Java. Yet the original objection is not invalidated: M. d'Entrecasteaux's journals remained, and M. Rossell was ultimately his successor. From him the official instructions, &c. must have been derived; and these should have been obtained by the narrator, to have enabled him to judge of the commander's conduct, which he often severely reprehends.

It is singular, as we have observed already, that the report attributed to commodore Hunter, respecting the French uniform seen at the Admiralty Islands, should not have been more accurately traced. It is more singular still that the objects described should not have been repeatedly offered to the notice of *all* the inhabitants of these islands, to see whether they were apparently new. The reason of the squadron's advancing so far to the east as the Friendly Islands is not explained, and almost the only track left unexplored is that which we mentioned as the most probable scene of La Pérouse's death;—in short, from every appearance, that which should have been the real object of their search seems to have been the last in their thoughts. But we are now to speak more particularly of the translations and the voyage itself.

The first, in the order of publication, was that, we believe, printed for Mr. Stockdale, and we think it undoubtedly the best. The language is free and easy, the descriptions perspicuous and intelligible. The translator of the volumes published by Mr. Debrett follows his original in general with laborious accuracy; but in some instances, apparently from not perfectly undertanding the subject, the version is obscure. In both the press errors, particularly in the nomenclature of natural history, are numerous. In the ornamental part the second translation is greatly superior. The plates in particular are beautifully correct, and often spirited, copies of the original, and the plants and animals are extremely well engraved. In all these respects the first translation is very deficient; yet we ought to add that we have discovered no essential error in the scientific representations, and the notes of Mr. Stockdale's translator are often judicious and interesting.

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M. Labillardière, we have remarked, is not always in good humour: his complaints are warm, and frequently well founded. As a naturalist, his remarks are judicious, and his new discoveries numerous; but, as a natural philosopher, his observations are often exceptionable. From the track pursued much novelty cannot be expected. The Pic of Teneriffe has been many times ascended, the Cape of Good Hope frequently described, and the coral islands on the north and to the east of Australasia (New Holland), which promise, in a way not foreseen by Dr. Hutton, to form a new continent, present a race with scarcely a shade of difference from the neighbouring islanders so often described already. As a specimen of our author's talents we shall select a few detached passages, and copy occasionally from each translation. We shall first transcribe some curious particulars respecting the anatomy of the seal from Mr. Debrett's version.

'One of our carpenters had killed a seal of the species designated under the denomination of *phoca monachus*. It was twenty-four decimeters long; its posterior extremities are entirely destitute of claws; they are formed by two appendixes, each margin of which is nearly of the same length.

'Physiologists have in a very ingenious manner explained, how amphibious animals were able to remain so long under water, by means of the *foramen ovale;* but having examined with the greatest attention the heart of this seal, I saw in it no *foramen ovale*. It is probably the same with a number of other amphibious animals. These inquiries will perhaps one day lead to a discovery of the cause on which depends the astonishing faculties that these animals possess of living alike under water or in the air.

'Each lung is in a manner divided in two by a transversal fissure.

'The stomach, which in shape nearly approaches that of the hog, was filled with a great quantity of calcareous sand, in which were seen shells of cuttle-fish, and a few shell-fish, still quite entire. The first labour of digestion seemed to be to destroy the shell of these fish, whence results a sand, which appears not to follow the passage of the intestinal canal. These amphibious animals probably vomit it forth the same as several reptiles bring up again the bones of the animals on which they live. This sand is, perhaps, a sort of ballast, which affords them the means of keeping at the bottom of the sea, at very great depths.

'The food on which they subsist being very easy to seize upon, nature has given them a mouth by no means wide.

'The water in which they most commonly live renders necessary a great refrangibility in the humours of the eye; accordingly the vitreous humour was very thick.

'These animals can admit into their eye, at pleasure, a greater or less quantity of light by means of a membrane, called *membrana nictitans*.

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'The different labours in which I was engaged prevented me from pushing farther my inquiries on this subject.

'The dried excrements yielded a very fine powder, of a beautiful colour of rather deep sulphur. The painter of the expedition considered it as very fit to be employed in the arts.' Vol. i. p. 161.

The translation of this passage is sufficiently accurate; yet "suivre le trajet du canal intestinal" certainly means only which does "not appear to *pass into* the intestinal canal." In another place, by overlooking the French particle *y*, this translator *makes* rocks of feltspar and mica where M. Labillardière only spoke of what was contained *in* the granite.

Our author's observations during his stay on the southern coast of New Holland, are interesting; and it was of importance to have found out a safe harbour on a coast where the violence of the winds often rendered navigation very dangerous. We may observe, however, that this harbour was discovered in consequence of a mistake, and the admiral thought himself in a very different spot; but it is of less importance, since Cape Diemen (Van Diemen's Land) is now known to be a part of a cluster of islands, which will undoubtedly furnish many such harbours; and the calcareous strata which abound there are probably extensive, and may reach to the neighbourhood of Sidney Cove, where lime has been hitherto a great desideratum.

The inhabitants of the Admiralty Islands do not greatly differ from the other South-Sea islanders, nor is their attachment to music extraordinary. Instead of extracting, therefore, descriptions, which, like the present, have been long common, we shall select an account of a water-spout, or rather, as we think, of a double water-spout. The superficial remark at the conclusion will confirm our opinion of the author's talents as a natural philosopher. We shall copy from Debrett's translation.

'At five o'clock in the afternoon of the 8th we were under the equator, in the longitude of 135° 40′ east, when we saw, at the distance of one-third of a myriameter, a very considerable water-spout forming to the south-west. Although the air was perfectly still around us, the sea was agitated and frothy at the spot where the water-spout originated. A very small cloud was stationary at a few decimeters above the place whence it rose. This water-spout had the form of two very elongated cones, united at their summit; the base of one of these cones rested on the sea, that of the other was lost in a very thick cloud.

'The clouds seemed to me agitated by a whirlwind, which, collecting a great quantity of water, was pouring down in torrents: perhaps all water-spouts are formed in this manner. If, as many natural philosophers assert, a water-spout sucked up the water of the sea in a great volume, this water ought to be as salt at the time of its fall as at the moment of its elevation, which by no means accords with experience: a person worthy of credit, who saw two fall on board a

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ship, assured me that they had constantly discharged fresh water. In the contrary supposition, this phenomenon is easy to be explained.' Vol. i. P. 294.

The little confusion between the *small* cloud above, and the thick cloud in which the base of the cone terminated, is not owing to the translator, but to the author: perhaps the spout was not vertical, which we believe is not unfrequently the case. As we shall soon leave the present translator, we may notice the singular inconvenience of his using the French measures, when they could have been so easily reduced by tables before him, with which every reader is not provided. The rival version has not added greatly to the reader's ease by employing the toise, and adding how many French feet a toise consists of, together with the proportion of the French to the English foot, making in every step two arithmetical operations necessary.

From the Admiralty Islands our navigators proceed to the west and the south, touching at Amboyna and returning to Australasia. Their observations at Amboyna are often curious, as in their excursions, for the purpose of their inquiries into the natural history of the island, they see more of the inhabitants than former navigators appear to have done. What may be called an Æolian flute was discovered in this island—a bamboo, which, by means of apertures exposed to the wind, 'discourseth most excellent music.' We shall conclude our extracts from Debrett's translation with an account of an excursion into the interior parts.

'We had for some days formed a plan of going to the country-house of the commandant of the fort, which was situated towards the head of the roadstead; his son was to accompany us.

'Before day-break on the 4th we were on foot, and it was scarcely five o'clock in the morning when we got into our canoes.

'It was not long before we arrived under a shed surrounded by trees, which yielded a salutary shade in so burning a climate; and these were not an unmeaning decoration to this delightful abode, for they almost all bore excellent fruit. Among the different *annonæ* which were offered us, the best were of the species known by the name of *annona muricata*.

'We again stepped into our canoes a short time after our arrival, and we were already near a myriameter from the town, when we passed a point of land beyond which the road extends a great way to the northward.

'A fresh breeze from the south-east retarded our progress, and drove against our ticklish canoe a sea which we found extremely troublesome.

'At that moment a large boat, loaded with water, was coming out of this bight, where flows a river which furnishes that article for the shipping. She was going on board of the Espérance. Water is fetched from so great a distance only because it is much easier to be

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procured there than near the town, where, however, very good water is to be had.

'The current occasioned by the ebb was contrary to us; but our paddlers redoubled their efforts, and we at length landed near the head of this extensive prolongation of the roadstead.

'We walked for some time under the shade of the nutmeg-trees, which were here much more numerous than in all the other parts of the island that we had hitherto visited. These were also young plants.

'The son of the commandant of the fort had in this quarter a number of relations. We were very near the house of one of his cousins who was a native of the island: here we were under the necessity of dining in the manner of the inhabitants: fish, sago, bread, rice, and some fruit, composed our repast. As no spoons were set before us, we were obliged to imitate our host by taking up the victuals with our fingers, and nevertheless we ate with a very good appetite.

'We all liked the sago-bread pretty well. The fish was highly seasoned with pimento; but a few glasses of sagouer water diminished the violence of its effects.

'During our repast, we were entertained with music. A sort of spinet served as an accompaniment to a man's voice; a drum formed the bass, and a bass-drum the thorough bass.

'After dinner, our host carried us in his canoe to the distance of a kilometer to the eastward.

'We there saw a man employed in extracting sago from a palm. This tree, which was a demimeter in thickness, had been recently felled; it was already open part of its length, which, in the whole, did not exceed twelve meters, and a great deal of sago had been before extracted from it. As this species of palm, like the other trees of the same family, preserves nearly an equal diameter throughout, it furnishes almost as much sago in the upper part of its trunk as near its root. Its trunk is formed externally of a very hard ligneous substance, which is not more than a centimeter in thickness. It is a large cylinder filled with a pith, which is crossed throughout the whole length of the trunk with ligneous fibres, about a third of a millimeter in size, and often spread a demi-centimer from each other.

'The sago is pounded after it has been taken from the tree; it is then put into bags made of a sort of canvass, which the petioles of the cocoa-palm leaves furnish near their base. On these bags there is repeatedly thrown some very clear water, which carries through the substance of the pith, while this sort of sieve partly retains its ligneous fibres.

'The water charged with the pith is received into troughs formed of the lower part of the petioles of the sago-palm leaves. These troughs are a meter long. At the extremity of each is fixed a sieve, which retains part of the pith that falls, and there remain floating the ligneous fibres that have escaped the first washing.

'This sieve had also cost little trouble in the preparation; it was of the same nature as the other, and exhibited a web of crossed fibres, which differed from that of our cloths by the woof being simply laid across the warp throughout its whole length; but a few short fibres which ran from one layer to the other confined the warp and woof together, and formed of them a close substance.

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'To remove the ligneous fibres that are met with in the pith of the sago, after it has been washed in the bags, it is again run into troughs, disposed commonly to the number of four, one above the other, in order that what has not settled in the first may be received in the second, and so on with the rest.

'The texture of the sago-palm well deserved to be examined; accordingly I cut a stump of it, in which I remarked a grain common to many other palms, as citizen Desfontaines has so ably described in a memoir on monocotyledonous plants*.' Vol. i. p. 358.

During their second stay at Australasia the newly-discovered species of plants were numerous; and, though they did not reach what may be comparatively styled the continent, their acquisitions were considerable. Our naturalist thinks that larger animals than the kangaroo probably inhabit this extensive country. We own that, from comparing every narrative, we have our doubts of this; and, when we consider the vast distance of Australasia from either of the old continents, for the islands to the north and east are comparatively new, and chiefly formed by accumulations of coral, these doubts are greatly corroborated. New Holland itself, however, is an original country, like either of the neighbouring continents; and, though evidently peopled from Asia, it could not from the same source have received larger quadrupeds. But the creation or the migration of beasts and reptiles from one continent to another is still among the arcana which man is not permitted to penetrate.

Neither the run to the Friendly Islands, nor the residence there, offered any thing peculiarly new or interesting, except the additions to the stock of plants and animals, which rewarded the unwearied researches of our naturalist. From Tongataboo they returned to the eastern side of New Caledonia, and ran to the east and *north* of the gradually increasing cluster of islands, known by the name of Solomon's Islands, New Guinea, &c. We may truly say, with our own Richard, 'What did they in the north?' &c. In the whole of this track there were the most unequivocal proofs of eating human flesh, either from necessity or revenge, when the victims were killed in battle; and the inhabitants of these islands seem to consider this horrid banquet as the greatest delicacy. Indeed their food is scanty: they are obliged to compress the abdomen to prevent faintness from hunger, or to fill the stomach occasionally with substances not alimentary, as steatite, &c. We shall select a passage on this subject, and now take our extracts from Mr. Stockdale's translator.

'* The reader will observe that the kind of scarce here described is merely a natural production, which is not over plainly intimated by the author. They are commonly called by the English cocoa-nut strainers. They resemble fragments of very course brown linen, but are not so pliable. If I rightly remember, they are from two to three feet in length, and where broadest, which is about the middle, from a foot to about fifteen inches in breadth.'—*Mr. Stockdale's Translator*, Vol. i. p. 389.

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'Vouacécé, one of the chiefs of Feejee, had arrived at Tongataboo, soon after we anchored there. We were frequently visited by him, and he affirmed to us, what he had said several times, that it would take him three days sailing, in his double canoe, with a south-east wind, to reach Feejee, the situation of which he pointed out to the north-west. Hence we reckoned that this island, which is very lofty, and of the fertility of which he boasted much, was about a hundred and fifty leagues from Tongataboo. This is an immense voyage for people who, having no instruments, steer only by observing the sun and stars with the naked eye, as soon as they are out of sight of land: but it is still more difficult to conceive how they can reach Tongataboo from such a distance, when they have to work up against the south-east winds; and they must be very sure of their marks in the heavens, not to miss the land, after being obliged to ply to windward, as they are sometimes, for more than a month.

'The people of Tongataboo informed us, that the natives of the Feejee islands were cannibals; but Vouacécé endeavoured to exculpate himself from this accusation, by assuring us that the lower class of people only, the *touas*, ate human flesh. It appeared to us, however, from what we learned on other occasions, that the chiefs ate it likewise: indeed, as these people eat their enemies only, and commit this savage act solely to glut their rage, it may be presumed the people of Tongataboo did not impose upon us when they assured us that the Feejee chiefs themselves were cannibals.' P. 173.

Eating spiders, the practice at New Caledonia, is scarcely less disgusting.

'I remarked two children at the fire regaling themselves with spiders of a new species, which I had observed frequently in the woods, where they spread their webs of such strength as frequently to incommode us very much in our progress. They first killed them, covering them up in a great earthern vessel which they heated on a brisk fire. They then broiled and eat them. They swallowed at least one hundred of them in our presence. We saw afterwards in the same island several other inhabitants eagerly seeking the same kind of food.

'Such an extravagant and yet so general a taste amongst so many numerous tribes caused us great surprise, although we knew that some Europeans eat spiders, and in preference such as are found in cellars, which they affirm taste like nuts.

'The inhabitants of New Caledonia call this a species of *nougui*, which I distinguish by the name of *aranea edulis*. The situation of its eyes, which are eight in number, two being near the middle of its back, at a great distance from the others, make me give it a place in a new section of a black colour. Its back is grey, and above is covered with silver down; between the eyes are four spots of a brown colour; below it is black. The lower part of the belly is of the same colour as the upper part of the back, and is marked with from eight to ten spots of a brown colour. On the sides are six greyish lines in an oblique direction, and below several fawn-coloured spots. The legs, which are also of a fawn-colour, and covered with claws of a silver grey, are blackish towards their extremity.' P. 249.

The termination of the voyage was at Java, where Dauribeau,

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to whom the command then devolved, hoisted the white flag, and, as is said, sold the ships to the Dutch. If such were his treachery, he did not greatly profit by it, as he died soon afterwards. Our author, not entering into his views, was confined at Java, and with difficulty escaped to the Isle of France and to Europe. The collection was taken by an English cruiser, but restored by government with unexampled liberality and attention.

On the whole, perhaps, this voyage will not be read with great interest by the mere inquirer after new countries and new customs. Many of the tracks were beaten paths; and where the author has stepped beyond former travellers, as at Cape Diemen, New Caledonia, and the internal parts of Amboyna, we do not perceive marks of an inquisitive acumen or of a truly philosophic discrimination. As a natural historian, his information is extensive, and his additions to his own science numerous and important. These we have not noticed, as to have given the names only would have been useless; and to have attended scientifically to the objects would have been in general uninteresting, and have led us much too far. For these then we must refer to our author himself, and in a perusal of them the philosophic reader will not be disappointed.

ART. VI.—*A Historical and Philosophical Sketch of the Discoveries and Settlements of the Europeans in Northern and Western Africa, at the Close of the Eighteenth Century.* 12*mo.* 5*s. Boards.* Vernor *and* Hood.

THIS little work is drawn up with considerable care, and appears at a seasonable moment. It is unfortunate, however, that the editor did not possess Hartmann's Edrisi, as he himself regrets in his preface; for he would have found many sources of information indicated to which he is a stranger. When he infers, at the same time, that major Rennell's *speculations* on the interior of Africa are rather confirmed than contradicted by Browne's discoveries, he seems to show want of discernment; for Browne's river of Darkulla is probably the river Gir of Ptolemy, which has escaped major Rennell's theory, though Ptolemy estimates its length as nearly equal to that of the Niger.

The first chapter of this work gives an account of the institution of the African Association, and of the advantages derived from the travels of Bruce in Abyssinia, and from those of Patterson and Vaillant in Caffraria.

The second chapter gives an account of Mr. Ledyard, and of his remarks on the Egyptians, &c.

In the third is the information received by Mr. Lucas. In the fourth, the author changes the form of his work, and describes the Moors of Barbary, the Berbers, and ridges of Atlas. In that which is called the sixth chapter, but which is really the fifth,

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he treats of Sahara or the Great Desert, and the adventures of Saugnier. The next chapter contains the adventures of Brisson. In the eighth chapter is given an outline of Guinea and the slave-trade: the ninth presents details respecting the Swedish design of an agricultural colony in the western part of Africa: the tenth treats of the settlement at Sierra Leona, and the state of the neighbouring tribes. The eleventh, among other subjects, relates the journey of Messrs. Watt and Winterbotham, and that of major Houghton. The twelfth delineates the journey of Mr. Park. The thirteenth proceeds to an account of the interior of Africa, of Tombuctoo, Houssa, Dahomy, Cassina, Fezzan, Bornoo, &c. and the last gives an imperfect idea of the journey of Mr. Browne.

Having presented this outline of the whole, we shall proceed to offer a few extracts and remarks, after observing that, though the materials have been collected with care, yet the arrangement cannot be praised. We cannot regard Mr. Ledyard's observations on Egypt as perfectly just. He had a strong but uneducated mind, and the flaw of such a character is rapid decision upon a brief and transitory view of some circumstances, which, to a deliberate, patient, and sagacious inquiry, might appear in the semblance of exceptions, and not in that of rules.

The following passages are extracted from the fourth chapter.

'The women are jealously confined, and the elegance of their form is diminished with their liberty. They are generally fat and short; and their figure is rendered still more odd and ungraceful by their dress; so that they move along like round shapeless bundles of woollen, with their faces covered with veils, sullied by their breath, and their eyes, which alone are visible, staring as if through a mask. Their domestic employments are weaving, grinding corn, and cookery. By their seclusion from society, the means of introducing the agreeable arts, and the motives for their improvement, are also excluded; and with the progress of the agreeable arts, that of the useful is closely connected. The stupidity of the Moors proceeds from want of thinking, or rather from the want of objects to call forth the energy of their minds. Like children, whose knowledge is extremely imperfect, but who reason very well concerning the knowledge they have acquired, the Moors are sufficiently ingenious in objects about which they are conversant, when their curiosity is exerted, or the activity of their mind excited. They can perform great things with very small means of execution, and with the most simple tools execute works where we would require complicated apparatus. By means of wooden frames, they erect extensive buildings of brick and mud, without stone or mortar, and hardly any timber; and they will form a water-mill out of a piece of timber that we would not think sufficient for a stool. Their flocks constitute their riches; and their arts and trades are in a state of perpetual infancy. The plough, the mill, the loom, the lesser tools, and the methods of working, are simple and slow, trifling and imperfect. Their modes of life, their necessaries, and their luxuries, are the same as in the days of Mahomet,

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and perhaps as in those of Abraham. Every idea of change is excluded by the law of Mahomet; every degree of improvement by ignorance of their wants. With the defect of the social principle, there is a want of conversation; they never converse except they be angry, for, under oppression, men are not communicative. Their houses and gardens look like prisons to shut themselves up in; their domestics are slaves, and the wives of their bosoms are no better. Such are the effects of the Moorish governments, where it is a maxim, "that in order to rule the people properly, the stream of blood should always flow from the throne;" where dexterity in cutting off heads is the first of royal accomplishments; and where the kings often cut off the heads of innocent men as they ride along the highway, to impress their subjects with a proper degree of terror.

'Towards the skirts of the mountains, where green hills are mingled with the sandy grounds, the people are more happy, and consequently of better dispositions. They are a different race from the Moors of the plains, and are generally thin, light, active, and of a fair complexion: the inhabitants of the towns and plains are fatter, heavier, and more copper-coloured. Few of the ancient Arabian race seem now to remain unmixed in Africa; but there are different tribes of mountaineers between Morocco and Algiers, and behind the Algerine territories, who are a proud though a pastoral people, more elegant in their manners, and more strict in their morals than the Moors.—They are termed Brebers, whence comes Berberia, the ancient name of Barbary. These seem to be the oldest inhabitants of the country, and to have been less mingled with foreigners. They resemble the Mauritanians of the Romans, and some of them are still said to denominate Europeans or strangers by a name that sounds like Roumi. But as this country has been so often colonized from Europe and Asia, it is now impossible to distinguish the indigenous race from the different exotics, to determine whether the negro, woolly-headed or long-haired, be the native inhabitant of Barbary: neither is the lapse of time sufficient to show whether the soil and climate are able to reduce the present varieties again to the negro standard. This, however, is certain, that in Barbary the supposed inferiority of the negro to the white is imperceptible: nay, the contrary often appears; for many of the best officers, farmers, and artificers in that country, have been of the sable hue. The general African character, comprehending a variety of tempers and powers of mind, predominates in all the different colours.' P. 26.

In p. 47 the author errs when he supposes that the Arabian women 'stain the edges of their eye-lids black with henna.' The edges of the eye-lids are stained with a preparation of antimony and lamp-black, while the henna gives a carmine tint, and is applied to the joints of the fingers, the palms of the hands, and soles of the feet. There is certainly an equal error in p. 79, where the writer gravely informs us that Ptolemy mentions Guinea: we cannot find even a similarity of name in Ptolemy. But the bare enumeration of other mistakes would draw us from our purpose; nor will the importance of the work authorise such laborious discussion.

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'At a period comparatively modern, the coasts of Nigritia or Guinea were explored by the Portugueze, who occupied the greater part of a century in coasting timidly from promontory to promontory, and from bay to bay. Giles Nunez, in 1415, was the first who passed Cape Bojador, and it was 1497 before Vasco de Gama doubled the Cape of Good Hope. The priority of discovery is, however, disputed by the French, who pretend that the merchants of Dieppe visited these coasts so early as the year 1346. Two of their authors, Villault and Robbé, detail, at some length, the origin and progress of the French settlements at Elmina, Sestro Paris, Cahomonte, and Sierra Leona; and, like other historians of unknown or fabulous periods, endeavour to supply the deficiency of historical evidence by circumstantial minuteness of narration. The authorities by which these claims have been supported are so nugatory as to be almost unworthy of attention. During the civil wars, say these authors, which occurred in the reign of Charles VI., it is true that these African settlements were entirely abandoned; but then there are various bays and towns on the Gold coast, which still retain their original French appellations, as Rio Fresco, or the Bay of France; Petit Dieppe, or Rio Corso; and Sestro Paris, or Grand Sestro,—on the Grain Coast. Besides, a certain bastion at Fort Elmira, after various revolutions, was denominated the French Bastion, and with good reason, since it plainly had a mutilated inscription, in which the cyphers 13 were very legible, which must have signified 1383. But this ingenious process of antiquarian reasoning is entirely confuted by the obstinate silence of both the French and Portugueze historians, who would not have omitted so remarkable an event. The voyages of the merchants of Dieppe to Africa must therefore be consigned to oblivion, with the voyages of the Venetian discoverers of America, lately preserved in St. Mark's Library at Venice, or in Terra Incognita.

'In all those regions, inhabited by nations who are rather in a state of rude simplicity than barbarism, priority of discovery is understood, by the more refined and civilised nations, to confer not only a territorial supremacy, but a right of a much more comprehensive kind, which extends to the persons, as well as the property, of the original possessors or inhabitants. The logic of the Portugueze was equally laconic and satisfactory. A subject of the crown of Portugal was the first Christian who entered these infidel countries, therefore these infidel countries belong to Portugal. In addition to this valid and conclusive argument, they urge another of a no less equivocal kind; the papal grant to the crown of Portugal, of all lands in Africa, discovered or to be discovered; which belonged, no doubt, to his holiness, as God's vicegerent. But the Portugueze have not been the only Europeans who have exhibited towards the infidels of Africa such notable examples of Christian justice. In the year 1672, Charles II. was graciously pleased to give and to grant unto the Royal African Company of England, "all and singular the lands, countries, havens, roads, rivers, and other places in Africa, from Sallee in South Barbary, to the Cape of Good Hope, for and during the term of 1000 years, with the sole, entire, and only trade and traffic, into and from the said countries and places." It is impossible to conceive any thing more foolishly ridiculous, or more wickedly

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unjust, than those transactions, the memory of which will always remain to brand with barbarism the civilization of those latter days of reason, as they have been proudly denominated. The relation of rude nations to those which are civilized has been compared to that which subsist between children and parents. In virtue of this relation, a claim to the exercise of a species of authority over uncivilized tribes, has been asserted by their more refined neighbours. If the parallel be of any importance, this authority ought to be mild and humane, as that of a father over his children. But this paternal jurisdiction, as it has always been exercised, resembles the humanity of those Chinese parents who expose their helpless offspring to be devoured by the swine. Instead of converting to purposes of utility that admiration and unbounded curiosity which European refinement excited in their simple minds; instead of availing themselves of that propensity to imitation which rude tribes exhibit, for introducing the arts, sciences, and legitimate commerce, their desire of improvement has been tantalized by attractive trifles, their ferocity has been exasperated by the introduction of spirituous liquors, their barbarity has been supplied with new incentives by the traffic in slaves, and enabled to act with greater energy by the supply of gun-powder. If the natives of those countries, where European factories or temporary settlements have been formed, have not been universally reduced to subjection, the amelioration of their manners and civil institutions has seldom been an object of attention. The process by which Europeans acquired their influence and established their commercial settlements among the inhabitants of Nigritia and Guinea is well described by Alkeny, the chief of Ardra, in the early part of this century, in a speech which he made to the Dutch factors, who importuned him to allow them to build a house of stone: "You will," said this sagacious prince, "perhaps at first build only a large strong stone house; but, at another time, you will desire to inclose it with a strong stone wall; afterwards, you will strengthen it with some great guns; and thus, at last, you will render it so strong, that, with all my might, I shall not be able to remove you; as you have done at Mina, and other parts of the Gold Coast, where your nation has gradually subdued whole nations, and made their kings tributaries and slaves. Therefore remain where you are, and be satisfied:—You shall never have any other house or building, in my territories, to carry on your trade, but such as shall be erected by my own people, of clay, as we usually build at Ardra, and that you shall hold and hire as tenants usually do." P. 87.

The author's observations on the negro character are truly superficial, as he may himself be convinced if he will inspect the miscellanies translated by Mr. Tooke from the foreign journals: he will there see anatomical demonstration that the corporeal frame of the negroes is as inferior as their mental energy to that of other nations. It is ridiculous to talk of the want of civilisation among a people not to be supposed to have been created yesterday, but who had equal if not superior means of civilisation to those possessed by other races of mankind. In

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vain would hypocrisy endeavour, with its usual inconsistence, to free the blacks and to enslave the whites. The French colonies present a deplorable proof that the destruction of the European settlers would be the infallible and immediate consequence of the emancipation of the negroes. We lament that such is the character of human affairs, which are in themselves intermingled with much evil, the detection of which constitutes all the wisdom of experience, while imaginary good is the ignis fatuus of well-meaning simplicity. We cannot, in plain truth, conceive the smallest advantage that would arise to the negroes from being put to a slow and tormenting death in their country instead of being set to hard labour in the West Indies. With regard to the colonies, were the negroes declared free, it would be easy to predict that in five years fertile and flourishing islands would rival the wilds of Africa. In justice, however, we admit the following observations:

'Though those who are immediately concerned in the slave-trade say, "It is very good for black man to love white man, and not hurt but make trade with him, because white man's ships bring all the good things and strong liquors into black man's country;" yet the most discerning scruple not to declare, that wherever white man comes, there comes a sword, a gun-powder, and ball. They are desirous of educating their children in white man's fashion, that he may read book and learn to be rogue, so well as white man; for, say they, if white man not read, he be no better rogue than black man. Thus it appears that all intercourse with the negroes, as it has been carried on upon commercial principles, has tended uniformly to the debasement of their understandings, and the degradation of their moral natures; every kind of connexion has been fatal, like the touch of the putrid side of the gigantic devil, in which the negroes of Anto, on the Gold Coast, believe. This circumstance has induced some of the friends of humanity, who have interested themselves in the fate of the African nations, to regard with extreme suspicion the introduction of every species of commercial speculation into those systems of colonization which have been founded upon principles of humanity. But surely every method, by which the curiosity of the savage may be roused, and his industry excited, without calling his malevolent passions into exertion, must ultimately tend to the amelioration of his social state. Agriculture is the principle of vitality in a colony, but the production of the raw materials of manufacture, or the acquisition of the materials of exchange and barter, constitutes its credit, and creates its influence as a province or a nation.' P. 104.

We must not forget to observe that the authorities are adduced at the end of each chapter; but we wish the author had put their names under the text.

One mark of the indigestion of the work is the disproportionate length of the chapters, the nine [*eight*] first being very brief, while the others are of inordinate length.

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In the following passage our anonymous author gives some account of Wadstrom, the man of benevolent en-thusiasm.

'Those who condemn, with the greatest bitterness, the political opinions of Wadstrom, must, in their hearts, venerate the active benevolence of his character. His errors were, the diseases of too tender a sensibility, the excessive confidence of too liberal a spirit, the unbounded benevolence of too warm a heart. His heart seemed more enlarged than his understanding, his feelings were always in the right, though his judgment was often in the wrong. His philanthropic schemes were generally romantic, and often delusive; his sanguine expectations and simplicity of heart often made him the dupe of his own credulity. It is now the fashion to decry, with every term of virulence, and in one indiscriminate mass, all those who approve, or have approved, of the French revolution. Yet, surely, there were many persons of the purest benevolence, of the most humane and upright views, persons whose souls were sickened by contemplating, with vain regret, the miseries and wretchedness which they could not relieve, who beheld its commencement with supreme pleasure, its progress, at first, with anxiety and chagrin, and afterwards with deep detestation and abhorrence. It is equally injurious and unjust, to confound these humane and benevolent men, who credulously expected an equality of happiness, instead of an absurd equality of property, to be produced by the revolutionizing system, with those votaries of anarchy and confusion, whose rapacious hands and unfeeling hearts have marked the paths of revolution with murder and blood. With the former class few will scruple to rank the benevolent Wadstrom, though he seems to have retained, to the last, his ideas of the ultimate consequences of the French revolution with the same credulous simplicity which is said to have prompted him to seek for the New Jerusalem of Swedenborg amid the unexplored regions of Africa. His essay on colonization contains an immense collection of materials on that subject, with a particular reference to Africa, combined in no judicious or luminous order, but containing almost every observation, new or old, trite or original, which seemed to be intimately connected with the subject. Theoretical speculations, practical observations, original documents, and citations from authors, are immethodically produced, and lose much of their value from their inartificial arrangement. His style is loose, tedious, and full of repetition, his reflections are often original, but the relation of his ideas are seldom accurately defined. Yet Wadstrom, in contributing to the emancipation of the negroes, was likewise the benefactor of the Europeans; "for," as Helen Maria Williams remarks in her *Eloge*, "the dignity of human nature, violated in the person of the slave, is avenged by the consequent depravity of his master. Even the softer sex, who seem born to soothe, with sympathizing tears, the miseries of humanity, in those regions where slavery prevails, display the monstrous contrast of weakness and ferocity, of voluptuous indolence, and active cruelty, of a frame enervated by the refinements of luxury, and a heart hardened by familiarity with crimes." This account of Wadstrom may be properly closed with the following instance of his

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active benevolence.—A son of the king of Mesurado had been basely decoyed from his father by an English vessel, and carried first to Sierra Leona, and afterwards to the West Indies. Upon being recognized by his countrymen and companions in slavery, he was purchased by a mulatto trader of Grenada, and brought to England, which was beginning to be agitated by the question concerning the abolition of the slave-trade. But, as this merely mercantile speculation disappointed the projector, he was taking measures to convey the unfortunate African prince back to the West Indies, when the design was discovered by Wadstrom, who redeemed him at his own cost. The young man was placed in an academy at Mitcham in Surry, to be instructed in the rudiments of Christianity, and such branches of education as he could comprehend, and was baptized December 25, 1788. He continued at Mitcham two years and an half, but died of a consumption in October 1790, about the age of 19 or 20 years. He was obedient and docile, though not endowed with extraordinary powers, fond of agriculture, and a moderate proficient in reading and writing. Though acquainted with European customs, he retained an invincible propensity for those simple manners to which he had been accustomed in his native country.' P. 125.

In p. 131 the author strangely supposes that the wide region of Meczara, described by Edrisi, is Muzouk, the capital of Fezzan. This is one instance among many of his deplorable want of geographical science.

The following remarks are strictly just:

'Political science is rather personal than abstract, and the instruction derived from historical examples and political documents is more apparent than real. Political bodies, like chymical compositions, change their nature essentially, with a trivial variation of their structure, or the arrangement of their component parts. Analogical reasoning is always apt to induce error; at the same time, it is the only species which the science of politics admits. Different situations, complicated precisely in the same manner, never occur; for the political agent always changes, though the circumstances be entirely similar. The degree of suspension, or acceleration, of the different wheels of the political machine, are seldom capable of being adjusted by definite rules.' P. 193.

We are informed in p. 210 of the discovery that a small quantity of camphor strewed on a burning coal immediately destroys every insect that comes within the reach of its effluvia.

The following instance of negro civilisation may excite a smile:

'Custom requires the rice to be cut 6 or 8 inches below the ear, 1, 2, or 3 stalks at a time, according as they grow within the grasp of the knife and the right thumb. These stalks are transferred leisurely into the right hand, till it is almost full, when they are tied like a nosegay and put into a basket. When Dr. Smeatlman, who wished to save the straw for thatch, showed them the English mode

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of reaping, they disregarded his information, and obliged him to compel them to adopt it. The doctor was informed by a chief, that such an innovation would have cost an African his life, as he would have been accused of designing to overturn the customs, and obliged to drink the red water, which seldom fails to find a culprit guilty.' P. 214.

We shall now pass to the account of the Foulahs as given in the eleventh chapter.

'The Foulahs are chiefly of a tawny complexion, between the jet black and the true olive, with a thin face, a Roman nose, small pleasing features, and long soft silky hair. Their complexion varies with the districts they inhabit, approaching yellow in the vicinity of the Moors, and among the negroes deepening into a muddy black, like that of the Mandingoes. They are very similar to the East-Indian lascars, and neither exhibit the jetty colour, the crisped hair, the flat noses, nor the thick lips, of the Mandingoes and Jaloffs. By the negroes they are reckoned an intermediate race, who derive their clay-colour from the intermixture of Moorish blood; while they themselves regard the negroes as their inferiors, and class themselves among white nations. Their stature is of the middle size, their form graceful and manly, and their air peculiarly polished and insinuating; but they are neither so tall nor so robust as the other negroes. The women are handsome and well-shaped, the symmetry of their features regular, and their air delicate and sweet. They are passionately fond of dress, and as well acquainted with the management of the spleen and vapours as European ladies, when their husbands refuse to indulge them. In their ornaments they display considerable taste, which is as uncommon among rude nations as among those who are civilized. All rude tribes are extremely fond of ornaments, but are often fantastic and extravagant in their fashions and taste. The fashions of dress admit of little variety, as they are defined by the human form, which never varies, and adapted to the particular climate as modified by heat or cold, dryness and moisture; but the province of ornaments is the very reign of fancy, where fashion riots unbounded, and vanity racks invention. The ancient Virginians were not only accustomed to tattow the figures of snakes and reptiles on their skins, but often appeared in full dress, with a dead rat hanging by its tail, which was inserted in the perforation of the ear, or with a living snake passed through the same aperture, flapping their faces, and twisting round their necks. From similar customs among the Africans, we may easily deduce the origin of the gorgons and furies of Grecian antiquity. As the Foulahs are extremely fond of music, and deem practical skill an accomplishment even in their chiefs, their national airs have a peculiar character, and are melodious, tender, and pleasing. Like the rest of the negro tribes, they have an excessive passion for dancing. Their natural disposition is gentle, and they are celebrated for the general exercise of hospitality; but, as they are, in many places, more rigid Mahometans than the Mandingoes, they are also more reserved to those whom their religion pronounces

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infidels. Their intolerance, however, never extends to their own countrymen, who retain the ancient pagan religion, or intermingle its tenets with those of the Koran, which is a very common practice among the negro tribes. There are few instances of a Foulah insulting another, and none of their selling their countrymen for slaves. If a Foulah have the misfortune to be enslaved, all his clan or village unite to procure his ransom. This mild and peaceable character has obtained them such respect, that, in many of the Mandingo countries, it is reckoned infamous to injure a Foulah. It does not proceed from pusillanimity, for their courage has been often tried; and no nation in Africa display greater bravery, or manage their arms with more dexterity. They support the aged and the infirm of their own nation, and have often relieved the necessities of the Mandingoes. The affairs of government are conducted with moderation and equity, and the laws of Mahomet are reckoned sacred and decisive. The Arabic is studied as a learned language, and generally understood, but the Foulah language is peculiar to themselves. They seem to be the Leucæthiopes of Ptolemy and Pliny; the white Ethiopians, or those of a whiter complexion than the majority. The position assigned them by Ptolemy accords with the present situation of the Foulahs, in the parallel of 9° N. bounded on the north by the mountains of Ryssadius or Kong, which separated the courses of the Stachir and Nia rivers, the Gambia and Rio Grande of the moderns. Pliny, who places them between the negroes and the Moors, seems to have alluded to the tribes settled on the Senegal.' P. 252.

When the author infers (p. 257) that a large water 'across which the eye could not reach' is a river and not an inland sea, he certainly argues from a new and particular species of logic; and we doubt his information when he affirms (p. 267) that 'both French and Swedish mineralogists confound basalt with lava, though its origin be extremely different.' Had he put *some* instead of *both*, he would have been right.

'The information concerning the magnitude of the vessels by which the Niger is navigated in the vicinity of Tombuctoo and Houssa depends upon different authorities, and is as old as the beginning of the present century. De la Brue was informed by the Mandingo merchants at Galam, that some leagues from Tombuctoo the Niger was navigated by "masted barks;" and that this city was yearly visited by a large caravan of whites, armed with firelocks. From various testimonies, Dr. Laidley of Pisania was induced to believe that ships of 100 tons burden frequented Houssa; and Mr. Park, before his departure from the Gambia, was informed by a priest who had visited Tombuctoo that the canoes upon the Niger were large, and not made of one tree, but of various planks united, and navigated by white people. Nothing will appear wonderful in this relation, when we consider, that not only Tombuctoo, but Gago, far to the eastward of that city, have at different times been subjugated by the arms of Marocco, and that these regions, as well as Zanfara and Melli, are frequently traversed by the caravans of Marocco, Tunis, and Tripoli.' P. 284.

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The author informs us (p. 359) from Marmol, 'that the river Tombuctoo is termed Iza by the Tombuctans, Maye by the Tukorons or Tukorols, and Zimbale by another eastern nation.'

The following extract is from the curious chapter on Interior Africa:

'On the south-east of Kaffaba, in the same parallel of latitude with the empire of Houssa, from which it is separated by a desert of ten days journey, lies the kingdom of Gago, famous for its traffic in gold, which formerly attracted the ambition of Marocco, the arms of which, under Muley Hamet, in 1590, were so successful, that an immense quantity of gold was conveyed across the desert by the victorious army. As no European has ever visited this country, no lucid account has ever been obtained, either of the topography and productions of the soil, or of the manners and habits of the inhabitants. From the relation of Leo, which has been cited, and that of the Moorish traders on the Gold Coast, we are only certain that immense quantities of gold are collected from the mountains, which either intersect the country, or form its southern boundary. On the south of Gago, or Gugoo, lies the powerful kingdom of Eyeo, or Haiho, the Oyeo and Okyou of Barbot; if it be not actually the same with Gago, as is, with much plausibility, conjectured by the ingenious Mr. Archibald Dalzel, in his History of the Dahomy. The aspirated Moorish G often assumes the sound of a hard H, as in the pronunciation of the English *George*, which becomes Horké, or Horché, and the aspirated H, in conversational language, is frequently softened into the simple vocal sound of E, as the Greeks frequently softened the aspirate, or spiritus asper, into the simple E, or spiritus lenis. The Eyeos are a numerous warlike nation, and the only one over whom the fearless warriors of Dahomy do not claim the superiority. Their armies are composed of cavalry, and the prowess of the warrior, which among the Iroquois of North America is marked by the number of scalps, is displayed among the Eyeos by the number of indecent bloody trophies procured by the mutilation of the slain. A warrior is prohibited, on pain of death, from taking an enemy prisoner, before he has obtained a hundred of these trophies. A similar custom is practised by the Abyssinians and the Gallas, and, as appears from the history of David, formerly existed among the Jews. The following circumstance gives us a more formidable idea of the numbers than of the discipline of an Eyeo army. When their general takes the field, he spreads a buffalo-hide before the door of his tent, and pitching a spear in the ground at each side, causes the soldiers to march over it till a hole be worn through the hide, when he presumes his army is sufficiently numerous. The monarch of the Eyeos possesses absolute power, but is subject to a singular regulation. When his conduct is offensive to the mass of the people, a deputation is appointed to offer him a present of parrot eggs, and to represent, "that, as he must be fatigued with the burden of government, his subjects consider that it is now time for him to repose from his solicitude, and indulge in a little sleep." His majesty thanks his subjects for their attention to his ease, retires to his apartment, and directs his women to strangle him, which is imme-

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diately performed, and his son succeeds upon the same terms as his father. In 1774, however, his Eyeo majesty peremptorily rejected the present of the parrot eggs, assuring the deputation, "that as yet he had no inclination to sleep, but resolved to watch for the good of his people." According to Diodorus, a similar practice prevailed at Meroë, where the priests were accustomed to notify to the king, by a similar message, that the Gods, whose will mortals could not resist, had devoted him to death by his own hand. This order had been implicitly obeyed for ages, when Ergamenes, whose mind had been imbued with the philosophy and literature of the Greeks, in the reign of the second Ptolemy, upon receiving the dreadful order, marched his army to Arata, the city of the priests, and of the golden temple, and utterly exterminated their race. The Eyeos seem long to have possessed the paramount authority over the regions which lie southward between them and the sea. Dahomy owns their power, and, in 1698, they seem to have possessed the sovereignty of Ardra, for they depopulated that kingdom at that period, on the appeal of the Ardranese to the king of Eyeo against the tyranny of their chief; and, in 1786, when the Dahomans commenced hostilities against this kingdom, they were prohibited by the Eyeos, who informed them that "Ardra was Eyeo's calabash, out of which no body should be permitted to eat but himself." The Eyeos never approached the sea, which is their national fetiche; that they are on pain of death prohibited to view.' P. 364.

The writer states (p. 367) that the kingdom of Dahomy, the Dauma of Leo, as has been long since conjectured, occurs in its true position in the maps of Sanuto and Mercator, but which, about the year 1700, disappeared from geography for a season.

'Between Dauma and Gago, the Lake Sigesmes, or Guarda, (which extends about 100 leagues from east to west, and 50 from north to south, which lies about 370 miles N. N. E. of Ardra, and is represented as the source of various large rivers, which descend into the Gulf of Guinea) is placed by Barbot and Snelgrave, who derived their authority from the native traders. It neither occurs in Edrisi nor Leo, though it is found in the maps to Ruscelli's edition of Ptolemy, in 1561.' P. 368.

This is a curious confirmation of the opinion which we have hazarded, that there is in northern Africa a large inland lake or sea resembling the Sea of Baikel in Tartary.

Our author ought not to have praised (p. 403) Benjamin of Tudela. So gross are his errors, and so extravagant his exaggerations, that it is now a general opinion among the learned that Benjamin never left his native region. Having given an ample account of Mr. Browne's Travels we should not have mentioned our author's abstract of them but upon two accounts: 1. This anonymous writer receives Mr. Browne's information concerning Bruce's real presence in Abyssinia in its proper acceptation, as lending an authenticity to Bruce's account, while a hasty and

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wrong-headed writer has published a pamphlet on the supposition that Browne's testimony went to invalidate that of Bruce. 2. The following error is too gross to pass without notice:

'On the arrival of Mr. Browne at Cairo, he determined to return through Syria to Europe, and dispatched a considerable part of his baggage to Alexandria, where it fell into the hands of Bonaparte, and was inconsiderately abandoned by the traveller, who proceeded with some precipitation to Jaffa in a coasting vessel, and, after traversing Syria and Anatolia, reached Constantinople, and returned by Wallachia and Germany to England, where he arrived Sept. 16, 1798, after an absence of almost seven years.' P. 436.

A stranger misrepresentation cannot exist. Mr. Browne, as we are credibly informed, when he left Egypt to investigate Syria, ordered two large boxes full of ancient and natural curiosities, manuscripts, &c. to be conveyed to Alexandria, that they might be convoyed with the first vessel to England. Unfortunately no such ship arrived or sailed before Buonaparte's armament reached the Egyptian shore. We shall make no further comment, as, from the general tenor of the book, we believe that this seeming addition of insult to misfortune is the result of mere oversight.

ART. VII.—*Sermons by John Mackenzie, D.D. Minister of Portpatrick.* 8vo. 6s. *Boards.* Robinsons. 1800.

THESE are not to be ranked in the common class of discourses which are daily issuing from the press, and forgotten as soon as read. They are elegant moral essays, written in an uniform plan to show the contrary effects of virtue and vice, how they are blended together in the present system of things, and what are the assurances from the Scriptures that the former will eventually prove victorious over the latter, notwithstanding the insinuations of false philosophy; and that a kingdom of righteousness, in which no traces of moral turpitude remain, will be ultimately established. The world is fairly represented as a theatre, on which the two principles of good and evil are contending, and have been contending for ages, for the superiority. The natural effects of vice are disorder and destruction; those of virtue—creation, regularity, embellishment. The havoc made by the French revolution is lamented by this very judicious writer; but he traces it to its true cause, not to the aim of the multitude at the subversion of the rich and great, but to the corruption of the rich and great themselves, who taught the lower classes, by their example and maxims, to throw off the principles of religion and morality; in consequence of which, when the

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whole mass was thus sufficiently tainted, the mischief rebounded on its contrivers, and the rich and great fell victims to their own impiety, debauchery, and profligacy. The same system prevails too much in other countries.

'The multitude' (as this writer properly observes) 'cannot always be restrained, even by the best regulations, administered in the best manner. But when the rich, who are their natural governors, to whom they look up for direction and example, do not their duty, what is to be expected? When they, who should protect, oppress or neglect; when they, who should restrain injury, commit or overlook it; when they, who seem the most obliged to God, forget or renounce God;—when the enlightened and elevated part of the society are the first to throw from them all restraints, human and divine, and to ridicule and contemn all distinctions between good and evil;—when, in short, they, who are most interested to do right, themselves do wrong, and inculcate the doing of wrong:—Are they surprised, when they see the multitude follow them? Are they surprised, when they teach the people that their interests are different, that the people should believe them?—When they inculcate upon the people that they are a different species, that they should find themselves treated as such?—When they set examples of licentiousness, that the multitude should be licentious?—or, when they oppress and trample them under their feet, that they should become furious?' P. 10.

This is of serious concern to the rich and great. The times call aloud upon them to be attentive to their moral conduct, to impress their minds with a due sense of the overruling government of God, to repress as much as possible all that levity and dissipation to which wealth and idleness have been in all ages so prone, and to maintain a happy connexion between themselves and the classes beneath them by acts of beneficence, by examples of virtue, and rectitude of mind, instead of a blind and perpetual devotion to the idol of fashion.

In the two first sermons the qualities of vice and virtue are considered generally. The four next investigate the effects of vice in particular, as criminal pleasures, pride, theft, and slander. The moral government of God is pointed out with great strength and perspicuity, in the three remaining discourses, 'on the Idolatry of the Hebrews'—'the Return of the Jews from Babylon'—'and the History and Character of Revealed Religion.'

In the first discourse the malignant quality of vice is shown from the activity of its poison, the remorse which it occasions, its remote consequences, the necessity of laws to counteract its effects among mankind, and the survey of it in revelation, which confirms every thing that reason and experience may independently have taught us upon this subject. After expatiating with great energy on these topics, the whole is summed up in an animating conclusion, from which our limits permit us to give only a small extract.

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'Vice is a disease itself, a virulent disease, which ferments and poisons the whole subject, while a single particle remains for it to act upon.—And it exhibits the same process, and repeats it without end, in nations as in individuals. Here, indeed, the law is, if possible, more manifest, for the effects are accumulated. Individuals may afford exceptions, but among nations there can be none. A celebrated writer, who deals largely in general maxims, observes, "that virtue is the principle of a republic." This seems to imply, that other governments may be maintained without it. There is a deficiency here (where we would not expect it) of generalising. The maxim in this limited sense, though it may be, as I dare to say it often has been, consolatory to statesmen, is mischievous and false. Virtue is equally the principle of every government. Remove this, and the fabric drops. Introduce vice, and the nation is at an end. To this rule there is not a single exception in history. Vice acts uniformly; and, if it be not interrupted or repelled, gives always the same results. From the simplest beginnings it produces invariably the most extensive miseries. This is its native character in every possible situation. It resembles strongly that infernal substance which has so often been made its instrument. Lodge but a few particles, put them in motion, give them but life, and they will expand themselves until they fill the globe. The most solid empires have been shaken by it successively, and exploded from their foundations, till not a trace of them remained.' P. 54.

With the malignity of vice may be fairly contrasted the beneficial quality of virtue, possessing a value beyond our most extensive conceptions; as is sufficiently demonstrated by the wonderful effects it produces on the mind. Its operation, like that of vice, consists in transforming the man from his anterior state: but it communicates to him, by the transformation, a dignified character, infinitely above any thing he could otherwise have possessed. It dispenses in every situation immediate happiness to the mind; but its influence reaches far beyond its actual possessor, and produces the most amazing changes on the earth, and among the great societies on its bosom. Having painted the effects of virtue in her true glowing colours, the preacher, animated by his subject, exhorts, with real sensibility, his hearers to participate in his feelings, and to become enamoured of that quality whose nature it is, in this manner, to harmonise the human frame, and make it susceptible of every rational enjoyment.

In the discourse on criminal pleasures, sensuality is particularly considered; and here the libertine, the seducer of the unsuspicious virgin, is held up to deserved contempt; the married state is truly described as that of the greatest happiness and honour, and most excellent advice is given to those whose circumstances do not permit them to enter into it.

'There are two systems with respect to this affection which offer themselves to our consideration—the libertine system and the system of the married life. The effects of the former we have described. It

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presents us with all the melancholy effects of vitiated passion. If our argument upon it has been just, it is evident that it goes directly in opposition to the happiness of the species, and to the great object of the Creator. The individual it corrupts, the society it disorders. It ruins the affections and destroys the tenderest connections of the species. It is a system selfish and mischievous. Like all other selfish systems, too, it defeats itself. Instead of multiplying our enjoyments, it contracts them; instead of expanding the mind, it renders it illiberal; and destroys all the nobler affections of the soul, by debasing its regards, and teaching it to confine all its views to one unprofitable gratification.

'The system of the married life is, in all respects, different. The obvious effect of it is to multiply our enjoyments, by carrying us beyond ourselves, and giving us the tenderest interest in others. The gratification of the passion is but the opening of the scene. The tenderest relations are created, the most delightful connections of life arise around us. We acquire the fidelity of friendship, and the delights of children. These are by far the purest pleasures of our state. They teach us the value of our nature, and connect us strongly with our kind. They give us an interest in the world, and make us enter intimately into the society of our species. Exhausted with our exertions, and satiated as we would be with our own experience, we resume our lives, and renew our pursuits in our children. These give us an interest in life to the last. In these we feel a concern superior to any that we feel for ourselves. They present an important object to our mind, which furnishes the most delightful employment of our lives; redoubles the enjoyments, and enables us to bear the difficulties of our state with cheerfulness and perseverance.' P. 139.

The discourse on pride is introduced by a short view of the royal house of Babylon, and the just judgements of God on its proud and impious monarchs. The origin of pride is traced to its real cause, and is justly defined to be founded on weakness of intellect; for it leads a 'man to contemplate his own actions and sentiments, whatever they are, with self-consequence. A great mind never reflects upon its own merits—a proud or vain one never reflects upon any thing else.' The absurdity of this passion is placed in strong colours: It is an enemy to the religious spirit—is inconsistent with the terms upon which we ought to live with one another—it leads us to neglect, vitiate, and finally to ruin ourselves. This view of the passion of pride gives the preacher scope for much animated exhortation, which he concludes with applying the case of Belshazzar to his audience. 'He would not be warned by the fate of others—he was destroyed in the moment of security—the stroke fell in the very act of iniquity, and overwhelmed him. Ah, poor humanity! running for ever the same round, and for ever repeating or exhibiting in vain the same lessons and examples.'

The vice of theft might, at first sight, appear a subject too low to be discussed before those persons for whose use these dis-

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courses are intended; yet the preacher corrects such prejudices, and shows that the extensive and baneful effects of this vice reach even to monarchies; and that ministers of state, and those who are in public employments, require frequent admonitions on the subject of this contemptible vice.—The evils of speech are an equally copious subject, and the best directions are given on the conduct of the tongue, which is shown to produce, too frequently, fruits appropriate to vice, malignity, and folly.

From the effects of virtue and vice on the human mind in general, we are brought to the consideration of the effects of the latter on a particular nation; and the idolatry of the Jews affords ample subject for our admiration of the preacher's animadversions. The causes of it are elucidated; the natural proneness of men to vindicate that which is established, when it suits their own interests and views to combine the absurdity of the grossest superstition with the purity of the divine institution. We would seriously call the attention of infidelity to the conclusion of this discourse.

"There is nothing which infidels wish more to deny than the importance of revelation. They insist that it makes no discoveries, and that we learn nothing from it but what we might know without it. Nothing can better enable us to form a judgement upon this point than the attentive consideration of the great doctrine which we have now treated. The importance of revelation appears from the importance of the single discovery, or, if they will, promulgation of the divine unity. This principle, whether we consider it as it relates to truth or as it relates to virtue, is of the first magnitude. Considered as it relates to truth, it is worth all the rest of human science put together. It discovers the first object of all science, the true system of the universe.—It is of equal importance with respect to virtue. Exhibiting the vast world of intelligence as one universal family, it manifests at once the duties which we owe to our common parent, and to one another. It represents the immense system as arising from beneficence, and, from the same cause, as deriving permanence and stability. From this luminous principle we discover both the beginning and the end of things; and conclude, with security, that the same native beneficence which produced, will continue our existence to us. This is the very science which we wanted to know, and which it imports us to know. Knowing this, we know what we are doing, and learn at once the object and the duties of our existence. —Nor is the danger so great as formerly, that we lose sight of this principle. We have at last discovered and supplied the great desiderata of the ancient world,—fixed records, stated times of worship, and a set of men set apart from the world, and distributed through the society to inculcate duty and to remind mankind continually of religious truth.—Let us then be careful to second their endeavours. Remembering that the very first principle of all valuable knowledge is, "Thou shalt have no other gods before me," let us meditate frequently upon this luminous and great doctrine. Let us conceive its importance by viewing its various consequences, and the magnificent

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and stupendous system which arises from it.—Finally, let us study to convert it into an active principle. Viewing him as the supreme good, let us aspire to be united with him. Let us love him with our whole hearts, and give him our best affections. Contemplating his universal family, let us also learn to love one another. This is religion. On these hang the law and the prophets.' P. 330.

The return of the Jews from Babylon is aptly made the subject of the importance of that nation to the world; and the folly of the infidel is pointed out in presuming to despise the annals of a people the most remarkable on the face of the earth, because it is not peculiarly distinguished by battles and conquests; because its effects on mankind do not obtrude themselves like those of blood-stained conquerors; and because it is reserved for purposes of importance, the wisdom of which the infidel is too blind to be able to discern. In every period this nation has been destined to confirm the truth of the unity of God, and to publish his supreme government to the nations around it. The history and character of revealed religion rivet, we might say, these great truths in the heart; but whether the preacher be right in his expectation of a total decline of religion, and the destruction of the world by fire, we must leave to futurity to disclose. His remarks on its present state, and the great events which now force themselves, not only on the attention of every serious Christian, but also on the profligate, the dissipated, and the vicious, are worthy of the reverend author; and the conclusion of the whole affords that consolation which, in every period of this transitory state, cannot be too frequently impressed on our minds.

'Amidst these desolating, dreadful scenes, we behold the quality of virtue operating, and good men safe. We observe her happy influences, and the Almighty Being, through all the clouds and confusions which may be raised by vice, bringing order forth, and regarding his great moral family with complacence. The waters may overwhelm, or the flames inwrap the worlds, (these shall do their work) but, under the moral government of God, good men are protected. The ravages of vice and explosions of the elements, (which are very probably only its natural consequences) are but temporary. These tend, though with dreadful rapidity, to destruction. But virtue and her effects remain. The present earth, the theatre of so many crimes, shall no doubt be removed. The globe, with all the pollutions which adhere to it, like the flash of a meteor, shall explode and disappear. The heavens and earth that now are shall pass away, and no place be found for them. But there shall be a new earth, new heavens, and a new order of things, into which vice, with the disorders which she produces, shall not be admitted. "There is a river whose streams make glad the city of God. God is in the midst of her, and she shall not be moved."—Let us then, Christians, lift our heads, and look upwards. Amidst the signals which are hung from on high, and which seem to be approaching still nearer to us, let us contemplate the close of the present worlds, and the commencement of

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the eternal kingdom. Let us connect the present with the future scenes; and see virtue still improving, and, as she improves, advancing. Let us, with the faith which religion gives, look forward to that state which shall succeed to the disorders of the present:—when our nature shall be changed; when new and higher objects shall take place of those about which we are now employed; when we shall receive spiritual bodies; "when," to use the expressive language of the Scriptures, "this corruptible shall be clothed with incorruption, this mortal shall put on immortality;" when the children of the resurrection shall come forth, and we shall become citizens of an eternal world.—Thus let us live, thus think, and thus improve; advancing still, with humble diffidence, towards the perfection of our moral nature; and, with this view, remembering our divine master, studying his wise precepts, contemplating his important life, and continuing to "show forth his death until he come again." P. 394.

From the copious extracts we have selected from this single volume, our readers may form their own judgement on the style and language of the writer. Scotticisms occur frequently, which in the next edition, for we cannot doubt of its attaining this distinction, we hope to see corrected. The diction is in general abrupt, and this leads at times to the appearance of affectation; but the elevation of sentiment, the justness of reasoning, and the strength of piety, which prevail through the whole of these compositions, abundantly compensate for such slight and venial defects. They are too refined indeed for the lower classes, but for the higher they are formed, if any thing can be formed, for eminent usefulness. They who know religion only as a thing fit for their tradesmen and their servants may learn hence to correct such false and ill-founded ideas; they may acquire a more enlarged conception of their rank in this world, of the dangers of their situation, and their relation to the Creator and his creatures; and by this view of themselves they may at last be brought to the true knowledge of a crucified Saviour. It is in this knowledge that the rich and great are so deficient: and, as we have already observed that we view these discourses chiefly as elegant moral essays, we ought not, strictly speaking, to expect more from them than what they were intended to produce: they are not calculated to unfold the whole of the moral government of God—the introduction of sin by the transgression of our first parents—the destruction of it by the obedience of our Redeemer, even unto death, the death of the cross. This great scope of the baneful effects of vice and the beneficial results of virtue is, we hope, reserved by the author for another volume of sermons, with which he promises to favour the public in due time; and, if he there treat this great and sublime theme of Christianity in the masterly manner he has exhibited in the volume before us, his disquisitions will be eminently devout, evangelical, and salutary.

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ART. VIII.—*Indian Antiquities: or, Dissertations relative to the ancient Geographical Divisions, the pure System of Primeval Theology, the grand Code of Civil Laws, the original Form of Government, the widely-extended Commerce, and the various and profound Literature, of Hindostan: compared throughout with the Religion, Laws, Government, and Literature, of Persia, Egypt, and Greece. The whole intended as introductory to, and illustrative of, the History of Hindostan, upon a comprehensive Scale. Vol. VII*. and Final.* 8vo. 9*s. Boards.* White. 1800.

THE perseverance of Mr. Maurice, cherished by the zeal of his friends, and supported by public favour, which we nevertheless wish he had experienced in a larger proportion, has here brought him to the end of a work by which he will be distinguished, for what genius alone could suggest—an attempt at soaring on Icarian pinions into 'the azure depth' of Eastern learning, unfledged by—επεα ΠΤΕΡΟΕΝΤΑ—Eastern language. In making this observation, however, we mean not to apply the observation of Askham, that 'even as a hawke fleeth not hie with one wing, so a man reacheth not to excellency with one tongue;'—for Mr. Maurice has many:—yet, unacquainted with the tongues of the East, it has often raised our astonishment how, without what, *à priori*, might have been deemed essential to such an enterprise, any person could have collected such copious and correllative materials as these seven volumes contain.

For the desultory nature of the work at large a fair apology may be made from the circumstances in which it has been written; for, however symmetrical might have been its original plan, it was scarcely possible that much incidental and important matter should not abruptly have occurred to the writer while persevering on the different volumes in succession. Hence, in adverting to, or resuming, topics before discussed, repetitions and digressions would at times be inevitable; and, if these, for the sake of rigid precision, had been excluded, many of the best parts would have found no place in the work. That somewhat more of exactitude might have been looked for, and some favourite dogmata been less frequently advanced, we cannot, without too much partiality, but admit; yet, thus much we will venture to assert, that whatever may be the instruction and amusement amassed in the foregoing volumes, this last will be found to exceed any one of them, and justly crowns the whole work.

The seventh volume of Indian Antiquities opens—after a prefatory dedication to Thomas Plumer and Robert Dallas, esquires, and an advertisement explanatory of the plates—with *a Dissertation on the Quantity of Bullion and Coined Money in the Ancient World;*

* See our XXIst Vol. New Arr. p. 423.

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comprising a short History of the Gold and Silver Mines of Asia, and a survey of the immense Treasures possessed by the ancient Sovereigns of India. Commencing this disquisition with inquiries concerning HAVILAH, the land of Gold mentioned by Moses, Mr. Maurice is led to consider the ancient mines of Arabia and Ethiopia; the bullion amassed by the ancient sovereigns of Egypt; the golden *Sofola*, whence the Tyrians and Solomon drew their treasures; as, also, the mines of Spain (not improperly styled the Peru and Potosi of ancient days) whence abundance of wealth was added to Tyre; and, after citing, with less critical exactness than might be wished, the celebrated picture of traffic from Ezekiel, which so happily exhibits the means of Tyrian magnificence, he proceeds to inquire, whence the Assyrians or Babylonians derived the wealth they possessed, and of which the splendor of the temples consecrated to Belus and the Dea Lyria displayed such unrivalled examples? Brief strictures on the coined money and Darics struck at Babylon are annexed, the latter of which he considers as coins of Crœsus re-stamped with the impress of Darius—an hypothesis founded on conjecture alone. Nor is Mr. Maurice, we conceive, on firmer ground, when he speaks of the *oldest* COIN we any where read of, as mentioned in Gen. xxiii. 16, which, he makes no scruple to assert, exhibits direct evidence against those who date the first coinage of money so low as the time of Crœsus or Darius; because it is there expressly said that *Abraham weighed to Ephron four hundred shekels of silver, current money with the merchant;* for the very circumstance of *weighing* (whence, in the original, the term שקל *shekel*, which signifies a *weight*, is derived) evinces the money not to have been taken in *tale*, as coined money is, the discriminating impress of which precluding all reference to the balance.—Observing that, after Cyrus had acquired the sovereignty of Asia, the current of wealth was transferred from Babylon to Susa, our author takes a view of the immense treasure in bullion and specie possessed by the ancient Persians, as proceeding from the mines of Carmania, Lydia, and Thrace, together with the vast internal commerce carried on by an intercourse with India; all which, however, became a booty to Alexander on his conquests, and the generals by whom he was followed. An insight is next presented of the silver mines of Attica, and the riches reposited in the Grecian temples, which are described as the banks of Greece, and their priests as its bankers. A survey ensues of the wealth of ancient India, the central deposit for ages of the bullion of both the east and the west, which is represented as melted down into statues of the various Indian divinities, and utensils to adorn their temples. Of the treasures under this description, found by Mahmud of Gazna, and other invaders of Hindustan, an account is transiently given; whence the author reverts to the wealth acquired by Alexander, and dispersed by his successors

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the Ptolemies of Egypt, the Seleucidæ of Syria, and the sovereigns of Macedonia. The riches of Asia centering finally amongst the Romans, they, by their prodigality, dissipated a considerable part of it; though a still greater fell to the Goths, Vandals, and other barbarians, by whom Rome was plundered; but, in the judgement of the author, the far largest proportion was, during the times of trouble, again buried in the earth.

The second dissertation, treating on the literature of the ancient Indians, begins with a general account of the Sanscreet language, which is followed by an investigation of the sciences of the Brahmins not before discussed; viz. astronomy, geometry, medicine, chemistry, hydraulics, pneumatics, electricity, magnetism, painting, sculpture, architecture, engraving on gems; with the various arts of jewelry. These two chapters abound with a great variety of curious and instructive particulars, from which the most advantageous extracts might be taken: we will cite one as a specimen, which respects the mode of painting the Indian cottons.

'M. Sonnerat, after confirming what has been just observed concerning the brilliancy of the colours being heightened by some previous preparation, and the quality of the water in which the linen is whitened, adds, "When the outline is drawn, the linen receives the first washing; an ordinary workman then extends it on the ground, and, sitting down, puts on the principal colour. After a second washing, a more skilful artist extends the cloth on a small narrow table, and marks the shades. Their pencils are made of a piece of BAMBOO, pointed and split; an inch above the point is a cushion of wool, to retain the colours, which the artist presses to make the liquid descend the length of the reed." In the dyeing of cottons of different colours, an art practised by ancient as well as modern Indians, a still greater proficiency in chemistry was necessary to fix the various tints. In painting these cloths they undoubtedly pursued a process somewhat similar to the Egyptians, so minutely described by Pliny: after having drawn the outline of their design upon the piece of linen, they filled each compartment of it with different sorts of gums, proper to absorb the various colours; so that none of them could be distinguished from the whiteness of the cloth: then they dipped it for a moment in a cauldron, full of boiling liquor prepared for that purpose, and drew it thence painted in all the colours they intended. And, what was very remarkable, the colours neither decayed by time nor moved in the washing, the caustic impregnating the liquor wherein it was dipped having, during the immersion, penetrated and fixed every colour intimately through the whole contexture of the cloth. Thus was the variegated veil of Isis manufactured; thus were the linens that folded the Egyptian mummies stained; and thus only could the chintzes of India receive their beautiful and varied dyes. De Pauw asserts, that, with the Egyptians, only one dark dye was used; and, by the aid of acids and alkali, the cloth received three or four different tints. It was necessary, he adds, to

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trace previously all the figures with a feather or a pencil, that the caustic and alkaline liquids might be distributed exactly on the places where they were intended to produce effect.

'How very early the ancients were acquainted with the art of extracting colours from vegetables, and applied them in dyeing, may be learned from Genesis, where it is said, that, to distinguish the first-born child of Tamar, *the midwife tied a scarlet thread about its arm**. This, it will be observed, was in the eighteenth century before Christ; and in the time of Moses, two or three centuries after, we read in the following passage not only of the great progress of the ancients in the art of dyeing, but in several others intimately connected with the subject of these dissertations.

"And this is the offering which ye shall take of them; gold, and silver, and brass,

"And blue, and purple, and scarlet, and fine linen, and goats' hair,

"And rams' skins dyed red, and badgers' skins, and shittim-wood,

"Oil for the light, spices for anointing oil and for sweet incense,

"Onyx-stones, and stones to be set in the ephod and in the breast-plate†."

'At the same time how very familiarly the ancients must have been acquainted with some chemical process for permanently fixing colours is evident from Arrian, who relates, that, amidst other spoil found at Susa by Alexander, were five thousand quintals of Hermione purple, which exceeded that of Tyre in beauty, and had been hoarded up there by the Persian sovereigns during the space of one hundred and ninety years, but the colour of which was as fresh and beautiful as if just come from the dyer.' P. 721.

Were it not for extending the present article too far, we could with pleasure add the mode of fabricating this valuable vegetable, called by the Romans *gossypium;* but we proceed to the rest of the volume.

The concluding dissertation is divided into two chapters, under the general head of *the ancient Government and Jurisprudence of India*, and contains a variety of most interesting particulars; but for these we must refer to the work itself, which will amply repay a diligent perusal. We shall add but one other extract, which consists of the eighth chapter of the *Institutes of Menu.*

'This long chapter discusses farther the important duties of the kingly office, and enters into various details concerning the private and criminal law of India.

'As, in regulating the general concerns of the empire, he is to be assisted by a council of seven or eight ministers of the rajah tribe, so, while he presides in the courts of judicature, and is determining legal appeals, his judgement, in difficult cases, is to be directed by some

* Genesis, xxxv. 28. † Exodus, xxv. 3—7.'

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aged Brahmin of great experience and erudition in that branch of science, assisted by three others, forming a select assembly, which is, in consequence, called by the revered name of Brahma—the court of Brahma with four faces. It is remarkable that, towards the commencement, Justice is allegorically represented as Vrisha, or a bull, and he who violates Justice as Vrishata, or the slayer of the bull; which, as these Institutes are said to be the oldest promulgation of law in the world, next to the Mosaïc, may have given the idea of the symbolical bull to Minos, the Cretan legislator and supposed son of Jove; and possibly, as sir William Jones intimates, from Menu, son of Brahma, may be derived the very name of that famous lawgiver. At least it must be considered as a very singular circumstance of similitude, that of the Indian Dhermarája, or king of justice, the symbol should also be a white bull; nor, in this retrospective view of the mythology of ancient kingdoms, will the resembling name of the Egyptian legislator Mnevis, and his companion Apis, be wholly forgotten. The decisions that now follow are vastly numerous and varied, and, if minutely detailed, would be very uninteresting to the greater part of my readers, because they have, in general, an immediate allusion to the local customs, and the peculiar manners, and superstitious prejudices, of India. The legal student, and persons resident in India, will probably not rest content with any analysis, much less with the subsequent one, of necessity very summary, but consult the book itself, which, by its republication in Europe, is now made sufficiently public.

'The laws concerning debtor and creditor are first distinctly laid down, and the rate of interest, upon different kinds of property pledged, specified; that interest is always to be in proportion to the hazard run, and to increase or decrease, according to the high or inferior class of the person borrowing. One and a quarter in the hundred, per month, was the interest allowed by Vasishta, and is the standard regulation; but, in some very perilous cases, even five in the hundred, per month, is permitted. The common average interest of money at Rome, in its meridian glory, was twelve per cent. per annum, which does not very widely differ from the Indian.

'In the next place, the characters of witnesses, proper to be admitted to give evidence, come under examination: that evidence must be solemnly given before some sacred image, a symbol of the divinity, whose presence in that image is supposed to strike into his soul a holy awe: the most dreadful denunciations are throughout uttered against those whose evidence is not founded in truth. The priest is permitted to swear by his sacred character alone; the soldier by his horse, his elephant, or his arms; the merchant by his gold or other articles of traffic; one of the servile, or fourth, class, by imprecating on his head, if he speak falsely, all possible crimes and their punishment. On great occasions criminals are to be tried by fire and by water; and of him whom that fire burns not, or who sinks not in that water, the veracity must be considered as perfect. A variety of very severe ordinances in the criminal jurisprudence of India has been already noticed; and some, still more sanguinary, may be found in the course of this chapter. In a country where agriculture and the preservation of kine are an important concern, the most rigid laws

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concerning trespasses, the removal of land-marks, and the maiming of cattle, are indispensable, and they are here very strictly and copiously laid down. The various species of defamation and personal assault are then respectively considered; the first is punished by slitting the tongue, the latter according to the degree of injury received, but generally by maiming or amputating the limb that gave the offence, besides the payment of all expences attending the cure of the mutilated person. Theft is the next subject considered. The king himself is first cautioned, by dreadful menaces, not to set the example by plundering his subjects. The punishments principally ordained, in this case, are imprisonment, confinement in fetters, corporeal punishment, and heavy fines at the discretion of the judge. For stealing men and women, however, the punishment is death. Death also with horrible tortures awaits the foul adulterer. In addition to the enormous inherent turpitude of the crime, a political reason is here alleged for the severity of the Indian code against this offence; it breaks down the eternal bulwark of the laws of Brahma, and causes a mixture of the classes of men. In this respect, resembling our own sacred Scriptures, it extends the guilt of adultery to mental inclination, to presents, and to licentious conversation with the wife of another.

'The freight of goods, and the exact prices to be paid as toll at ferries and in the guarded passages of mountains, together with the due regulations for weights and measures, next occupy the attention of the Indian legislator; a vigorous commerce is recommended to be kept up, by the ruling sovereign, as the firm basis of national wealth and greatness: the horrid traffic in human flesh is sanctioned, and the everlasting servitude of the Sudra tribe is rivetted upon that unfortunate cast by the laws of destiny, since the Sudra was born a slave, and, when even emancipated by his indulgent master, a slave he must still continue: "for, of a state which is natural to him, by whom can he be divested?" Thus inconsistent, thus incongruous, is the Hindoo code, which, while it anathematizes thieves, permits the magistrate to share in the plunder, and dooms a considerable portion of the human race to insurmountable slavery, at the very moment that it strenuously inculcates the sublime dogma of the IMMORTALITY OF MAN.' P. 871.

Whenever Mr. Maurice shall reprint these researches, we recommend a new arrangement of his materials, and a considerable compression of the whole.

ART. IX.—*Poems, Epistolary, Lyric, and Elegiacal. In Three Parts. By the Rev. Thomas Maurice, A. M. Assistant Librarian of the British Museum.* 8vo. 9s. *Boards.* Wright. 1800.

MR. Maurice has long been distinguished in the literary world as an ardent votary of the Muses, and we have had frequent occasion to pay our tribute of applause to his cultivated

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talents. The volume at present under our consideration contains a collection of occasional poems, which have been variously and widely diffused among the circle of his private friends, and occasionally communicated to the public in a more fugitive form. He tells us in his preface, that 'if the public should smile on this volume, a second, containing the author's dramatic productions, will appear in the course of the ensuing winter. They will be the final limit of his poetical excursions.'

Four of the poems now re-printed have already been subjected to our critical inspection; viz. The Ode to Mithra, parts I. and II. Elegy to the Memory of Sir William Jones; and The Crisis.

This volume, which is divided into three parts, consists, as may be naturally expected, of pieces of various degrees of merit; but genius and learning are visible in almost every page. Among the juvenile effusions which compose the first part, the Schoolboy and the Oxonian afford instances of an early display of talents highly honourable to the author. The following extract is from the latter of these *jeu-d'esprit*.

'Heard with less terror, now, the tolling bell
Summons my footsteps to that awful dome,
Whose gaudy windows, all superbly dight
With various tints, and quaint historic lore,
Tempt from devotion's page the roving eye.—
Mysterious studies next my thoughts employ;
Figures, and lines, with nicest art to range,
Oblique, or square, and time, and mode, and space,
Perplex my brains.—Now Logic, rugged maid,
Opens her stores profound, the wavering mind
To fix aright, and guide the eccentric thought:
Sage doctrines, nathless, unrestrain'd I rove
At large, and riot in successive rounds
Of new delight: now up the silver stream
To Medley's bowers, or Godstow's fam'd retreat,
Straining each nerve, I urge the dancing skiff;
Or, rushing headlong down the perilous steep,
Rouse the sly reynard from his dark abode:
Or, if inclement vapours load the sky,
Tennis awhile the heavy hours beguiles;
Or at the billiards' fatal board, I stake
With anxious heart, the last sad remnant coin.

'Tutors may chide, and angry sires withhold
The wonted largess, their united rage
I wreck not; Ticking, gentlest maid, supports
My sinking fame, and all my woes beguiles.
O fairer far than all that Greece, or Rome,
In vaunting strain, of nymph or goddess tell;
To thee a thousand temples pierce the skies:

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To thee a thousand altars ever smoke:
Great queen of Arts, without whose cheering ray,
Science would droop, and genius must expire.
Propitious power, my lyre shall still be strung
To sing thy praise, my pencil still prepar'd
To paint thy charms—and well they may, I ween,
"For thine the pencil is, and thine the lyre." P. 36.

In the Ode to the Moon we recognise the elegant simplicity of Moschus. As this poem is of a reasonable length for quotation, we shall take the liberty of exhibiting it.

'Cynthia, fair regent of yon azure space,
Seize thy bright reins, and chase the lingering gloom;
Darkling I haste to Stella's lov'd embrace,
Whose lips are roses, and whose breath perfume.

'As through the boundless wilderness I rove,
Beneath this robe no murd'rous falchion gleams,
To stain with blood this unpolluted grove,
And blot the brightness of thy virgin beams!

'Ah no! where dwells thy influence, mighty Love,
No savage thoughts, like these, the breast invade,
Thou canst to pity the wild Arab move,
And wrest from his fierce grasp the uplifted blade.

'This bosom beats not with impure alarms,
But burns with fires as bright, as chaste, as thine;
I pant to fold her in my bridal arms,
Loose her light vest, and call perfection mine.' P. 68.

Hinda, an Eastern Elegy, is a highly-finished composition; the introduction is tenderly impressive.

'Led by the star of evening's guiding fires,
That shone serene on Aden's lofty spires,
Young Agib trod the solitary plain,
Where groves of spikenard greet his sense in vain:
In wealth o'er all the neighbouring swains supreme,
For manly beauty, ev'ry virgin's theme;
But no repose his anxious bosom found,
Where sorrow cherish'd an eternal wound.
The frequent sigh, wan look, and frantic start,
Spoke the despair that prey'd upon his heart.
The haunts of men no more his steps invite,
Nor India's treasures give his soul delight.
In fields and deep'ning shades he sought relief,
And thus discharg'd the torrent of his grief.

"Ye swains, that through the bow'rs of pleasure rove,
Ye nymphs, that range the myrtle glades of love,
Forgive a wretch, whose feet your bow'rs profane,
Where joy alone, and happy lovers reign:

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But oh! this breast incessant cares corrode,
And urge my fainting steps to death's abode!
Joyless to me the seasons roll away,
—Exhausted nature hurries to decay;
Day's cheerful beams for me in vain return,
For me the stars of heav'n neglected burn:
In vain the flowers in wild luxuriance blow,
In vain the fruits with purple radiance glow;
In vain the harvest groans, the vintage bleeds,
Grief urges grief, and toil to toil succeeds:
Since she whose presence made the world be gay,
Whose charms gave lustre to the brightest day,
Hinda, once fairest of the virgin train,
Who haunt the forest, or who range the plain,
Sleeps where the boughs of yon black cypress wave,
And I am left to languish at her grave!

"To that dear spot, when day's declining beam
Darts from yon shining towers a farewell gleam,
Constant as eve, my sorrows I renew,
And mix my tears with the descending dew,
The last sad debt to buried beauty pay,
Kiss the cold shrine, and clasp the mould'ring clay.' P. 73.

The third part of this volume is principally occupied by two descriptive poems of considerable length; the former of which paints the beauties of Netherby in Cumberland, the seat of sir James Graham, baronet; the latter the classical scenery of Hagley.

'Among the juvenile productions in Part the First,' says Mr. Maurice, 'the levity of some of the smaller pieces may possibly need, with the more rigid critic, some little apology.' If this be true, we must candidly confess that we are not of the number of rigid critics; for we find nothing in our opinion *contra bonos mores*, no trace of unwarrantable playfulness or illicit effusion. Most of them may be perused with pleasure, and all without detriment to the purity of moral feeling.

ART. X.—*Phytologia; or, the Philosophy of Agriculture and Gardening, &c.* *(Continued from p. 63 of the present Volume.)*

WE were greatly pleased with the ninth section of this very valuable work, on Seeds, Buds, and Bulbs. The various facts of vegetable propagation are explained with equal ingenuity and precision. We have met with but little of our author's peculiar doctrines, and that little hangs so loosely that it may be shaken off without any disadvantage. We have no objection to an analogy between vegetable and animal propagation, but it should be considered as analogy only, without attempting, in the lower

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scale of a more imperfect organisation, to discover or prove a similarity of functions. Even in the analogy Dr. Darwin has very properly confined himself to the lower orders. The mysterious question, why the plumula ascends and the root descends? is thus attempted to be explained by our author, who leaves it almost as mysterious as before.

'Whence we may in some measure comprehend a difficult question; why the plume of a seed sowed upon or in the earth should ascend, and the root descend, which has been ascribed to a mysterious instinct; the plumula is stimulated by the air into action, and elongates itself where it is thus most excited; and the radicle is stimulated by moisture, and elongates itself thus, where it is most excited; whence one of them grows upwards in quest of its adapted object, and the other downward.' P. 144.

If the sap be set in motion by the decomposition of the water, the plumula must ascend, for the sap must rise and expand the plant in that direction. The root, calculated to absorb water, will, for the same reason, descend, though not to so great an extent; for Virgil's observation must not be considered as strictly philosophical:

'——— Quantum vertice ad auras
Ætherias, tantum radice in Tartara tendit.'

We cannot analyse these various facts, many of which are well known, but shall select a passage or two which we think peculiarly ingenious or interesting. In the following observations, which are strictly just, we see the importance of the pith, but we are not entitled to call it, on that account, the brain.

'The presence of the pith or medulla is of great importance to the growth of the new bud, as may be observed by gradually slicing a shoot of a horse-chesnut in autumn or in the early spring. The rudiments of the seven separate ribs of the late parent-leaf, and the central pith of the bud in its bosom, are seen to arise or terminate near the pith of the parent shoot, where the embryon plumula is probably secreted by a gland at the bottom of the parent leaf-stalk, finds there its first reception and nourishment, and is gradually protruded and elongated by the pith, which exists in its centre, as the bud proceeds, and thus constitutes the ascending caudex or uterus of the new bud; which is resembled by the wires of strawberries and other creeping vegetables; whereas the descending caudexes of the new buds which form the filaments of the bark of trees are secreted from the various parts of the old bark in their vicinity; all which probably occur at the same time by sympathy.

'The pith thus appears to be the first or most essential rudiment of the new plant, like the brain or spinal marrow, medulla oblongata, which is the first visible part of the figure I believe of every animal fetus, from the tadpole to mankind.

'In those plants which have hollow stems, this central cavity,

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though not filled with the pith or medulla, appears to be lined with it; as in picris and tragopogon; in the former the stem is not only lined with the pith, but wherever a new bud is generated on the summit of the ascending stem, or in the bosom of a leaf, a membranous diaphragm divides the cavity, and is covered with this medullary substance, which division thus distinguishes one bud from another; and in slicing away the part of the stem of tragopogon, where the new lateral bud adheres, the medulla or pith in the centre of the bud is seen to commence near that membrane which lines the stem, and to pass through the circle of arterial, venal, and absorbent vessels, which constitute the ascending caudex, or uterus, of the new bud, while the descending caudex of it is secreted from the various parts of the older bark in its vicinity.

'Something similar to this mode of the production of the buds of trees had not escaped the ingenious Mr. Bradley, who asserts, "that buds have their first rise in the pith; they are there framed, and furnished with every part of vegetation, and forced forwards to meet the air through the tender bark, and would drop on the ground, if they were not restrained by vessels, which serve as roots to nourish them; and thus as a seed takes root in the earth, a bud takes root in the tree; but with this difference, that the seed has lobes to supply it with nourishment, till it can select juices from the earth; but the bud has no occasion for lobes, because it takes root immediately in the body of the tree, where the proper juices are already prepared for it." Discourses on Growth of Plants, 1727, p. 57.' P. 153.

The following explanation, though it scarcely reaches far enough, since it is not easy to conceive why a more perfect process should not be rather the effect of luxuriant health and vigour than the less perfect one, is, however, valuable. The fact is certain, and every mean of weakening the vigour of a plant or seed inclines it to bear fruit. Keeping melon seeds in a warm place, even carrying them in the pocket, will exhaust the vegetable nutriment sufficiently in one twelvemonth, though it will require otherwise many years' preservation in a common drawer to produce the same effect. Is it that nature, when debilitated, hastens to continue the species, like consumptive parents, whose progeny succeed with greater rapidity than those of healthy ones?

'In the axilla of each leaf is generally produced about midsummer either a new leaf-bud or a flower-bud; if it be a leaf-bud, it becomes a branch the next year, producing many other leaves, and many other buds; if it be a flower-bud, the growth ceases, terminating in the seed. During the greater vigour of the plant the leaf-buds are solely or principally produced, as in young healthy trees; but when the vessels of the bark are become further elongated, as the plant grows taller, the nutritive juices are less copiously supplied, or the buds are become more mature, and the production of flower-buds succeeds, as in Mr. Walker's experiments the sap of the birch-tree in the spring

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was two or three weeks later in ascending to the top of a high tree than to the lower branches. Edinb. Transact. vol. i.

'Hence it happens, that the grafts from strong seedling apple-trees do not bear fruit till they are twelve or twenty years old; while the grafts from old weak trees will bear copiously in two or three years, and hence very vigorous trees, as pears, produce fruit only at their extremities; but if you decorticate about an inch of a branch of a vigorous pear-tree, and thus weaken it, that branch will flower, and bear fruit at every bud like trees of less vigour.

'It should be here observed, that the words strength and weakness, when applied to the growth of vegetables, are in reality metaphorical terms, or express the effect or consequence of their producing leaf-buds or flower-buds, rather than the cause of it; whereas it is the facility with which the long caudexes of the new-buds, which form the new filaments of bark, can be generated, which increases the number of leaf-buds, and gives the tree a luxuriant or vigorous appearance; and the difficulty of generating these new caudexes which increases the flower-buds, and thus gives a less vigorous appearance to the tree.

'The generation of buds seems to require a less perfect apparatus than the generation of seeds; as that of buds always precedes that of seeds, both in trees and herbs; and because the caterpillar is converted into a butterfly solely for the purpose of seminal propagation; whereas the polypus can only propagate laterally, or by buds. Hence the age of the plant is another necessary circumstance to the production of flowers, fruit, and seeds, as appears in tulips and hyacinths, as well as in apple-trees and pear-trees.' P. 156.

We cannot stay to notice every interesting passage in this very entertaining section, but must hasten to the tenth, 'on the food of plants.'

The subject of manures has not been properly understood. There is only one point, we have long since observed, in which the various kinds of manure seem to unite, and that is in containing carbon. Water is certainly, in a great degree, the food of plants; but we are not warranted in saying that it is alone sufficient for any considerable expansion of the vegetable: even the noted experiment of Van Helmont does not allow of such a conclusion. We know that, in all organised beings, growth consists merely in expansion in consequence of the addition of inorganic matter; and, in animals, the distinguishing principle, azote, is collected from the air and the food. In vegetables, the water affords the hydrogen and oxygen. We want only, for the contents of every vegetable substance, the carbon. This substance water often contains, and more certainly vegetable mould; but the proportion is not large; and a supply is necessary, which manures afford. There is certainly one other consideration which we have hinted at, but which has not yet been clearly explained, viz. the peculiar aroma, the distinguishing oily principle

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of each vegetable. Though we know the component parts of the oil, and can trace them from the water and carbon, we do not know either the peculiar nature, nor the source of the principle, which gives to each plant its peculiar properties. The vegetable itself forms this distinguishing principle, by a process not perhaps very dissimilar from fermentation, or by a creative power which every distinct living being possesses. We know that its production is connected with light; for to deprive the plant of light is to deprive it of its peculiar taste and smell. Supposing light a body, and an ingredient in the aroma, we must still have recourse to a power in the vegetable itself, by which it is kept distinct in each. We have used the terms essential oil and aroma as synonymous, not perhaps with the strictest accuracy, but with sufficient precision for this general disquisition. Their distinction must form another step in the inquiry, for which we are not prepared.

Dr. Darwin does not depart greatly from these outlines. He seems to have fallen into the common error of supposing the chyle a milky or a saccharine fluid; and, in his account of airs, and their influence, we suspect that too great power is attributed to oxygen, as promoting vegetation, when the plant is confined to oxygenous gas. What is apparently thrown off as an excrementitious fluid from the vegetable will not probably promote its growth. The experiments quoted are apparently decisive; but those acquainted with the opposite results of the experiments of Sennebier, Ingenhouz, Spallanzani, and others on this subject, will receive them with caution. That oxygen contains light, as an ingredient, is a supposition wholly unsupported by experience. The effects of water and carbon, as manures, are next noticed, and explained with great propriety and precision. Phosphorus is an ingredient in vegetables; and its source, according to Dr. Darwin, is lime-stone. Lime-stone certainly becomes phosphoric by heating; but, when naturally so, we do not know its effects in vegetation, and have reason to think it has no influence. That the phosphorism of lime arises from its having been the shells of marine animals we can scarcely admit, since Mr. Kirwan has so clearly shown that this origin is highly improbable, except in a very limited sphere.

The advantages of lime are well detailed, excepting as to its supposed power of conveying phosphorus to the vegetable, which would possibly be, even then, but useless. That it will contribute to the nourishment of the plant is doubtful, and not, in our opinion, very probable. The quantity of calcareous earth left after burning a vegetable is very trifling; and, though we have now reason to suppose the basis of the alkali is lime, yet this adds but little more.

The properties of clay, as a manure, are described with great precision; and many minute circumstances not generally known

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are added. The circumstances of clay decomposing sea-salt, and, when slightly burnt, of attracting nitre or its acid from the air, deserve particular notice, and in part explain the advantage of this singular substance as a manure. The metallic oxyds are also recommended, at least by way of trial. While we distrust the virtues of oxygen for the purpose of promoting vegetation, we distrust still more so those of the metallic oxyds, even were there not decisive experiments of their injurious tendency recorded in the annals of chemistry. Opposite facts also merit attention. Strong red loam certainly contains iron; yet it may be doubted whether its strong vegetative power is increased by that addition, since its component parts of clay, sand, and calcareous earth, are exactly in the best proportions. Lands where iron *abounds* are, on the contrary, generally barren. The grounds in the neighbourhood of manganese are certainly not productive; and the neighbouring fields on which the refuse powder has been accidentally scattered show no peculiar marks of fertility. If the loose black moor-land owe any part of its colour to manganese, it will be a decisive evidence against this oxyd as a manure; and the present question is of more importance, since manganese contains a larger proportion of oxygen, and holds it less tenaciously than any other metallic calx. From the eighth paragraph of this section, entitled 'Manures by spontaneous decomposition,' we shall select some singular and curious facts. Indeed the whole of this paragraph deserves much attention.

'In the stomachs of animals a saccharine process precedes the vinous fermentation; which last only occurs when the animal power of digestion or absorption is for a time suspended. A similar process occurs in the germination of vegetable roots, whereby meal is converted into sugar, as in the malt-house; and in the gradual ripening of apples and pears, after they are plucked from the tree; but all these may be said to be still alive; and this change of meal or of mucilage into sugar may thus be esteemed a vegetable rather than a chemical process.

'The art of cookery, by exposing vegetable and animal substances to heat, has contributed to increase the quantity of the food of mankind by converting the acerb juices of some fruits into sugar, as in the baking of unripe pears and the bruising of unripe apples; in both which situations the life of the vegetable is destroyed, and the conversion of the harsh juice into a sweet one must be performed by a chemical process; and not by a vegetable one only, as the germination of barley in making malt has generally been supposed.

'Some large round austere pears were yesterday, November 20, shewn me after having been nine hours in the oven behind a kitchen fire covered some inches with water in a steam-pot. On tasting them they were sweet, and soft, and appeared to have had at least the heat of boiling water. They were replaced in the oven, and kept in it twelve hours longer, and then became nearly as sweet as syrup or treacle; which might in part have been occasioned by the evapora-

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tion of half the water. From this curious circumstance there seems reason to conclude, that in a degree of heat about that of boiling water the saccharine process may succeed; and at the same time that the process of fermentation may be prevented from existing; which I hope may induce some chemical philosopher to investigate by experiments this curious and important subject.

'Some circumstances, which seem to injure the life of several fruits, seem to forward the saccharine process of their juices. Thus, if some kinds of pears are gathered a week before they would ripen on the tree, and are laid on a heap and covered, their juice becomes sweet many days sooner. The taking off a circular piece of the bark from a branch of a pear-tree causes the fruit of that branch to ripen sooner by a fortnight, as I have more than once observed. The wounds made in apples by insects occasion those apples to ripen sooner; caprification, or the piercing of figs, in the island of Malta, is said to ripen them sooner; and I am well-informed, that when bunches of grapes in this country have acquired their expected size, that if the stalk of each bunch be cut half through, they will sooner ripen.

'The germinating barley in the malt-house I believe acquires not half its sweetness till the life of the seed is destroyed; and the saccharine process then continued or advanced by the heat in drying it; though I have lately been informed that some grains of malt will vegetate after having been dried in the usual manner, which however may have been owing to their not having been previously suffered perfectly to germinate. Thus in animal digestion the sugar produced in the stomach is absorbed by the lacteals, as fast as it is made; otherwise it ferments and produces flatulency; so in the germination of barley in the malt-house, so long as the new plant lives, the sugar I suppose is absorbed as fast as it is made; but that which we use in making beer is the sugar produced by a chemical process after the death of the young plant, or which is made more expeditiously than the plant can absorb it.

'It is probably this saccharine process which obtains in new hay-stacks too hastily; and which, by immediately running into fermentation, produces so much heat as to set them on fire. The greatest part of the grain, or seeds, or roots, used in the distilleries, as wheat, canary seed, potatoes, are not I believe previously subjected to germination; but are in part, by a chemical process, converted into sugar, and immediately subjected to vinous fermentation. And it is probable, a process may sometime be discovered of producing sugar from starch or meal; and of separating it from them for domestic purposes by alcohol; which dissolves sugar but not mucilage; or by other means.

'This then may be termed the saccharine fermentation, and may exist, I suppose, beneath or upon the earth in the beginning of some spontaneous vegetable decompositions, previous to the vinous fermentation; and may supply thus a very nutritive material to vegetation, similar to that which the embryon plants in the seeds of many fruit-trees acquire from their fruits; and to that, which the embryons in many farinaceous seeds acquire from the spontaneous

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change of the meal in their cotyledons; though perhaps in less quantity and purity.' p. 229.

What relates to 'manures by chemical decomposition' appears to us more ingenious than solid; but there are some judicious remarks on neglected alimentary substances, useful in times of scarcity. 'Manures by insect decomposition' are also pointed out with great ingenuity; but the remarks most valuable in practice are those 'on the preservation and application of manures.' These are in every respect excellent, if we except a little of the former fancy of vegetables being of animal nature, and the advantage of finding manures which can be easily digested in their stomachs.

The eleventh section, 'on the draining and watering lands,' is full of remarks truly ingenious, and adapted to practice. The whole doctrine of springs, and their management, whether to be employed as useful, or diverted as injurious, is well explained. The advantages of flooding land, though sufficiently known, have not, we believe, been so clearly and philosophically described.—An improved form of Hiero's fountain, and plates of an horizontal wind-mill and a centrifugal pump, are annexed.—Perhaps we may observe that there is not the slightest suspicion of Elden Hole having ever been the shaft of a volcano; nor should we have stopped to make this observation, but to correct a kind of volcanic mania which has too much prevailed.

The twelfth section is 'on the aëration and pulverisation of soil;' but in this, though we find much to praise, we find many things to which we cannot give a very ready assent. When oxygen unites with carbon, for instance, heat is thrown out; but it does not follow from hence that we should sow and set immediately after the plough and spade: for supposing the carbon to unite with the oxygen of the air, which, considering its other affinities, is not very probable, some time may be required to warm the earth. Practice does not, however, support the necessity of this immediate succession, though it is seldom long delayed on other accounts. Fallowing rich soils is injurious, we think, for a reason somewhat different from that assigned by our author: it is because they may be rendered too luxuriant; as, in the flat grounds not far from the embouchure of the Parrett, dung is rejected, because the wheat, in consequence of too great luxuriance, does not shoot, and the grass fails from its richness. Various other circumstances may be also adduced, if necessary, to explain the fact, which has not been stated with all its bearings. Turnips do not impoverish ground for many reasons: when sheep are fed on it, the remains of the turnips and the dung of the sheep are useful as manures: when turnips are drawn, their fibrous roots greatly loosen a too tenacious soil; but, above all,

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in consequence of their luxuriant growth and the shade afforded by their leaves, they destroy very effectually every kind of weed, and indeed are often planted with success in ground that has long lain waste for this purpose. The remarks on Tull's Drill Husbandry are truly judicious.—Horse-hoeing is preferred to hand-hoeing, and an improved drill machine is described, which deserves attention.—The advantages of transplanting wheat are, we suspect, too much exaggerated.

The thirteenth section is 'on light, heat, and electricity.' Dr. Darwin admits the distinction between light and heat, and yet supposes light to be an ingredient in oxygen. He allows that light separates heat, which we think is inconsistent with their union in oxygenous gas; and wherever light is separated by the union of oxygen with carbon or any other body, the light is more probably derived from the latter than from the oxygen. We shall select one passage, as it relates to a former observation respecting the influence of oxygen on vegetation. We insert it to show the weakness of the argument, since azote is insoluble, we believe, in cold water, and hydrogen with difficulty soluble alone.

'It may be added in this place, that there may also be a fallacy in the supposed results of those experiments, where plants have been confined in hydrogen or azote mixed with atmospheric air; and have been believed to have vegetated more vigorously, and to have meliorated the air. In these experiments I suspect that the impure part of the air was attracted by the water, and taken up by the absorbents of the roots of the plants from the water, rather than by the absorbents of their leaves or stems in the air; and that the melioration of the air was occasioned, as above described, by the action of the light on the water perspired from the surface of the plant, or liberated by its pores from the water, with which part of it was covered. This is rendered more probable, because plants and seeds in the experiments of others ceased to vegetate in those gasses, which were totally deprived of oxygen, as in M. Scheele's experiments on the growth of seeds.' P. 302.

The effects of heat are well described, and particularly those of snow, though we would exclude all the influence of its oxygen, which has not been shown to exist in snow, at least in any great extent. With respect to the influence of cold on the human body, which Dr. Darwin hints at, we may take this opportunity of making one remark. It has been observed that long and continued cold renders the seasons unhealthy. This general proposition must be admitted, with some limitations. In cold seasons more people die—at first, from the cold destroying an irritability previously diminished by old age and other disorders—afterwards, when the frost ceases, from the sudden relaxation. This accounts for the difference in the bills of mortality; but, in general, winter's cold is not unhealthy: there is on the whole a less quantum of disease, if the expression may be allowed; there

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are fewer people sick, and common diseases are in general less dangerous. Electricity, Dr. Darwin supposes, contributes to vegetation, whether it be vitreous or resinous; and perhaps with reason, though opposing experiments may be still adduced. Our author thinks these electric matters are two fluids strongly attracting each other, not one fluid in excess and the other in defect.

This second part concludes with the diseases of plants, a subject scarcely yet investigated with philosophical discrimination. What, however, may be considered as still more wanting, is a treatise on the hygiene of vegetables, the means of preserving their health, which has been little attended to till within these few years. Let us, however, follow our author. The diseases of plants noticed are those from internal causes, from the external elements, from insects and vermin. The first class is examined at length, and very satisfactorily; to this examination are added the most successful means of prevention or relief. In the first class of diseases Dr. Darwin dexterously escapes from the consideration of diseases from the sensibility, 'voluntarity,' and associated motions of vegetables, confining himself to those of their irritability. We are surprised that he overlooked the erotomania of vegetables: we think at least he might have found the nostalgia. Plants are, however, certainly diseased from accumulated and exhausted irritability, like animals; but Dr. Girtanner's system of these arising from excess or defect of oxygen has been long since exploded, and should not have found its way into a work so respectable as this before us. Other diseases are, the mildew and the rust, on the leaves and branches; the spur and the smut in the seed. The two former are fungi, from dampness and want of ventilation; the spur, from the impregnation of an insect; and the smut, a decay of the seed in consequence of its want of impregnation by the male farina. In this last opinion Dr. Darwin follows an ingenious author in the Bath Transactions, formerly noticed at some length, and the observations of Spallanzani. Other diseases, less generally noticed, are the canker (gangrene); honey-dew, which our author attributes to a retrograde motion of the sap, and strangely compares it to the diabetes mellitus, or the morbus sudatorius of the last century, but which is certainly the effect of injury from an insect, or the nidus of one; exudatio miliaris, a mucilaginous exudation in consequence of too much heat and a neglect of ventilation in hot-houses; fluxus umbilicalis, or sap-flow; and secretio gummosa, an exudation of gum commonly observed in the cherry-tree. Diseases from external elements are well explained, but offer nothing very peculiarly interesting. The use of common salt is suspicious. As a stimulus only, Dr. Darwin thinks it may be injurious, by exhausting irritability, or by hastening the plant forward with a premature luxuriance of leaves and

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stalk to the injury of the flower or fruit. The different facts on this subject are not well established. As clay will decompose it, may not the same earth decompose its alkali also? or may not this effect be produced by other agents? In this way it might be useful as a manure; but we know not that it acts on the plant as a stimulus. The proportion must be always small, or it will destroy the crop it was designed to assist.

'After a time I suspect vegetables will always be liable to disease from this stimulating innutritive material; and that though it may increase the early growth of the plant, it will injure its flowering or seed-bearing; and that hence, if it be used at all, it should be a little before the time that the plant would acquire that part of its growth which is wanted. Thus if the herb or young stem only be wanted, as in spinage, mercury, asparagus, apply salt early; if the flower be wanted, as in brocoli and artichoke, or in tulip or hyacinth, moisten them with a slight solution of salt, when the flower-bud is formed. When the fruit or seed is wanted, as in melons or cucumbers, or peas and beans, apply the solution of salt still later, and at all times with rather a parsimonious hand.

'Similar to this, where animals diseased with superabundancy of fat are required, it is customary, I am told, to feed poultry for the London markets by mixing gin and even opium with their food, and to keep them in the dark; but they must be killed as soon as their corpulency is formed, or they soon become weak and emaciated, like human drunkards. And in some countries, as in Languedoc in France, the livers of geese and ducks are required to be enlarged and diseased, as they are reckoned a dainty by modern epicures, as well as by the ancient ones, who speak of the tumidum jecur anseris; and for this purpose the animals are kept in the dark, and crammed with more than their natural quantity of nutriment; but are said to become lean, and to die, if not killed as soon as this disease is produced.' P. 337.

The diseases arising from insects are numerous and highly dangerous. It is with a design of avoiding these that we recommended changing the seasons of vegetables in our review of the Transactions of the Society of Arts and Commerce. Thus, if the early leaves of a rose-tree be carefully removed, the plant will flower in autumn, and not be covered with insects. A strong early potatoe is seldom affected with the curl. The very great enemy of the vegetable world, particularly of the gardens and hot-houses, is the aphis, an insect with difficulty destroyed. Lime-water, with fixed alkali, in the proportion of three parts of recently calcined lime to two parts of a saturated solution of alkali, will kill many worms and insects, without injuring, in a great degree, the foliage. Various other plans are recommended, but we do not find that they succeed in destroying the aphis. Our author thinks that the infusion of the leaves of some plants which the insect does not attack may succeed; but this plan has not been sufficiently tried. To attack the aphis by the

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extensive propagation of his own natural enemy, as in the following passage, should not, we think, be tried before we are certain that this ally may not be almost as injurious to the plants as himself.

'The most ingenious manner of destroying the aphis would be effected by the propagation of its greatest enemy, the larva of the aphidivorous fly; of which I have given a print, and which is said by Reaumer, tom. iii. mem. 9. to deposit its eggs, where the aphis abounds; and that, as soon as the larvæ are produced, they devour hundreds around them with the necessity of no other movements but by turning to the right or left, arresting the aphis and sucking its juices. If these eggs could be collected and carefully preserved during the winter, and properly disposed on nectarine and peach-trees in the early spring, or protected from injury in hot-houses, it is probable that this plague of the aphis might be counteracted by the natural means of devouring one insect by another, as the serpent of Moses devoured those of the magicians.

'Mr. Horrocks of Derby shewed me this larva of the aphidivorous fly, which I saw devour two or three aphises; and Mr. Swanwick of this town, at my request, made an accurate drawing both of the larva and fly, which he kindly favoured me with, accompanied with the following note:

"On August the 4th Mr. Horrocks obligingly sent me an aphidivorous larva in a box on a leaf of a plum-tree, on which were a number of aphises; and I had almost immediately the pleasure of seeing it eat one.

"The method of taking his prey is thus: he is like the sloth in his disposition, for he does not ramble about while he has food around him. He only lifts up his head, and strikes it down again, extending it in various directions, as if he was blind, and repeating the above action. If by so doing he happens to feel an aphis, he immediately seizes it by the back, lifts it up and poises it in the air, as if to prevent it from liberating itself by its struggles against the surface of the leaf, or that it may fall more easily into the cavity of his mouth. In this position he holds it, while he pierces it, and sucks the juice out of the body; which having done, he drops the skin, licks his lips round with his little black tongue, contracts his head, and drops it down; thus resting in perfect repose for some time, after which he repeats the same actions. But if he is in the midst of plenty, he seldom gives himself this trouble, but waits till an aphis touches him, when he immediately turns his head round, and with fatal certainty seizes him, poizing him as before." p. 356.

Various other ingenious remarks respecting the depredations of insects are subjoined, which we cannot abridge, and which would be too extensive to transcribe.

The last class of diseases (casualties would here be a better word) arise from vermin. Those chiefly noticed are rats and moles. The latter, it is observed, begin their work soon after sun-rise, or before it can have had time to warm the earth; so

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that Dr. Darwin supposes they may be sensible of the little light which can reach them. May they not, however, derive their knowledge from feeling, in consequence of evaporation having began?—A method of catching moles, successfully practised by an able artist, is subjoined.—The third part is on agriculture and horticulture; but our article is too far extended to engage in a new inquiry. We shall conclude the work in another number.

(To be continued.)

ART. XI.—*A Practical Inquiry into disordered Respiration; distinguishing the Species of Convulsive Asthma, their Causes, and Indications of Cure. The second Edition, corrected; with an Appendix. By Robert Bree, M.D.* 8vo. 5*s. Boards.* Robinsons. 1800.

WE are with difficulty induced to unlearn doctrines long associated by habit, which have 'grown with our growth, and strengthened with our strength.' This attempt therefore to return, in at least one instance, to the humoural pathology, we cannot but receive with distrust, probably with a little dissatisfaction. Aware, however, of our predilection for an opposite opinion, in discussing the subject before us, we shall keep the strictest watch on ourselves, and endeavour to give the author and his doctrine—in fashionable, pugilistic language—'fair play.'

We must be allowed to commence with observing, that, in our opinion, Dr. Bree's system is untenable. In this inquiry we must confine ourselves to convulsive asthma, the only species indeed of the disease, since every other similar disorder is referable to dyspnœa. Convulsive asthma is the only kind of anhelatio not connected with any other train of maladies, the only species truly distinguishable from catarrhus suffocativus, cynanche stridula, hydrothorax, &c.; and the point at issue is, whether the disease arise from, or be connected with, an accumulation of a serous fluid. We contend that no such cause exists; that a cause of this kind is neither warranted by the previous appearances, the symptoms, nor the termination. On this point the authority of modern Galenists we cannot admit, as the idea of an excess of fluid matter, as well as its defect, was too firmly rooted in their minds to be for a moment overlooked. Their facts we shall notice; but must previously observe, that these are the consequences, not the cause, of the disease.

Dr. Bree's theory is, that in every case of asthma there is a fluid matter accumulated, which the most active exertions of the respiratory organs, during the paroxysm, are calculated to overcome,—and that the termination of this fit depends upon the excretion of this matter. What are the proofs? Previous

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to the fit there is a languor in the intestinal canal, and symptoms of dyspepsia; but these precede other diseases, and particularly gout: they are symptoms of many different affections of the stomach, liver, &c. but in no instance marks of serous accumulation. Suppose no symptoms of this kind appear, the asthmatic patient is still affected by noxious fumes, the retrocession of a slight eruption, or the repulsion of a gouty swelling. It is singular that none of these causes prove most remotely an accumulation of fluids in the lungs or any morbid fulness, unless gout is such, or unless a few pustules, whose combined fluid would not fill a tea-spoon, should be too great a load for vessels which in twenty-four hours are capable of evacuating a pint. What are the immediately preceding symptoms?—The asthmatic who wakes in a suffocation is often peculiarly cheerful the preceding evening, and apparently remarkably well. Where then is this matter which is so soon to overwhelm the pulmonary organs? When he has feelings of load and inconvenience, these are not in the lungs, but in the bowels—organs which have not the slightest sympathetic connexion with the lungs. When the fit arrives, the respiratory organs greatly labour; but is their action really increased? The asthmatic has told us that his feelings are those of oppression on the chest, impeding its expansion; and the very slight expansion which is obtained requires all the aid of the assisting muscles. Difficulty of breathing, we know, is produced from infarction of the bronchial glands; but the symptoms attending the disease from this cause mark it distinctly from asthma, whether the infarction be inflammatory or serous. There is no apparent load then to be removed; and if there were, is this oppression on the breath calculated to remove it, or does it remove a load of any kind? The only actions we know, which promote excretion from the bronchial vessels, are vomiting and coughing. Here neither occur; while, in every instance where laborious breathing arises from accumulated fluid, the oppression is a symptom only. This laborious breathing our author calls, we think incorrectly, increased action: it is strictly, more frequently, repeated action from the insufficiency of each respiration. Is the tremor of a paralytic arm increased action? Is the laborious breaking of the croup increased action? But let us look to the termination. In peripneumony, the disease is relieved by a regular and continued discharge of well-concocted matter; in catarrhous suffocations the relief is accompanied by a considerable and steady discharge of a proper sputum; in asthma the discharge is thin, inconsiderable in quantity, and of very short duration. From long experience, too, we have good reason for asserting, as a fact, that the laborious breathing remits previous to the discharge. Allowing, however, that the serum were the cause, and that the discharge had cured the asthma, why does

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it so soon accumulate again? The asthmatic breathes with tolerable freedom during the day, without any marks of the disease recurring; yet it pretty certainly returns the succeeding night, nor will every means of expectoration prevent it. The great fact, however, on which Dr. Bree rests, must be noticed—the numerous testimonies, in every age, of a serous fluid found in the lungs of those who die of asthmas. Those, however, acquainted with dissections know that they more commonly see the effects than the cause of the disease; nor does any rational pathologist, we believe, imagine the milky exudation in fatal cases of the peritonitis puerperarum to be really milk, the newly-formed membrane in croup to have existed as a previous cause of the disease, or the sputum which oppresses the lungs in peripneumony to have occasioned, by accumulation, the inflammation.

As Dr. Bree is a sufferer from asthma, his history is peculiarly accurate; yet we perceive that he rather describes a particular case—a variety of the disease, and not the species. The collection from authors of different periods is remarkably extensive, and though designed for a particular purpose, that of assisting his own theory, is, on the whole, useful and instructive.

While, however, we oppose Dr. Bree's system, we have not the slightest intention of supporting Dr. Cullen's doctrine of the disease arising from a constriction of the bronchiæ. Our author combats it, but not very successfully. We are unwilling, however, to admit of a spasmodic constriction of organs apparently neither muscular nor acutely sensible. All that we contend for is, that asthma is a convulsive disease from nervous affection; and we have seen two decided cases where it alternated with mania, in patients in whom there was not the slightest turgescence of the vessels of the head. In Dr. Bree's very full and accurate enumeration of the remote causes, we find a more considerable support of our opinion than his own.

Dr. Bree's second species is what authors have called *dry* asthma; and his perplexity is not inconsiderable in reconciling the causes of the two species. The dry asthma he attributes to aërial irritation, and the substance here to be discharged is some very subtile effluvium. We could show, however, or we are mistaken, that his first and second species are more nearly allied than he suspects, and that they are varieties alone.

The third cause of irritation is in the abdominal viscera; and this constitutes the third species. The muscles subservient to respiration, like good neighbours, assist each other; but the officious ones are often more injurious to the cause than useful. The strict connexion between the lungs and the abdominal viscera we admit; and some curious instances of communicated irritation are subjoined, but they prove only that asthma is a

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truly nervous disease. The fourth species is the habitual asthma, after the irritation is removed.

Dr. Bree next examines the tribe of medicines recommended by different authors in asthma, and distinguishes with great propriety the circumstances to which each may be adapted. Of these he chiefly commends vinegar, either with or without squills, but unencumbered with saccharine substances during the fit, and tonics in the interval. Of seneka root he speaks with respect, and, in some cases, supposes oxygen gas may be useful. Calcareous absorbents, in the intervals, are recommended; and in his particular cases we perceive he adheres to the warm stomachics, combined with absorbents. The oxyd of iron our author thinks peculiarly beneficial.

Such, on the whole, is Dr. Bree's work, which we can cheerfully praise for his diligence in compilation, and the ingenuity of his practical observations; yet we do not find that much is added to our knowledge. In a pathological view, he has brought us back to erroneous and improper theories; nor has he greatly improved our practical information. To what Flower has recommended in the fit he has scarcely added any thing, and to the direction in the intervals no important accession is perceptible. The dyspeptic symptoms chiefly direct him—and these no practitioner has neglected; while we must conclude with remarking, that the practice in the interval neither elucidates nor supports our author's doctrine.

ART. XII.—*Remarks on a late Publication, styled the History of the Politics of Great Britain and France, &c. By William Belsham. 8vo. 3s. 6d. sewed.* Robinsons. 1800.

ART. XIII.—*The History of the Politics of Great-Britain and France, vindicated from a late Attack of Mr. William Belsham, by Herbert Marsh, B.D. F.R.S. &c. 8vo. 3s. sewed.* Stockdale. 1801.

THE calamitous war in which we are engaged ceases to excite the inquiries it once provoked, as to the nature of its origin. Whether it be just and necessary, as asserted on the one side; or unjust and unnecessary, according to the usual epithets of the other; all seem now inclined to agree that no war has ever evinced the extravagance, imbecillity, and haughtiness, with which it has been been conducted. Never were such exertions made by the nation in any former period; never had any minister possessed such unbounded confidence: opposition was entirely silenced—fleets, armies, and the nation at large, were altogether at his disposal: yet, excepting the brilliant actions of our sailors, in which the valour and the skill of the English

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navy have been eminently conspicuous, and to which we seem to have been exclusively indebted, no events ever manifested more feeble conceptions than the expeditions planned by the cabinet, none ever pointed out a greater ignorance of foreign relations, or were accompanied with so universal a dereliction of allies. In such a state of affairs, the publications of the two antagonists before us can excite but little attention;—more interesting inquiries occupy the general mind,—and every one is now anxious, not to learn the cause of the commencement of the war, but the means of terminating its horrors.

On the subject of the origin of hostilities, Mr. Marsh's History of the Politics of Great-Britain and France cannot be too much commended; and no minister perhaps ever received such disinterested and valuable support. As far as paper documents extend, no man ever made better use of them, nor reasoned concerning them more accurately; yet we think we perceive some considerable degree of bias,—a laudable one, we confess, if bias of any kind may ever be so denominated in a question of argument, in favour of the author's own country. In reality, in a quarrel between two nations, as in a quarrel between two families, it is difficult to adjust in writing the grievances of the contending parties. We have an instance before our eyes at the present moment in the seisure of the Swedish ships, whether on the seas, or at Barcelona, or lately in our own harbours. The latter is evidently an act of aggressive hostility; though none of them have hitherto produced a formal declaration of war on the part of the Swedish cabinet. The reason, however, is obvious—Sweden does not at present feel herself in a state of sufficient strength to vindicate what she must still call her claims to justice. These indeed were all notorious acts; yet there may exist also many other points of warm dispute beween the two cabinets, which, like the petty affronts in domestic life, may still augment the animosity till it break out into a flame, and each endeavour to find pretexts for throwing the origin of hostilities on the opposite party. The seisure of the English ships by Russia is an overt act of hostility; yet after the surmises thrown out with respect to the existence of some previous articles of agreement between the two parties, we may yet be allowed to question whether the emperor be not possessed of some plausible grounds for this conduct, as long as civilised nations act under the idea that it is not base and dishonourable to seise occasionally the property of their neighbours with whom they are at peace; and that, instead of an open declaration of war, an act of mean and private injustice is to be the signal of hostilities.

On the subject of the origin of the present war, the situation of France at that time is not sufficiently considered by the historian of the politics of the two countries. She was attacked

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by a most formidable conspiracy; an attempt was made not only to interfere in her domestic concerns, but to partition her territories; while at the same time she was torn to pieces by factions within her own bosom. At this moment Great-Britain stood in the most enviable situation; the trade of all the world was flowing into her ports, her friendship was courted by all parties;—it ought not to have been, nor was it her wish, to interfere in the internal politics of France; on the contrary, she remained neuter. In both countries indeed violent language had been occasionally adopted by individuals, yet this was not sufficient to produce a rupture; at length the French monarch was executed, and the English government then thought it expedient to recal its embassador. This measure may undoubtedly be justified on the idea, that as the sovereign to whom he was deputed was dead, the object of his mission could no longer be fulfilled; yet as no other minister was appointed to the ruling power that succeeded him, ground was unquestionably given for jealousy and distrust. The dismissal of Chauvelin, the French embassador, increased the suspicions of the new republic, and it became evident that, without very great moderation and prudence, a rupture must take place between the two countries. On the part of France, so agitated both from within and from without, to expect such a degree of moderation and prudence must argue a want of knowledge of the world, or a want of candour and impartiality: it becomes therefore a question, whether the British cabinet discovered that moderation and prudence which could scarcely be expected from our opponents, and which, enabling them to triumph over all undue emotions of passion at that time evinced in France, might have continued the balance of neutrality for a longer time in their own hands, and have restrained the new republic from the commission of acts of open hostility?

This is indeed a very difficult question: but the language of lord Grenville was certainly not very conciliating, nor calculated to give the French any flattering expectations. All the forms of diplomacy may be explained, and ought to be maintained with dignity on ordinary occasions; yet here was a point of higher moment than mere questions of form—the interests of two great nations were to be considered, at the time that the ordinary government of the one was dissolved, and the stability of the new mode was disputable. On such occasions great minds are required, and are indeed indispensably necessary, in opposition to those whose ideas are bounded by the mere routine of office, and act alone by precedents deduced from the intercourse between settled governments. We see much ill-humour on the part of France—we see nothing conciliating on the part of Great-Britain. Whatever may be the written documents of both parties, it was now obvious that a war must speedily take place;

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and on this point we cannot allow any great degree of weight to the evidence adduced by Mr. Marsh in his present pamphlet, from what once occurred on the other side of the Atlantic.

'In the spring of 1793, after the war had broken out between Great Britain and France, and when a minister plenipotentiary from the French republic to the United States of America was understood to be on his passage, the president (Washington) did, on the 18th of April, address the following questions to the three secretaries and the attorney-general, who on all important occasions formed his council of state.

'Question 1. Shall a minister from the *republic* of France be received? *Answer.* Yes.

'Question 2. Shall the United States consider the treaties heretofore made with France, as applying to the present situation of the parties? May they renounce them, or hold them suspended, till the government of France shall be established? *Answer.* They may do either: but it will be best to consider them as applying to the present situation of the parties.

'Question 3. Is the guarantee in the treaty of alliance applicable to a *defensive* war only? *Answer.* Yes.

'Question 4. Is the war in which France is now engaged, offensive or defensive, on her part? or is it of a mixed and equivocal character? *Answer.* The war, in which France is now engaged, is *entirely and unequivocally* OFFENSIVE on her part.' P. 133.

France certainly began hostilities—it was the interest of the Americans to be neutral: as France, therefore, had not been attacked first, she could not claim the benefits of the defensive alliance. In the interpretation of treaties, far greater latitude is taken than the moralist will admit of. When he inquires whether a war be just and necessary, he inquires not only who struck the first blow, but who gave the greatest provocation—who, in reality, did the least to preserve peace?

In this important question it is difficult to decide correctly. The determination must be reserved for a period of greater tranquillity, when the actions of the last ten years may be reviewed with less emotion than they can be at present. The documents laid down by Mr. Marsh will then be examined with great deference; while the objections of Mr. Belsham, far from being light and insignificant, will be admitted to possess much weight: they will afford a body of evidence and reasoning, which, united to the events that must yet ensue before the great political tragedy be finished, will complete this important epoch of the history of Europe, and become a useful guide in its future political concerns. We could have wished indeed that our antagonists had regarded each other with the same liberal and favourable eye with which we regard them both. The insinuations mutually thrown out might have been well spared: they are each of them possessed of highly valuable talents; and

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we regret that they seem so little inclined to appreciate their respective merits as they deserve.

Mr. Marsh keeps close to his point, and is solely argumentative: Mr. Belsham indulges in sentiment, and may on this account perhaps be more agreeable to the generality of readers. The name of Bernstorf naturally occasions a digression, in which the true character of that admirable minister is drawn, as Mr. Belsham would himself say, in a very 'felicitous' manner.

'As Mr. Pitt seemed eager to draw the parallel, in this instance, between himself and the count de Bernstorf, it would be well if he would contemplate with attention the political character of that great statesman throughout; and then apply, with impartiality, the touchstone to his own conduct. Of count Bernstorf it has been truly and nobly said, that he punctually fulfilled the promises he made, and uniformly adhered to the principles which raised him to power. His great and leading ambition was to improve and meliorate the constitution of his country and the condition of his countrymen; and he sedulously laboured to preserve Denmark in peace with all foreign powers. As he detested wars abroad, he never employed either spies or informers at home. He administered justice in mercy; and while he added to the liberties, he diminished as much as possible the burdens of his fellow-subjects. His benevolent and comprehensive mind rose far superior to all distinctions of sect and party; and, in return, all sects and parties, or in other words all Denmark, joined in their admiration and applause of him while living, and in lamenting their unspeakable loss when this friend and ornament of human nature ceased to exist; knowing that he existed only for the good of his country and of mankind. Mr. Pitt never having made the experiment, has no conception what the spirit of conciliation combined with the spirit of wisdom is able to effect.' P. 108.

Mr. Belsham will be considered as equally successful in the delineation of another character, which, allowing that some parts may be rather too strongly coloured, ought nevertheless to have impressed his adversary with a more favourable opinion of his powers.

'Mr. Pitt came into office, supported by the voice of the nation, actuated on the one hand by recent resentment, originating in a combination of ill-starred accidents, against a statesman of the highest talents, of long experience, of unbounded philanthropy, guided by the profoundest political sagacity; and on the other, by the too sanguine and romantic hope which she indulged of a young, artful, and aspiring rival; an Octavius in politics, who eagerly sought for occasions to advance himself, without passing through the necessary gradations of office, to the first dignities of the state. Early instructed, however, in the true principles of political wisdom, and connected from his first entrance into public life with persons distinguished for understanding and liberality, he governed for three years with prudence and reputation. But at the end of this term one of those critical questions occurred which in the course of years will oc-

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casionally arise, requiring not art and plausibility merely, but resolution and penetration, to decide upon. This was a question respecting the repeal of the Test Laws. By arguing in defence of the equity and expediency of these justly obnoxious statutes, he deserted one of the clearest and most sacred principles of whiggism. Such a question might surely have been left to take its chance in the House of Commons, without having to encounter the eloquence of a minister, who set out in life as an advocate of liberal reform. Had the slightest countenance been given by the court to the motion of Mr. Beaufoy, it would unquestionably have passed without difficulty. The parliament and nation were ripe for this measure of policy and justice, but Mr. Pitt employed his influence to counteract it. Such a measure as this would have led the way to other liberal and rational reforms in their proper gradation, and as the country became sufficiently enlightened to approve, or at least to endure them: and these reforms, the good effects of which, if judiciously conducted, must have been immediately apparent, would have effectually precluded all subsequent attempts to diffuse the spirit of discontent and disaffection.—This great point being conceded by Mr. Pitt to the Tory and High-church party in the cabinet, he necessarily lost the confidence and esteem of the most intelligent and liberal persons in the community, who discerned in this acquiescence infinite attendant and consequent mischief. From step to step, Mr. Pitt has completely abandoned his original principles of whiggism; and has at length become the greatest and most dangerous enemy of liberty that this nation ever knew.

'In the same spirit of pusillanimous acquiescence to his Tory coadjutors, after refusing to accede to the overtures of amity and alliance, and to the request of mediation made by France at different times, he consented at least to the recal of lord Gower from Paris, at a time when the presence of an ambassador was more necessary than at any period since the commencement of diplomatic intercourse between the two nations.

'He went the farther step of refusing, in common with the rest of the cabinet, all recognition of the ambassador of France in England. He joined his colleagues in exciting a false and insidious alarm, for the purpose of enabling the court of London to avenge itself of the insults offered to the person of the king, in the tumultuous meetings of the Convention: the folly and madness of whose proceedings would have furnished a real statesman with an additional and powerful motive for coolness and moderation. He gave his countenance at least to the senseless and insufferable insolence and arrogance of lord Grenville's letters to M. Chauvelin; and the temperate and liberal advances of the French executive council were repulsed with ineffable contempt. As the summit of human folly, M. Chauvelin was at length ordered to depart the kingdom in eight days, though the death of the king of France was an event which it no more imported Great Britain to revenge than the assassination of Kouli Khan; and though a war could not but be the immediate result of such a step.

'In consequence of this unjust and unnecessary war, into which the nation was, against all rules of political wisdom, precipitated, by

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the pride and rashness of ministers, these kingdoms have been involved in dangers and difficulties greater and more alarming than she ever before experienced. She has been reduced to combat, not merely in her own defence, but for her very existence.

'Such outrages have been offered, and such depredations made upon the constitution of the country, that it may be said to be expiring under the wounds it has received in the house of its pretended friends. And a system of taxation has been established which resembles rather the indiscriminate pillage and plunder of an hostile invader, than the voluntary contribution of a free and generous people.

'We have seen on one side of the channel which divides the British islands our fellow-subjects exasperated into rebellion, and perishing under the edge of the sword: and on the other, terrified into universal submission, and in the silence of despair starving with hunger; while placemen, contractors, loan-jobbers, and the host of locusts which prey upon the vitals of the land, are accumulating out of the deep distresses of the people stupendous fortunes—from the bowers of pleasure and of opulence surveying with frigid indifference the surrounding abodes of misery; and with unblushing effrontery proclaiming amidst their abominable revels, masques, and orgies, that the WAR is HOLY, JUST, and NECESSARY.

'The name of Mr. Pitt will be immortalised in history, as the man who has added more to the burdens, and subtracted more from the liberties of the subject, than all the statesmen who have preceded him in office since the Revolution. No minister ever challenged the confidence of the country with such haughtiness; and no minister ever so completely forfeited all rational pretension to that confidence he so prematurely and proudly claimed.' P. 128.

ART. XIV.—*The Millennium, a Poem in Three Cantos. Canto I.* 8vo. 3s. Carpenter. 1800.

IT is difficult to keep satire within due bounds. To lash the vices and follies of the age, to point out what is praise-worthy, to brand what is culpable with due opprobrium, to manifest an evident desire for the improvement and happiness of the species, are qualities that do not often combine in satirical writers, and their caustic severity has seldom tended to cure their country of those evils which form the subject of their complaint. Indeed it is doubtful whether such a species of writing would, in the present days, meet with encouragement. We have seen with what success an anonymous author has, under the mask of regard for religion, social order, and regular government, undertaken to defend every prejudice of his faction, and to excite a war-hoop against all, whatever may be their talents and their virtues, who do not side with him in political opinions. His versification was made the vehicle of every illiberal attack; and, contemptible as are his pretensions to the higher posts on Parnassus,

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he was satisfied if his rhymes were sufficiently turned to call the attention of his readers to the notes. There malignity is fully gratified. Petty anecdote, private slander, full-mouthed abuse, dark insinuations, intermixed with copious extracts of Greek and Latin, excite the curiosity of the reader, who was obliged, in self-defence, to wade through the tædium of four cantos, in which every moral feeling is grossly attacked, that he might understand the conversation of the times. The novelty of this attack is now over. Every day brings proof of the falsehood of the writer; and, as political prejudices assuage, his works will assuredly sink into the contempt for which they were originally destined.

To those who are pleased with such a mode of writing this poem can afford little pleasure. It aims at a higher mark—it takes a more daring and a more noble flight. It looks on society with a benevolent eye; and when the name of an individual is brought forward, it is connected with those facts with which the public are well acquainted, and with a view to correct in general something more than a foible, to correct a gross immorality. The poet finds room for praise and blame in the age in which he lives, and he has seized a happy idea as a vehicle for his moral instructions.

The millennium is well known to have been a favourite topic with the early Christian writers; and the perfectibility of man has been advanced, *risum teneatis amici*, by one of our own countrymen, who affects to be an advocate for atheism. Infidels on the continent have embraced the same opinion, and the poet is hence most assuredly justified in assuming it as a truth; and whilst his eye is in a fine phrensy rolling, he certainly must see farther into the subject than a cold philosopher. He beholds the millennium actually existing—it has commenced—it has taken place in

> 'This peerless realm, o'er every realm preferr'd,
> This glorious reign, the reign of George the Third.' P. 33.

How blind are we not to have discovered this in 'the signs of the times.' How thankful ought we to be to the poet for pointing out to us a variety of indisputable proofs that this great æra has at last altered the destiny of mankind. He shows it to us in our soup-shops, in acts of parliament to prevent immorality, bull-baiting, cock-fighting, the slave-trade, in those to regulate nuns and adultery, and the religious observance of Good-Friday: it is seen in the lectures on Euclid and Newton, given at the Royal Institution to a crowded assemblage of rank and beauty, and in 'the weekly religion,' during Lent, of the polite world at the church of St. James's. But if any one still doubts that this æra has commenced, the poet recommends him, in his preface, to Mr. Dobbs the Irish member, in whose most religious speech the fact is incontrovertibly demonstrated; and after such

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authority, which no man on this side of the water will think of calling in question, the poet has an undoubted right to sing with energy the blessings of this golden age.

The poem opens with a noble apostrophe to those ingrates who have no relish for these new-born blessings; from whom he turns to the praises of Mr. Canning, who

> ' —Burst the ties of jacobin controul;
> Through the wet blanket of the midnight peeped,
> Saw things aright, and glorious harvests reaped.' P. 22.

Thence he rushes onward, in raptures at our present felicity, sees

> ' potatoes, once a poisonous race,
> * * * *
> Make men grow tall, and boast an upright head;' P. 25.

he surveys the progress and transformation of matter into mind, and the total conquest of the former by the latter.

On two lines in this part we shall give the note, that our readers may contrast the moral feelings of this poet with those of the satirist to whom we have already alluded.

> ' How, taught by art, the blind may read and write;
> The dumb in wit and argument unite,

' The Asylum for deaf and dumb children is here particularly alluded to; an institution than which none, perhaps, has conferred a greater degree of honour on the present generation, or been productive of more beneficial consequences in proportion to its extent.' P. 27.

The praises of George the Third, under whose happy auspices the grand æra began, naturally carry away the poet. His superiority to the Persian king and to Canute the Great are evident;

> For ' George rules Britain, Britain rules the waves.' P. 38.

This indisputable fact is proved by the joint testimony of two brother poets, Mr. justice Pye and the lord Pybus, who have decided the point to the complete conviction of all, we presume, except the preacher at the Lock Hospital, who thinks it little short of blasphemy for a nation to pretend to the dominion of the sea. The glory of our sovereign is, however, not confined to his aquatic dominions:

> ' Nor here subsides the splendour: earth alone
> Bounds not the glories of Britannia's throne.
> Lo! borne thro' realms that travellers seldom dare,
> The realms sublime of pure translucent air,
> His light-winged bark the bold Lunardi steers,
> And sings of Britain to the listening spheres.
> Lo! Herschel, master of the seas on high,
> Whose nod controls the starry fleets that fly;

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Beyond old Saturn's lamps descrying keen
A buoyant orb no optics yet had seen,
Christens the planet with audacious lip,
And names him George, as sailors name a ship.
Hence from these earthly stars and garters called
To stars in heaven, and duly there installed,
Moves the great monarch mid the gods above,
Mars, Venus, Hermes, Saturn, George, and Jove.' P. 48.

We shall not accompany our author through every delightful proof of our present happiness, which now becomes the theme of his raptures, but select the improvement of the species and the augmented purity of the fair sex, as a striking contrast to the base immorality and ignorance of former times.

'Hail to the man, whose prescient soul foresaw,
In facts like these, the uselessness of law;
Rapt into future times, who traced, far hence,
The perfect triumph of the moral sense;
Surveyed each groveling passion grow refined;
Marked the gross flesh fall prostrate to the mind;
Each lewd desire disperse; this mortal make
Of immortality, at will, partake:
And the vile organs, still, that man disgrace,
Needful no more to propagate his race,
Evanish gradual, destitute of worth,
And one joint sex, promiscuous, people earth!
Yes, thus it must be; every hour proclaims
Th' advancing change in male and female frames,
Virtue's bright advent;—and, tho' human laws,
With vain attempt, obstruct or aid her cause,
Alike the wondering nations shall behold,
In heaven's own hour, the mystic scenes unfold.
'Time was, when man so dangerous seemed, the fair
Scarce deemed it safe to breathe the public air,
And, like a lobster, moved, from head to tail
Cased in a coat of stout resisting mail:—
When the stern stomacher the realms above
Shut from the fingers of illicit love;
And the broad fortress of the hoop below
Preserved th' important centre from the foe.
Now, with keen rapture, every female sees
How vain, absurd, and idle, guards like these.
Changed are the times; man drops his wonted guile,
And lights his visage with an honest smile.
Then, too, the rectitude she feels within,
As with a ten-fold shield, protects her skin;
And free, and fearless, to the liquid heaven
Opes she the shape, the charms so freely given.
No more the neck invidious kerchiefs shade,
The waist no more the tyrant stays invade;
Hoops, fleecy coats, and pockets from her hips,
With studious heed, th' encumbered fair one strips;

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And forth she moves, as in untainted mind,
So, too, in graceful nakedness refined,
Close type of her thro' paradise who trod,
In blooming innocence, the boast of God;
Now doubly called such livery to resume,
Since all once more is paradise and bloom.' P. 57.

On British honour his satire is perfectly just; and we were happy to see that the pitiful appeal to the laws of duelling, by some of our statesmen, is exposed with the severity it deserves; and the folly and wickedness of suicide painted in their just colours. On the latter subject a late heroine is, with great propriety, introduced and thus described:

'Lo! she, the champion of all female rights,
Whose name alone to virtuous deeds incites,
Renowned Wolstonecraft! whom nature quaint
Doubted to make a sinner or a saint;
From male materials modelled first her mind,
But soon forgot the gender she designed,
And, by mistake, impressed th' external form
With female lines, and passions wild and warm:
Lo! she, in gorgeous panoply, appears,
Breaks every barrier, and dispels all fears;
Propounds the hero-cudgel for the fan,
And strives to make of every maid a man.
Heaven sends at length misfortunes; but her soul,
Free-born and firm, disdains the base controul;
Unwavering drinks the goblet; and when this
Fails in its power t' achieve the purposed bliss,
Prone from the cliff deep plunges thro' the wave,
And twice rejects the life that nature gave.' P. 75.

We transcribe with great pleasure a part of the note which follows soon after on this subject, which stigmatises justly the buckram rant of a Goethe on such a maniac as Werther, who becomes, under this

'—historiographer, a man of sentiment and moral excellence: his life is a series of universal benevolence, and his death a public calamity. Our feelings are interested in his illicit attachment, and we apologise for his unhappy end, instead of anathematising it as a crime of the first magnitude. It is the same with respect to the young woman who, seduced and deserted by her lover, or left a widow by the untimely death of her husband, indulges such a degree of despair as drives her into lunacy or suicide. She is immediately selected, in the present day, as the subject of some plaintive ballad, or the episode of some didactic poem. The fineness of her feelings is expatiated upon,—the exquisite sensibility of her nerves; every eye that reads the story weeps over it; and those who were acquainted with her regard her as a being superior to themselves, and fondly cherish the memory of her misfortunes.

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'How much wiser would it be to inculcate the duty and superior heroism of subjugating the violence of our passions; of triumphing over ourselves; and of diminishing half the load of our sufferings by the magnanimous exercise of fortitude and resignation! How much wiser, and more beneficial to the world at large, to draw our heroes and our heroines from those who have thus acted, than from cowards who have shrunk from the contest to which they have been called; who, without exerting an individual effort to extricate them from their misfortunes, have voluntarily yielded themselves over to insanity, or suicide; and who, by the ruin of themselves, become, perhaps, the ruin of their families.'

'There certainly are instances to be met with, occasionally, of constitutions framed with so peculiar a delicacy of feeling, and of sufferings so severe and accumulated, as to render every exertion impossible; and in which the mind must necessarily sink beneath the burden that oppresses it. Such instances, undoubtedly, demand our most cordial commiseration: but let us confine the sympathy we feel to the circle of private life, and not drag forth the unhappy victim, from the sanctity of her own seclusion, to ornament the garish scenes of a novel, or figure in the melodies of poetry. Much less let us, with false generosity, gloss over what is really a crime, and a crime of high magnitude too, through a fear of incurring the imputation of moroseness and severity of manners.' P. 79.

Two more cantos are promised to us, which will delineate fully 'the universal or cosmopolitan state of heavenly harmony and happiness,' to which the present happiness of Great Britain is only a prelude: and from the encouragement given to the part before us by the public, we trust the poet will be stimulated to favour us soon with these remaining portions. The lines are in general smooth—the objects of satire just—the notes learned, yet intelligible—the morality unexceptionable.

ART. XV.—*Animadversions on Dr. Haweis's Impartial and succinct History of the Church of Christ, by the Rev. Isaac Milner, D.D. &c. Being the Preface to the Second Edition of Vol. I. of the late Rev. Joseph Milner's History of the Church of Christ.* 8vo. 1s. Matthews. 1800.

MR. Milner was formerly, and Dr. Haweis is still, a distinguished character in that religious class which is now known by the name of the Evangelical Clergy. They agreed together in the chief tenets of the Christian church as established in the articles of the church of England—they differed in their opinions of ecclesiastical discipline. Dr. Haweis is an advocate for unlimited toleration. Mr. Milner, while he warmly vindicates establishments, allows only of a toleration to a very limited extent. The animadversions before us arise from this difference of opinion. They have both published ecclesiastical histories; and that of

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Mr. Milner, which cannot but excite astonishment in those who are unacquainted with the nature of the press at Cambridge, has been printed at the expence of that university, to the new edition of which the animadversions before us are intended as a preface. In Dr. Haweis's work notice is frequently taken of Mr. Milner's History; and his particular sentiments on establishment and toleration are combated without acrimony, and in a manner which the author before us, most inconsistently with the general tenor of his work, is obliged to confess to 'be much more respectful to Mr. Milner, and to allow him much greater excellence of character and ability, in every point of view, than literary adversaries usually do who differ so much on any subject in which they are much interested.' The real fact we believe to be this, that the two ecclesiastical historians had, during the life of Mr. Milner, the greatest affection for each other formerly, and that Dr. Haweis combated the sentiments of Mr. Milner without the least diminution of the respect which he entertained for a fellow-labourer in the vineyard of their common master.

With this general knowledge of the character of the two historians, but without the least personal acquaintance with either, we have read, with the utmost degree of astonishment, the work before us. If, instead of speaking respectfully of Mr. Milner, Dr. Haweis had treated him with the utmost contempt, and had depreciated the merits of his History, he could not have been attacked with greater virulence. Such a torrent of abuse is seldom to be found, even in ecclesiastical controversy. Dr. Haweis is represented to have published a 'hasty performance, characterised throughout by paucity of facts, deficiency of evidence, and by positive and declamatory assertions'—whose 'harsh language derives its support from manifest perversions and exaggerations of history. Not only no candid ingenuity of discrimination is displayed in separating real from imaginary charges, but even common historical and argumentative justice is continually violated by this peremptory judge. Instances we have without number of pert and summary decision; none of instructive and satisfactory discussion.' Dr. Haweis is insinuated to judge liberally alone 'when democratical and turbulent schismatics are to be defended;' and his spirit 'produces extreme candour and abundant credulity in support of factious sectarians. Perhaps in no page ever yet printed was there so much misrepresentation crowded together' as in the 378th page of Dr. Haweis's first dissertation. 'It is really painful to remark that this whole representation (namely in page 378 above mentioned) is contrary to truth, both as it respects the words and their meaning.' Dr. Haweis's 'fundamental maxims in ecclesiastical matters seem but too nearly allied to Jacobinical principles.' Dr. Haweis 'forgets the dictates of plain sense, and the duties of his sacred profession.' Dr. Haweis's 'book abounds with gross misrepresentations of the

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general and indeterminate species, as well as those which have been called positive and unequivocal.' It is insinuated that Dr. Haweis 'takes advantage of the democratical and profane turn of the present day; his work appears to be written in the spirit of party and of temporal views; he has written nauseous and disgusting encomiums on the lenity of Julian the Apostate.'

The writer of this pamphlet, not content with the indiscriminate abuse of which we have presented to our readers a very small portion, asserts that 'he cannot now read a page of that author (Dr. Haweis) without experiencing a painful apprehension of being misled by him in one shape or another;' that 'the friends and familiars of Dr. Haweis will doubtless blush for the many instances of disingenuous depravity which disgrace his late publication.'

The pen falls from our hand in making such extracts. Page after page we have been doomed to wade through abusive epithets, of which even Billinsgate would be ashamed; and if our disgust had not entirely gotten the better of every feeling besides, we must have burst into a laugh when we reflected on the origin of this violent passion; for though 'our armies swore terribly in Flanders,' and Dr. Slop was irritated in the highest degree at the vexation of the slip knot, we suspect that neither were in such paroxysms of wrath as our author when he was committing to paper the violence of these effusions. Will our readers believe that after all this virulent language, which arose from a supposed misrepresentation of Mr. Milner's sentiments by Dr. Haweis, the author of this pamphlet gives the sentiments of Mr. Milner, his brother, in language which would justify Dr. Haweis's mode of attack. The sentiment we refer to, as attributed to Mr. Milner, is the following: 'The supreme power has a right to restrain men from deriding and profaning the sacred institutions of the country, and from propagating infidelity, idolatry, atheism, and gross irreligion of every sort. The essentials of revealed religion cannot be neglected or despised without a turpitude of heart which the Scripture connects with the final ruin of the soul.' Against this right of the supreme power Dr. Haweis argues but in quoting the sentiments of Mr. Milner—he does not quote his words precisely; and we may add that there is a want of precision in his argument, as well as the appearance of overcharging, in some degree, the tenets of his adversary. But this does not seem to arise from any ill design; nor could it well, when the error might be so easily detected. Dr. Haweis takes up the question generally, of the right of the supreme power to interfere in matters of conscience. Mr. Milner allows the right of interference. Dr. Milner contends that his brother allowed that right to be exercised only by restraining, not by compelling. Dr. Haweis does not seem to have been sufficiently attentive in his language to this

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distinction, and has hereby given occasion to all this uproar about Jacobins and democrats, and misquotations, and church and state, &c. &c. &c. Yet we cannot help thinking that some unfortunate sizer passed through the quadrangle without caping the author before us on the day that he began these animadversions, otherwise it is impossible to account for his inappropriate rage: but in another point of view his exertions will be very advantageous to Dr. Haweis. If these animadversions make the preface to Mr. Milner's Church History, we cannot doubt that the sale of it will be materially injured; and the first act of every purchaser, who was an admirer of Mr. Milner's character, will be to throw the unnecessary appendage into the fire. We must add one singular circumstance, that, after all the vapouring about Dr. Haweis's misquotation, our author expects that a reader of the second edition of his brother's Church History, who is struck with its great variations, in some few instances, from the first edition, is to understand that they 'are to be justified either from actual remarks of the author in manuscript, or from the editor's *recollection* of his conversations.'

ART. XVI.—*A Reply to the Animadversions of the Dean of Carlisle on the succinct and impartial History of the Church of Christ, by the Rev. Dr. Haweis.* 8vo. 6d. Mawman. 1801.

WE had scarcely thrown aside the preceding pamphlet when the reply to it was put into our hands; and, wearied with the virulence and abuse with which our eyes had been assailed, and fearful of the effects of irritation too common among controversial theologues, we took up this work with fear and trembling, and prepared ourselves for another equally violent attack on our moral feelings. Inexpressible, however, was our surprise and satisfaction, on reading two or three pages, to find no traces of unseemly warmth. We continued the perusal with pleasure; we were filled with admiration of the writer; and, at the conclusion, we could not avoid asserting, This answer unites together the piety of a Christian, the learning of a scholar, and the manners of a gentleman.—Though violently attacked, the author deigns not to retort railing for railing; he endeavours even to extenuate the faults of his adversary, and to praise him wherever he has the least opportunity. Relying upon the statement advanced by Dr. Milner, we really thought that there had been a rather blameable want of precision in Dr. Haweis; but we must now even retract this censure. The quotation he has made from Mr. Milner's Church History justifies every thing Dr. Haweis has said on the point in dispute. It is as follows:

"The general arguments," says Mr. Milner, "drawn from ex-

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pediency, and the example of the Jews, appear to me to justify the civil magistrate not only in instituting and supporting ecclesiastical establishments, but also in restraining and punishing the propagators of irreligious opinions. For can any thing be more plain, than that if public utility require a provision to be made for the worship of God and the instruction of the people in true religion, the same utility will require that every thing should be suppressed which has a tendency to destroy the efficacy of that provision or diminish its influence? And on these principles acted the good kings, judges, and priests of Israel, in abundance of instances." P. 9.

Against this erroneous and unchristian opinion Dr. Haweis argued with great energy and judgement; but he did not think it necessary to quote long passages from Mr. Milner's History; and he properly says, in reply to Dr. Milner's charge of misrepresentation,

'I never intended to give Mr. Milner's words, but I meant to give an epitome of his argument: and I am content to commit the justness of my statement to the impartial public, and rest the issue there.' P. 10.

To this decision he may indeed confidently apply; and not only from the charge of gross and wilful misrepresentation, but from the charge of misrepresenting at all he will be acquitted by the jury to whom he appeals.

Has Dr. Haweis been then in no respect blame-worthy? He himself allows it in one or two instances: and for an oversight, on which Dr. Milner triumphs with unbounded bitterness of reproof, he asserts, 'I will gladly excuse many of the bitter, I might say ungentlemanlike expressions, which the dean has made use of.'

In return for Dr. Milner's acrimonious personalities, Dr. Haweis treats him as 'the worthy dean of Carlisle,' and addresses him in the most affectionate language.

'I sincerely regret every expression which has escaped me that bears the resemblance of disrepect or distortion of his words or meaning, and entreat from the Dean the forgiveness which I should most assuredly have received from his brother.' P. 7.

'Whatever dean Milner may think of me, or however his zeal may be excited for the credit of a relation who truly deserves to be had in everlasting remembrance, I believe him incapable of intending wilful wrong, either in word or deed.' P. 10.

After pointing out an egregious misrepresentation of Dr. Milner's, which is altogether unaccountable, Dr. Haweis calmly remarks:

'Let the dean of Carlisle candidly review his own words, and then ask his own heart, whether he ought to be so very inexorable towards "my negligences and ignorances?" P. 20.

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And, on summing up the whole, he adds,

'I have done—thanking cordially the dean of Carlisle for giving me an opportunity of explaining many particulars where I might have been much misconceived.' P. 31.

Indeed Dr. Haweis has great reason to thank his adversary; for he has had an opportunity of clearly proving 'that the Dean's misrepresentations of his religious principles are chargeable with more disingenuousness and injurious consequences, and the asperity of his language worthy a severer censure, than any thing he, Dr. Haweis, has mistaken or advanced in his remarks on Dr. Milner's brother; that the controversy on the expediency or utility of penal establishments will be no longer involved in difficulty, if men will hear argument instead of invective; and that the history given of the church, by Dr. Haweis, will be found in all its momentous features faithful and impartial.' It is singular that two distinguished characters of the university of Cambridge should be employed at the same time in writing animadversions, the one on Dr. Haweis's Church History, the other on bishop Pretyman's Christian Theology; and that their style, manner, language, and sentiments, should form so complete a contrast to each other.

ART. XVII.—*Letters written during a Residence in England. Translated from the French of Henry Meister. Containing many curious Remarks upon English Manners and Customs, Government, Climate, Literature, Theatres, &c. &c. &c. Together with a Letter from the Margravine of Anspach to the Author.* 8vo. 6s. *Boards.* Longman *and* Rees.

THESE Letters, in the original, are possessed of a high degree of elegance as well as sprightliness; and we lament to see that they have suffered considerably in both respects in the translation before us, the language of which is too frequently jejune and low, and so abundant in circumlocution as to destroy all the spirit of anecdote-writing. The truth of some part of this observation will, we think, readily be acknowledged by the reader on perusing the two first paragraphs of the very first letter that occurs.

'You wish me to give you some account of my tour in England; and for my part I am ready enough to satisfy you in this respect, only premising that you are to expect no pompous descriptions, high-flown remarks, or minute observations. I have seen a great deal, and considered more; but there is no book written for the use of travellers, however futile or trifling, that will not satisfy your curiosity better than I shall be able to do with my post-haste comments;

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for what I shall have to say will be rather what I have thought than what I have seen.

'When my stomach was relieved from the anxiety it had felt for ten or twelve hours during which we were on our passage, the first objects I viewed struck me with surprize, when I reflected that in so short a distance as our continent is separated from this island, they were so very different. The soil, the air, the style of building, the dress and manners of the people, are so much unlike, as to give us room to suppose that a distance of some ages have interposed to disjoin two nations, which now seem to have a desire to keep up a communication with, and follow the example of, each other.' P. I.

There is, nevertheless, a sufficient degree of the animation of the original retained to make the volume, as a whole, an amusing and even interesting performance: and if the scenery and incidents described in it be not new, they are at least written for the most part in a new and agreeable manner. The following extract gives an account of attending the margravine of Anspach (to whom the letters are dedicated), and a numerous suite, to a dinner provided for herself and the margrave by the worshipful company of fishmongers, of which the latter is a liveryman, at their public hall in the city.

'I must now give you some account of one of the pleasantest days that I have passed here. On the evening preceding it, I had orders from the margravine to attend her at Hammersmith, the next morning, at an early hour, for what purpose I was not informed. I have often given you a description of that delightful spot. If you except Park-Place and Richmond, I believe few situations on the banks of the Thames afford a more delightful prospect. I found the noble large beech-tree next the river, which conceals the view of the house only to render the transient prospect of it more charming, surrounded with tables decked out 'with a princely magnificence.' In a short time after my arrival, I beheld a sight perfectly new to me, and which made me think I was actually present at one of those splendid Venetian festivals with which my fancy has been so often charmed in description. Neptune was in the act of driving on the stream with his trident—or, to speak like a common man, it was the tide of flood, when the river was suddenly covered with boats and magnificent barges. The neighbouring echoes were roused with the lively sound of music, adapted to the occasion, which continued playing most delightfully until the flotilla reached our shore. At length, the principal barge landing near the tree before mentioned, was saluted by a general discharge of our little platform of artillery. Amidst these confused sounds of cannon, horns, and clarionets, I observed about thirty gentlemen, and more than twice that number of ladies, coming on shore, all most elegantly dressed. Their highnesses preceded this numerous party, and led it towards the tables spread for the refreshment of the ladies and gentlemen, who were now requested to place themselves at them. There was, likewise, a table set out for the six-and-thirty watermen who rowed the barge. These were all uniformly cloathed, with caps and tassels, white jackets, and silver

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badges, embossed with the arms of the company they belonged to. Their table, as you may imagine, was well supplied with liquors, and they emptied their bottles very dexterously, amidst repeated huzzas. When the repast was finished, I was invited, with the rest of the margrave's court, to attend their highnesses in the principal barge, and, by the vigorous exertions of our spirited boatmen, we soon passed the bridges of Chelsea, Westminster, and Black-Friars. The passage was so exceedingly pleasant, that I thought it a very short one. I passed the time in conversation with the ladies who sat next me, who were so polite as to take great pains to understand me, as I on my part did to make myself understood, and amuse them. The numerous villas, gardens, and pleasant prospects which presented themselves on either bank, as our well-loaded but nimble boat glided down the stream, furnished sufficient topics for discourse. I do not think there is any approach to London which affords a grander point of view than that which is seen after passing Chelsea, on drawing nigh to Westminster-Bridge. You then behold, in a clear and extensive perspective, the dome of St. Paul's cathedral and the steeple of the church of St. Martin in the Fields, two of the most remarkable structures of this immense metropolis. Our barge stopped on our arrival at London-Bridge. Our conductors here desired us to land, and led us through a passage, not indeed a very elegant one, into a noble and spacious building; arrived at which, the ladies and gentlemen were ushered into separate apartments. We were first conducted into a large closet, in which were deposited our hats and canes; and certain very necessary accommodations were shown to us placed behind a large green curtain. These points being settled with all proper decorum, we were introduced into the court of assistants, and at last into the hall, where we were to be banqueted. This room, which was very spacious, was more remarkable than any we had hitherto seen. It was of a rectangular form, and regularly proportioned, of the height nearly of the saloon at Marli; the windows were towards the river, very lofty, and threw a clear and agreeable light over the whole hall. The hall was itself encompassed by a very neat gallery. It was capable of containing an assemblage of several hundred people. It had at one end a handsome orchestra. After having viewed every part of the hall, we rejoined the ladies, soon after which dinner was announced to be on the table. Represent to yourself a table of the figure of a horse-shoe, placed in the middle of this large hall, with about one hundred-and-thirty or forty covers, the president of the entertainment seated in an old-fashioned state-chair at the head of it. On his right hand sate the margravine and her little court, with the gentlemen; on his left his own lady and the other ladies belonging to the company. To give you, once for all, an idea of a good English dinner, I must inform you, that after some tureens of excellent turtle soup, as highly-seasoned as the cooks were able to send it in, came the first course, which consisted entirely of the choicest fish—salmon, trout, turbot, with lobster and other sauces. The second course consisted of game of several sorts, particularly of buck venison, the fat of which is so delicious, and this heightened with currant jelly. The third course was composed of

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tarts, puddings, creams, &c. followed by a fine desert of every kind of fruit which England could furnish, and which really appeared very delicate: some noble pine-apples of exquisite flavour, excellent ices, and some of the best wines which France and Spain produce. I must not forget, in the detail of this dinner, its respectable side-board, which was an English baron, an immense piece of roast beef, placed on a table appropriated to the purpose, on one side of the hall, over which were displayed the colours of Great Britain.' P. 241.

Tourists, before they commit themselves by writing on the customs and manners of the people amidst whom they are travelling, ought to be better acquainted with such kind of habits than M. Meister appears to have been in several instances. Among other curious blunders into which his ignorance on this point has betrayed him, we meet with the following upon the very common fashion of challenging to drink wine during dinner time; in the execution of which civility his mistake has led him to suppose that only one glass is employed on the occasion, and that the person challenging and the person acceding drink after each other out of the same vessel.

'I have to make, in this place, one observation, which appears a great contrast to my last remark. It is, that there are many practices openly made use of betwixt the sexes, which with us are considered as marks of the greatest familiarity. On the stage the actor applies his lips to those of the actress, when he salutes her; the same is practised by the people in general; the kiss of love and the kiss of friendship are impressed alike on the lips. In the city, suppers are usually closed with drinking punch. The preparation of this liquor is generally assigned to the female part of the company, and it is thought a great mark of politeness in a lady, to ask permission of a gentleman to drink out of the glass which he has just emptied. I was once favoured in this manner by a very pretty young woman. If the rest of the company felt as I did upon the occasion, I presume the inconveniences attending a custom of this kind would be soon discovered. In Paris, we should be of opinion that decency ought to abolish this custom, especially as the phrase which comes out of the mouths of the ladies who make obliging proposals to you as you go out of the theatres is constantly, "Will you drink with me a glass of wine?" P. 287.

Upon this passage the translator pertinently enough, though without much elegance of phraseology, adds the following note:

'These are the author's own English words. The reader observes how grossly he has misconstrued the fashion at our tables, and the ceremony observed in drinking *hob and nob*. From finding a similar phrase, in the invitation to it, made use of by women of the town, he has censured a very innocent practice.—This should be a caution to English tourists, and writers of travels, how they deal out their

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censures, before they are sufficiently acquainted with the customs of the country which is the subject of their animadversions.' P. 289.

The phrase *hob and nob* is not, we believe, in very general acceptation among our circles of polite life in the present day: and the invitation of our ladies of pleasure is not given us in the text in the exact order of their own language.

MONTHLY CATALOGUE.

POLITICS, &c.

ART. 18.—*A Letter to the Right Honourable William Pitt, on the Influence of the Stoppage of Issues in Specie at the Bank of England; on the Prices of Provisions, and other Commodities. By Walter Boyd, Esq. M.P.* 8vo. 3s. 6d. Wright. 1801.

SUA cuique in arte credendum est—is an old adage: but 'who shall decide when doctors disagree?' We have before us the writings of two great money dealers, both members of parliament, both great negotiators in loans, both interested highly in the finance and Bank proceedings of this country. Who can dispute their knowledge of a subject in which they are so conversant? and who so inadequate to it as reviewers, who are so little connected with *scrip* and *omnium?* The tact of a guinea is well known not often to soil their fingers; and if the old custom of this country still prevailed, and guineas were the current medium of barter, we must have relinquished this subject altogether: but as the discussion is on the value of *paper*, we may claim some right to be heard and attended to; and having never been engaged in loans, contracts, ministerial jobs, issuing false bills of credit, drawing and redrawing, &c. &c. we shall at least bring disinterestedness—a rare quality in the present day!—to market, and may not be found unqualified to hold the balance, impartially, between our monied literati.

The high price of provisions has been connected with a variety of supposed causes: a real scarcity of grain—speculations of monopolists and regraters—an increased population—and the war. All these are rejected by Mr. Boyd as inadequate to the effects produced, and he attributes the whole to the Bank's stopping payment, and the permission allowed to it to issue paper as a legal tender, which is now become the current medium in consequence of this act of parliament, and the support of the monied interest. There was a time, it is justly observed by the writer before us, when no doubt was entertained that the Bank could perform its promise to pay on demand; and to have a credit as firm as that of the Bank of England was a common proverb. That boast is now lost; and, from the period the Bank lost it, provisions,

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and almost every other article in life, have increased in value to a prodigious degree. It is natural then, it is contended, to combine these two events as cause and effect; and the conjecture may be well-founded, but the data alleged in this pamphlet are not sufficient to ascertain the fact. The Bank possesses the power of issuing a substitute for coin, and this substitute no longer bears its accustomed quality of being the representative of coin. Such a change cannot be introduced into a system without producing some effect: if the Bank had never stopped payment, this single act alone of legalising a substitute for money must produce some effect. The payment of the dividends is made in this new coinage, which carries on its face the words "I promise to pay," whereas they ought to be—"I promise to exchange this paper for other paper." What is the natural effect of such a power? The Bank issues several millions of these pieces of paper: and supposing it to have received money from government for these payments, it has then issued a quantity of paper alone, and the millions of gold acquired from government become its own property, and must be either stowed away or used to its individual advantage. The idea of its being stowed away is too ridiculous to be entertained by any one; and the extreme advantage of gold, when others are confined to paper, must be evident to every man. In fact, by this measure, the Bank becomes, if it please, the monopoliser of all the gold in the country; it can increase or decrease its circulation at pleasure; it can send, at pleasure, its substitute for money into every market; and it matters not what is the demand on any day as the price of an article, since it can lose nothing by the purchase, and must be a gainer by the next rise. In discounting bills again it is bound by no tie. It gives its paper substitute to any amount—its losses are merely nominal, but its gains are real; for as long as there is money or commodity in the country they may be exchanged for this fictitious coinage. All this is too evident, and the fate of paper money in other countries has sufficiently developed the nature of the substitute system; and the surprise is not that the price of provisions should be increased to their present average, but that it has not increased in a ten-fold ratio.

Here seems to be the great difficulty for which the pamphlet before us does not by any means account. If the statements given in by the Bank, of the circulation of its paper, may be depended upon, the difference between the average circulation of three years, ending December 1795, viz. 11,975,573*l.* and the circulation on December 6th, 1800, viz. 15,450,970*l.* is too small to account for the rise of provisions in the manner it is given by the author. He refers us to the statement of the Bank for a century, and would hence conclude that even a small addition must have a prodigious effect; but this is not easily proved, and we should be glad to have it connected with the gradual price of provisions on the addition of every million of notes to the previous circulation. His argument on exchanges does not assist him; and the value of bullion has, at different periods, varied without any thing of the connexion he is anxious at the present moment to establish.

Still it is difficult to doubt the fact, that the legalised tender of notes must have a pernicious effect; and the agitation of this

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question in Paris, in the year 1788, when our author and another banker opposed the measure, together with its adoption by the French government, might be sufficient, one would think, to open the eyes of our own nation.

'On no occasion did I ever take so warm a part against any measure; and I take God to witness I did so from the most intimate conviction that ruin must inevitably be the consequence. I lived to see all my predictions realised, and the authors of the scheme curse their blind infatuation, which had led them to propose a measure which most assuredly paved the way to that ruinous system of paper which swallowed up so many fortunes, and destroyed all the sacred respect for property in that country.' P. 105.

ART. 19.—*Observations on the Publication of Walter Boyd, Esq. M. P. By Sir Francis Baring, Bart.* 8vo. 1s. Sewell. 1801.

Sir F. Baring contends that the sum of three millions and a half, the increase in the paper circulation, is, from its comparative insignificance, too small to produce the effects assigned to it by Mr. Boyd; and he brings a strong fact against Mr. Boyd's reasonings, which is, 'that in the year 1796 he, Mr. Boyd, would have considered fifteen millions and a half of paper as very inadequate to furnish a circulating medium for the country.' The baronet proposes, however, either a limitation of the Bank circulation, or an exact return of the highest amount of its notes in circulation, to be adopted by parliament. From this circumstance alone the public may see that danger is to be apprehended from the Bank; but to what extent time only must determine.

ART. 20.—*Brief Observations on a late Letter addressed to the Right Hon. W. Pitt, by W. Boyd, Esq. &c. on the Stoppage of Issues in Specie by the Bank of England, &c.* 8vo. 1s. Debrett. 1801.

The author begins with a variety of vague insinuations against Mr. Boyd, all of which we believe to be ill-founded, and the effects of a prejudiced mind, eagerly hunting for every unworthy motive that can be imagined, instead of contenting itself with the honourable, and at the same time most probable, motives for Mr. Boyd's conduct. The inadequacy of the sum assigned by Mr. Boyd to produce the rise in provisions is triumphantly declaimed on; but no one will join the author in supposing, that 'were the Bank to unlock its chests, and supply the specie which they contained to be sent abroad, the immediate effect would be the lowering of the exchange.' We rather believe that the clerks and porters, in executing the orders of the Bank, turning the rusty keys and making the vaults resound with the clashing of coffers, would exclaim, according to the old story,

'Parturiunt montes—nascitur ridiculus mus.'

ART. 21.—*The Effect of Paper-Money on the Price of Provisions; or the Point in Dispute between Mr. Boyd and Sir F. Baring examined; the Bank Paper-Money proved to be an adequate Cause for the high Price of Provisions, and Constitutional Remedies recommended. By W. Frend.* 8vo. 1s. 6d. Ridgeway. 1801.

Mr. Frend steers between the rival antagonists; and allowing to

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both great commercial talents, integrity, and independence, proves that they have each fallen into a similar degree of inaccuracy:—Mr. Boyd by ascribing so great an effect as the present dearness of provisions to the trifling action of three millions and a half of notes: Sir F. Baring by calculating the prosperity of the country at less than five times that sum, or fifteen millions of Bank-notes. Mr. Frend agrees with Mr. Boyd in attributing the rise in provisions in great measure to the Bank; but he accounts for its mode of operation in a different manner, and assigns, as its prime cause, the stoppage of payment at the Bank and the issue of paper-money, which had in itself no intrinsic value. He considers, therefore, the paper in circulation as an alloy to the gold, and shows in an ingenious manner that the effect of the paper-money is to depreciate the value of gold about one half; and, consequently, that a guinea, or a pound note and a shilling, can buy very little more than one-half what it did in 1795. Many hints are thrown out on paper-money, which deserve the consideration of the financier and the trader; and Mr. Boyd is encouraged to re-examine his statement, lest, by the advantage he has given to the advocates for the paper system, the public may be lulled into fatal security. The remedies proposed to the present baneful effects of the paper-money are two-fold; first, to restrain, on the suggestion of Sir F. Baring, the Bank in the emission of its paper; and secondly, to raise the wages of the labourer, by the justices at their quarter sessions, according to the price of provisions. The whole is enlivened in this author's peculiar manner, who, with much deference to the antagonist financiers, has very skilfully availed himself of their mutual concessions and suggestions.

ART. 22.—*Political and Military Memoirs of Europe, during the Year 1799. By T. E. Ritchie. Part I.* 8vo. 6s. *Boards.* Crosby *and* Letterman. 1800.

This writer is a wholesale dealer in poetical epithets—'the circuit of our sea-girt isle—glory soaring beyond the ken of history—the Pactolean stream of the British treasures sweeping the Tartar and the beastly Siberian from their deserts—Mount Vesuvius during the torrentuous eruption that overwhelmed Herculaneum, and when disgorging the blazing masses that inhumed Pompeia and its inhabitants.' In his words, too, he is not less affected: at times we must have 'evanish' for vanish; 'narrate' repeatedly; but others 'chime in' with less ceremony. Yet there is so much merit in these Memoirs, that if the writer could be persuaded to put them into the hands of some Englishman of taste, they might become an acceptable present to the public. The freedom and justice of his remarks do the author great credit, and every reflecting mind will join with him in the following sentiment:

'The thunder of the cannon may dictate obedience, but it cannot convince the understanding: if opinions be groundless, they will expire of themselves, and the common sense of the people will prove triumphant; but if founded on immutable truths, no violence can eradicate them from the human mind.' P. 6.

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RELIGION.

ART. 23.—*A seasonable Caution against the Abominations of the Church of Rome. By the Rev. C. De Coetlogon, M. A. &c.* 12mo. 2d. Williams.

Terrible anathemas against popery! Protestants are to be frightened, not reasoned with; Catholics are to be abused for the cruelties of their remote predecessors: and the writer forgets, in his catalogue of martyrs, that Cranmer himself acted in the same manner, and put a man to death for differing from him in opinion; and that lady Jane Grey was not a martyr to religion, but a prisoner condemned for high-treason. Such a dissuasive as this from popery does no credit to the writer, and will not benefit the cause of Truth.

ART. 24.—*The proper Improvement of Divine Chastening recommended to National Attention, in a Sermon preached at Clapham, 12th March, 1800. By T. Urwick.* 8vo. 1s. Cadell *and* Davies.

A semi-politico sermon, terminating with an exhortation to vital religion; by the revival of which, in Great Britain, the writer prays that the kingdom may flourish.

ART. 25.—*Prayers for Families; consisting of a Form, short but comprehensive, for the Morning and Evening of every Day in the Week. Selected by Edward Pearson, B. D. Rector of Rempstone, Nottinghamshire.* 8vo. 3s. Rivingtons.

These prayers are drawn up with the best intentions; but perhaps it would be better to encourage families to use the Common Prayer-book, by which, from the variety and conciseness of its compositions, and more especially its excellent devotional psalms, they may be more advantageously guided in their religious exercises, and kept more attentive to the forms and principles of the church.

ART. 26.—*The Duty of not running in Debt; considered in a Discourse, preached before the University of Cambridge, January* 1800. *By George Whitmore, B. D.* 8vo. 1s. 6d. Rivingtons.

A very proper sermon for academical youth on a duty much neglected in the university, and the neglect of which is not unfrequently felt through a considerable portion of future life. We hope, however, it is from want of acquaintance with the higher classes of the community, and from his sequestered and studious habits alone, that the author has indulged in vague declamation, and supposed that to run in debt is 'in the world considered as a lofty ennobling distinction.' Nor can we allow it by any means to be true, that 'the same mean and unworthy causes that actuate the higher classes, a defect of moral principle, the influence of example, the habit of indolence, the hatred of trouble, the suggestions of vanity, and the inordinate love of pleasure, have propagated this vicious practice through all orders of society.' The author, moreover, is not aware perhaps, that it is not by the wisdom 'of our laws the personal liberty of the debtor, who cannot or will not pay, is left at the creditor's discretion;' for there are not wanting professional men who doubt the legality of the practice of imprisoning for debt; and the process itself shows the want of a complete legal sanction. Instead, therefore, of insinuating a wish with

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our author that the wisdom of the legislature 'may think fit to abolish' the privilege of a few, we should rather hope to see an abolition of a different kind, and wish that imprisonment for debt were totally annihilated. But where the author moves in his own sphere, and shows young men the imprudence and injustice of running in debt, his discourse is highly judicious, and worthy of perusal.

ART. 27.—*The Mercy of God; especially considered with Reference to our present Situation; a Sermon, preached at St. Julian's, Shrewsbury, on Sunday, September* 14, 1800. *By Samuel Butler, M. A. &c.* 12*mo.* 1*s.* No Publisher's Name.

We perfectly agree with this writer in his remarks upon a passage in his own sermon—'Laws may be enforced against monopolists,' &c.—'These considerations, however, do not belong to this place.' They do not indeed! Nor can we conceive the least reason for giving these hasty effusions (for they were committed to writing only the night before they were preached) in a cheap edition to the public.—The writer is a classical scholar, and would do well to recollect the Horatian precept upon this subject.

ART. 28.—*A Funeral Sermon, to the Memory of the late Rev. W. Stevens, D. D. preached at Grosvenor Chapel, and St. George's Church, Hanover Square, on Sunday, October* 12, 1800. *By the Rev. T. Baseley, M. A. Published by Request.* 8*vo.* 1*s.* Cadell *and* Davies.

A tribute of respect to the memory of Dr. Stevens, equally creditable to the subject of the discourse, the preacher, and his parish.

ART. 29.—*On the Right of Individual Judgment in Religion; a Sermon, preached at Chewbent, Lancashire, on the 25th June,* 1800, *at the Annual Provincial Meeting of the Ministers of the Presbyterian Persuasion. By George Walker, F. R. S. &c. Published at the Request of the Congregation.* 8*vo.* 1*s.* Johnson.

A manly energetic discourse on the liberty of a Christian, which, though addressed to one peculiar sect of the Christian church, contains arguments which ought to be embraced by every one who names the name of Christ; and a deviation from which remains to the present day a reproach to innumerable professors of our holy religion. We recommend to all who have departed from the spirit and practice of our Lord in this respect the following paragraph of the preacher before us:

'The right of individual judgment in religion is derived to you from God; it is his gift; coeval with your rational natures; and confirmed anew to you, in the mission of Jesus Christ, being the essence of that liberty wherewith Christ hath made you free. In the exercise of this privilege is included all that is honest in a Christian; all the sincerity of his devotion to God, and to his truth. It summons you to enquire into his will, in whatever way this will may be conveyed to you; without suffering one prejudice to intercept, one passion to corrupt, one interest to divert, or one fear to intimidate you in the virtuous pursuit. And, whatever conviction, whatever faith, this active, intellectual, and honest enquiry shall conduct you to, that is your religion, your Christianity; which, with an inge-

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nuous and decent firmness, you are to profess to the world; it is that confession of your master which you are to make before men, if you expect that he will confess you before men and angels in the last discriminating day.' P. 27.

ART. 30.—*Why are you a Churchman? A plain Question, answered in a Dialogue between Mr. Fitz Adam and John Oakley.* 12mo. 4d. Hatchard. 1800.

The arguments used by the churchman are similar, in general, to those of a Popish priest in his endeavours to convert a Protestant. The reasons for being a churchman are to be founded on the greater conformity of the church to the dictates of our Saviour and his Apostles than that of any other form of the Christian religion; and to terrify a person with the notion, that out of the church there is a greater danger of jacobinism, is ridiculous. Such a bugbear implies an ignorance of the solid defences of the church of England, published before jacobinism had made its entrance into the world.

ART. 31.—*New Evidences in Favour of Christianity, derived from the Fulfilment of Prophecy: being an Explanation of the Seven Vials of God's Wrath.* 12mo. 3d. No Publisher's Name. 1800.

Christianity does not stand in need of such evidence as is here presented to us; nor will the sceptic or unbeliever, who rejects the evidence already afforded him, be inclined to pay much attention to the interpretation of seven vials, which pour out wrath upon France, Holland, Rome, Great-Britain, the Ottoman empire, and end in a total convulsion of Europe. Great-Britain is here distinguished by a title which does not seem altogether appropriate:—she is termed the seat of the beast; and the vial of wrath is said to prefigure the triple assessment bill. Our readers will readily excuse us from proceeding any farther into prophecies of such a nature.

ART. 32.—*A Sermon, preached at the Assizes held at Wisbech, August 7th, 1800, before Henry Gwillim, Esq. Chief Justice of the Isle of Ely. By Cæsar Morgan, D.D. &c. Published at the Request of the Magistrates present.* 8vo. 1s. Rivingtons.

The preacher informs us that 'the wise author of our being has implanted a principle within us, by the energy of which we are able to choose, without an antecedent preference, out of the exhaustless storehouse of nature, which is supplied with an infinite multitude of objects, each calculated to answer our purpose.' The choice itself, according to his principles, stamps a value upon the object, and the value is retained with the utmost firmness. We should be much obliged to the writer to favour us with a single proof of the existence of this principle, or a single instance of its operation, and to point out a single choice ever made without some motive in the mind for preferring the object of its choice to the objects that are discarded. From this speculation we are carried into an inquiry after the greatest good; the foundation of laws, and obedience to them; a long compliment to the chief judge on the bench; a prediction of his future conduct among 'the worshippers of Brahma and the believers of Mahomet;' an apostrophe against the modern principles of liberty and equality; and encomiums on the constitution of England in church and state.

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MEDICINE, &c.

ART. 33.—*An Essay on Phlegmatia Dolens; including an Account of the Symptoms, Causes, and Cure of Peritonitis Puerperalis and Conjunctiva, &c. By John Hull, M.D.* 8vo. 6s. 6d. *Boards.* Bickerstaff. 1800.

Dr. Hull has unreasonably expanded his remarks on the elastic swelling of the lower extremities after child-bed. We have already noticed Mr. White's doctrine, which we could not fully approve, and Dr. Ferriar's, which appeared more probable, but with which, on the whole, we were not perfectly satisfied. Our present author considers it as an inflammation, attended with effusion, of what must be supposed, from its elasticity, the glutinous part of the blood; and the cure is either antiphlogistic, or, in the latter periods, of a tonic nature. The whole is too diffuse, and we have found little information either respecting the pathology or cure. We remember seeing, very early in our practice, an instance of this disease; and we know not that our first plan admits of improvement. We gave Dover's powders, with frequent saline purgatives, and applied leeches, with anodyne and camphorated liniments. This plan we have continued to pursue, and have heard or read of none which promises fairer for success.

ART. 34.—*Observations on the History and Cure of Asthma; and a Review of 'A Practical Enquiry on Disordered Respiration*;' in a Letter to Robert Bree, M. D. the Author of that Work. By George Lipscomb, Surgeon, at Birmingham, &c. &c.* 8vo. 3s. Johnson. 1800.

It is singular that a practitioner residing in the same town with the author of a treatise on disordered respiration should be unknown to him, 'either as a gentleman or a physician;' and it is still more singular that, although *unknown*, he should have applied a microscope of peculiarly high powers in detecting his errors. *We* examined Dr. Bree's work on the broad ground of a peculiar opinion: Mr. Lipscomb '*reviews*' it with a captious eagerness to find fault; and has taken up the first edition, which was in many places more exceptionable than the second. Our brother reviewer therefore differs very materially in *his* account from ourselves; but as the author has published his thoughts more maturely, we think whatever early errors he may have been guilty of they should have been forgotten.

EDUCATION.

ART. 35.—*Aphorisms on Education; selected from the Works of the most celebrated English, French, and Latin Writers, on that Subject; and intended as a Vade-Mecum for Parents, Guardians, Preceptors, Governesses, &c. In Three Parts.* 8vo. 2s. *Boards.* Longman *and* Rees. 1800.

The attention now paid to education renders this a very useful work to parents and teachers. The maxims relative to this subject are selected from the works of Rousseau, Rollin, Locke, Edgeworth, madame de Genlis, La Bruyère, Fenelon, Quintilian, and others, and will give to those who have the care of children either new hints on this important point, or the means of comparing their own practice with the extensive theory of others. The maxims are in general well selected, and the exceptionable parts in some of the writers judiciously omitted.

* See p. 315 of this Volume.

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ART. 36.—*The Spoiled Child; or, Indulgence counteracted. By Mrs. Pilkington.* 18*mo.* 1*s.* 6*d.* Vernor *and* Hood.

A very excellent story to show the pernicious effects of humouring children, intermixed with many other entertaining and moral anecdotes. It is a pity the author should have employed so many hard words in it—words far beyond the capacity of children, for whom it would otherwise be a useful present, and who might derive from it a great deal of instruction, conveyed in the best manner.

ART. 37.—*Cortez; or, the Conquest of Mexico: as related by a Father to his Children; and designed for the Instruction of Youth. Translated from the German of J. H. Campe. By Elizabeth Helme.* 2 *Vols.* 12*mo.* 6*s. Boards.* Hurst. 1800.

The Germans are more attentive to the education of their children than any other nation; and Campe has rendered them very useful services. Instead of putting little tales of imagination, filled with the fantastic sensibility of the present day, and the hard words of boarding-schools, into their hands and heads, they apply to history itself, and afford young people a greater fund of entertainment from events in real life. In this work the conquest of Mexico is related in dialogue between a father and his children, who are allowed frequently to interrupt him with questions as to the meaning of words and things which they do not understand: this affords a convenient opportunity of communicating instruction; and this work itself will, we doubt not, be found very useful in boarding-schools, especially since, from its division into a variety of dialogues, a small portion may be read at intervals, and the children questioned on the contents of every separate part. The version is in general correct, but not sufficiently easy. Difficult words are too frequently admitted, and the translator has not kept it constantly in his recollection that the work is designed for the use of young people.

ART. 38.—*The Happy Family at Eason House, exhibited in the amiable Conduct of the little Nelsons and their Parents. Interspersed with select Pieces of Poetry.* 18*mo.* 2*s.* Hurst.

A merchant of London takes a country-house in Sussex, to which he carries his family, ignorant of country manners, and unused to a country life, for the summer. The boys come home for the holidays, and all are wonderfully happy; of course father, mother, sons, and daughters, are all very good. A silly young lady of fashion is introduced, who is full of the caprices of rank: but it should have been recollected that this is an unusual sight in the country; such beings generally residing in London, Bath, or the watering-places.

ART. 39.—*La Bruyère the Less; or, Characters and Manners of the Children of the present Age. Written for the Use of Children of Twelve or Thirteen Years of Age; with the Exception of the Ten last Chapters, which apply to Persons of more advanced Years. Translated from the French of Madame de Genlis.* 12*mo.* 3*s.* 6*d. Boards.* Longman *and* Rees. 1800.

ART. 40. *A new Method of Instruction for Children from Five to Ten Years old, &c. &c. Translated from the French of Madame de Genlis.* 12*mo.* 4*s. Boards.* Longman *and* Rees. 1800.

The originals of these works have already passed through our

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hands; and the admirers of madame de Genlis, who are acquainted with the French language, will be happy in this opportunity of being instructed and entertained by her through the medium of translation. We must repeat our recommendation of this lady's method of teaching children to draw and paint; and we wish that our recommendation on another subject could also reach the ears of the authoress. She informs us that she reads neither newspapers nor journals, and lives in absolute solitude. Such a sequestration from the world must have an ill effect upon her writings. She may form an ideal world to herself; but an insight into living manners will correct the prejudices necessary to a state of solitude, and newspapers and journals will enable her to form a better opinion of her own works.

ART. 41.—*Flora; or, the Deserted Child. By Elizabeth Somerville.* 18*mo.* 1*s.* Longman *and* Rees. 1800.

Flora, found in tatters by a lady of fortune, is brought up by her as her own child, and very soon learns to prattle as difficult words as if she had been educated in a fine boarding-school for young ladies. She is the mirror of every thing that is good, and is at last discovered to be the daughter of a man of opulence. Some of the incidents are well related; and, if the story were translated into English, it would make a very entertaining book for children.

POETRY.

ART. 42.—*Poems, by William Rowland Wake.* 8*vo.* 3*s. Boards.* Booker. 1800.

We find little to commend in this volume, except the intention expressed by its author of appropriating the profits of its publication to the support of an institution for the education of poor Catholics. The following translation, from the Latin of Buchanan, appears to us to be the most meritorious effort of Mr. Wake's poetic talents.

'Who's that boy with wings of dove?
'Tis, it is the God of Love.—
Say who is his happy sire?
'Tis the eyes' enlivening fire.
In what season was his birth?
When gay Spring revives the earth.
Where's his palace?—Where's his home?
In the bosom's spacious dome.
To what nurse is he consign'd?
To gay youth of open mind.
Say, what sweets his board equip?
Beauty's cheek, and Pleasure's lip.
Who compose his lively court?
Wealthy Ease and wanton Sport.
Why is warfare his delight?
Hope and Fear urge him to fight.
Fears he Death's destructive sway?
No, that ne'er creates dismay.
In the circle of an hour
Oft this little sprightly power

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(Such his copious store of lives,)
Ten times dies—as oft revives.' P. 25.

ART. 43.—*An Ode on the Victory of the Nile, gained by Admiral Lord Nelson, on the First of August, 1798; over the French Fleet, commanded by Admiral Brueys, in the Bay of Aboukir.* 4to. 2s. Cadell *and* Davies. 1800.

The author of this ode exclaims in his prelude,

' I feel, I feel the rapture roll
Impulsive through my swelling soul,
In ecstacy divine.' P. 5.

We are afraid, however, that he was deceived by a false prognostic. He duly calls on the spirit who swept

' —the *enthusiastic* strings
Of Pindar's *ravish'd* lyre;' P. 5.

but the spirit does not seem to have listened to his invocation. Aiming at sublimity, he falls into turgidity, and endeavours to make up by sound for what he wants in sense.

ART. 44.—*Hymn to the Earth, &c. Translated from the German of Count Frederic Leopold Stolberg; by the Rev. John Whitehouse, Chaplain to the Duke of York.* 4to. Cadell *and* Davies. 1800.

This translation of Stolberg's Hymn to the Earth is executed with considerable spirit, and uniformly maintains a dignified deportment. Mr. Whitehouse's blank verse is in general smooth and melodious, and the ear is properly relieved by a skilful variation of the pause. His imitation of Milton's manner has, however, betrayed him into the admission of some harsh lines, which, although not only tolerable, but ornamental, in so long a poem as the Paradise Lost, are altogether insufferable in so short a composition as the Hymn to the Earth. The following passages ought certainly to have been subjected to the file:

' ——But when thou dost recline
Thy head in peaceful sleep, and th' o'er-arching vault
Which night extends around thee, cools thy limbs—.' P. 3.

* * * * *

' How beautiful art thou, O parent Earth,
Watered abundant by the rivers of God!' P. 6.

* * * * *

' ——Meekly the violet
Shrinks from the eye, and hides its lovely head
In secret glens, unseen, unless, perchance,
Some artless blooming girl its simple sweets
Gather, to deck her innocent bosom with.' P. 12.

The translation of the Epistle to Count Christian Stolberg is highly-finished; but we cannot say much in commendation of the poem entitled 'Cain on the Sea-Shore;' it is at once feeble and inflated.

But we turn to a pleasanter task, and cheerfully lay before our readers the song addressed by the Stars to the Earth, in which we think the talents of the translator are exerted with no small success;

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"Sweet be thy slumbers, sister, sweet repose
Lull thee on thy cool odour-scented bed,
Sleep peacefully, beloved, 'till thou wake
All fresh in rosiness: May no wild storms
With ruffian fury rend thy beauteous locks,
Nor swell the maddening tide above its banks,
Nor with hoarse discord, and tumultuous din,
Drown heaving Ocean's peaceful lullabies!
Hecla nor Etna with their thunderings wake thee;
And on the darksome bosom of the Alps
May the winged lightenings sleep! The air is hushed:
No clouds now interpose to hide from us
Thy beauty's loveliness, nor vapours dim
Shadowing thy orb, fair planet, intercept
The moon's mild cheering beams: The faery hours
Flit by thee on light step, 'till roseate morn
Wake thee! And may thy children all partake
Of the calm hour of rest! For those whom care,
Whom sorrow chases from the bed of peace,
The moon shall sooth them with her mild regards;
For she can solace the distrest in heart,
By her blest influence, and in the breast
Of happy lovers beam a placid joy.
Those who are voyaging the faithless deep,
We will conduct in their adventurous course
Through the dark night, in silver leading-strings,
That no vexed whirlpool, and no hidden rock,
Nor lurking quicksand, wound the gliding keel:
Then sleep, beloved sister, sweet repose
Lull thee on thy cool odoriferous bed,
Sleep peacefully, beloved, 'till thou wake
Decked by the morn, and gay in rosy smiles!" P. 4.

DRAMA.

ART. 45.—*Stella; translated from the German of M. Goethe, Author of the Sorrows of Werter, &c.* 8vo. 2s. Hookham *and* Carpenter.

Count Ferdinand is tired of his wife Cecilia—he forsakes her, and seduces Stella, an amiable young woman, with whom he lives in great happiness—at last he feels remorse for this desertion of his wife, and sallies forth in pursuit of her: in the mean time Cecilia is about to place her daughter as a companion with Stella, with whom Ferdinand finds her on his return. He consents to abandon Stella, to whom he nevertheless confesses himself to be much attached, and live with his wife. Cecilia, however, finds a convenient expedient to prevent such a separation, and, in imitation of the romantic story recorded by Bayle and other biographers of count Glischen, proposes that they should all three live together, and divide the heart and bed of the husband,—a proposal readily acceded to.

The interest of this play is destroyed by the want of respectability in the character of Ferdinand: his inconstancy prevents all pity for the sufferings he endures. The ladies are certainly of a su-

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perior order of beings; and we are sorry that a man should possess both who is unworthy of either. This is a favourite play in Germany, and we may easily collect from this circumstance some idea of the laxity of German principles. We wish it had been confined to the continent; our manners are sufficiently loose at present, and need no stimulating examples to make them more so.

ART. 46.—*Virginia, or the Fall of the Decemvirs; a Tragedy. By John Bidlake, B.A. &c.* 8vo. 1s. 6d. Murray *and* Highley. 1800.

In this tragedy, which is founded on the well-known story of the daughter of Virginius, Mr. Bidlake has given proof of very respectable dramatic talents. His plot is well constructed. To the outline of his play we can raise no other objection, than that the third scene of the first act does not promote the business of the drama. The author adheres almost without deviation to historic truth, as it is detailed by Livy, of whose speeches indeed he has considerably and properly availed himself. The various characters of the piece are well marked, and its diction is for the most part appropriate and eloquent. The general style of his verse is easy and melodious; but there are many lines which possess a character quite the reverse, and against which we cannot but enter our most decided protest. We select the following, and are astonished at the want of taste and metre displayed in their conformation.

'The golden records treasur'd up by time, which lift
The tutor'd mind above the reign of sense.' P. 9.

* * * * *

'There is, my good Icilius, there is a strength
Of soul———.' P. 15.

* * * * *

'First then, my dear Virginia, of faithless men
Be thou suspicious, who lie in wait—.' P. 18.

* * * * *

'———And there are men,
My sweet Virginia, who, lusting to betray—.' P. 19.

In many of the verses also the metre is not sufficiently marked by that necessary pause or cadence with which every verse should terminate, to distinguish it from bombast prose; in consequence of which they run into each other, and lose all the effect of poetic harmony.—A few instances will serve to illustrate our meaning.

'Take seeming int'rest in thine hand, and paint
It scattering golden show'rs———.' P. 10.

* * * * *

'Without the sense of true desert 'twill give
Thee no delight———.' P. 13.

* * * * *

'Why then he dies! Some way I'll find to rid
Me of his hated life, unless thou deign'st to hear.' P. 32.

After candidly pointing out these obvious defects, we select the following passage with pleasure, as a specimen of successful labour: it occurs in the third scene of the third act.

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'*App.* I joy to see thee, and impatient burn
To hear thy tale; and yet I fear to know it.
If thou hast fail'd, look the bad news, and I
Will read it in thy face: so told 'twere better.
If thou canst give me hope, say yes; be quick,
And I will bless thee. Then thou may'st at large
The rest unfold, whose every circumstance
Shall ravish ears. But ah! thou hast no look;
Thou utterest not a single word—Perverse!
There is no reading in thy countenance.
'*Clau.* Could I relate what thou wouldst wish to hear,
I should not hesitate.
'*App.* Then thou hast fail'd.
'*Clau.* Not so; nor to the full have I succeeded.
'*App.* Tell all! Both ear and soul I'll lend! Be quick!
'*Clau.* I fear this fair cannot with ease be won;
Yet won she may be, if the means be found.
Her virtue has its price, or I mistake;
And thou must offer it. She talks of honour;
Boasts of her name, and of her father's honour
Proudly she boasts. I could not patient hear her.
Forsake her, Appius; waste not a moment's thought
Upon a prude, tutor'd, perhaps, by art,
And through low cunning aiming to be paid
A higher price for what she values not.
'*App.* It is impossible! She must be mine!
'*Clau.* Thou know'st my faithfulness; thou know'st alone
For duty's sake I would advise retreat.
'*App.* I thank thee; yet cannot endure advice.
But tell me every circumstance; each look
Paint if thou canst. Minutely too disclose
Her actions and her words. Where didst thou see her?
'*Clau.* I found her with her maids at work;
Her mind seeming disconsolate, yet busied;
As 'twere, in a distracted state; a state
As if attention aim'd to lose itself,
And care would wander from its source. She look'd
Intent upon her task, yet oft a sigh
Would rise, and the full mind discharge its weight
In this indulgence of its pain. She strove
With industry to conquer idle sorrow;
For at her father's absence much she mourn'd.
'*App.* How did she look? I pray thee tell me all.
'*Clau.* Her dress was simple, but 'twas elegant;
It gave some graces to her form, yet more
She gave to that: she seem'd a blushing bud,
Just bursting from its foliage, and so pure,
So innocent, as if no breath of day
Had tasted it; and when she mov'd, so light,
So soft her paces were, as of the morn;
She seem'd to scatter all its odours round.
The colour of her cheek was somewhat faint,

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As touch'd by grief; and in her downcast eye
A crystal tear peep'd from its shady lid,
And like the drop of dew upon the rose,
It stole, as if in conscious haste, down o'er
Its purple bed. She look'd all innocence;
And yet, perhaps, 'twas false. Then think no more
Of cunning art, veil'd in simplicity.

'*App.* Thou bidst a flame not burn which thou dost light:
I feel, I feel it scorch. What next, I pray?

'*Clau.* At my approach she rais'd her head and look'd:
O heavens! how can I say she look'd! what light
Then beam'd! 'twas loveliness!

'*App.* Timid perhaps—

'*Clau.* 'Twas modesty that gave to beauty pow'r,
And won by seeming unaffectedness.
It veil'd her charms, yet made them more engaging;
Chaste as the blushing clusters of the vine
Behind the mantling leaves.

'*App.* Go on, I pray.

'*Clau.* Occasion soon I found to urge thy suit;
But circumstance by circumstance disclos'd
With utmost caution, so that fear could take
No quick alarm; its finest nerve could feel
No touch. Then by degrees I prest; but nam'd
Thee not: my business was to reconnoitre;
'Tis thine alone to glory in the conquest.

'*App.* How did she then receive thy soft advance?

'*Clau.* With seeming, but, perhaps, affected scorn.
Sometimes she rav'd, and talk'd of female honour.

'*App.* And how didst thou oppose this rising storm?

'*Clau.* I talk'd of rank, and wealth, and dignity,
And all that could inflame a female mind;
By flatt'ry sooth'd, and by ambition fired.

'*App.* And did she not relent? did not a look
Betray some doubt, some wav'ring of the mind?

'*Clau.* I must dissemble here. [*Aside.*] Why yes! methought
Suspense held her awhile, and then a sigh
Would rise, as if it sprung from parting virtue,
Troubling her breast.

'*App.* And look'd she then unmov'd?

'*Clau.* Why no. When I display'd the charms of state,
Fast rose her blushes, and as fast they fell
With rapid flushings, as in autumnal nights
Aurora sheds her lambent light.—

'*App.* Enough!
Thus far I thank thee. More we must attempt.
Her father's absence is a circumstance
That favours my design. Each moment is
Most critical. Should he return, my hopes
Are lost. We must work fast.

'*Clau.* Then urge thy suit:
Apply thyself, for thou may'st more prevail.

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'*App.* I thought of that—dost think it may succeed?
'*Clau.* It will at least remove thy doubts. Perhaps
Thy eloquence, thy weight, may more effect.
The foe that long resists an equal strength
Yields to a conqueror's name.' P. 26.

This tragedy, Mr. Bidlake tells us, was performed by his scholars to a crowded audience in the Theatre at Plymouth, who were pleased to approve of it, and solicited its publication.

It was exhibited a second time for the benefit of the Plymouth Public Dispensary, and on that occasion produced a large sum for the charity.

NOVELS.

ART. 47.—*Elliott; or, Vicissitudes of early Life. By Mrs. Burke.* 2 *Vols.* 12*mo.* 7*s. sewed.* Cawthorn. 1800.

The novel before us is abundantly replete with pathetic description. The narrative contained in the faithful old Darbyson's letters, of the sufferings of St. Villeri's house, is extremely affecting; particularly that part of it which comprises the history of Edmond Montevalt and Paulina St. Claude.

Whilst perusing the recital of this fond couple's affection, the youthful heart will frequently distend with rapture at the sweet impulses arising from the picture of mutual love: but it will, at the same time, feel its sensations duly chastened and corrected by the certain conviction that clandestine marriages almost uniformly end in misery. Where the parents are remorseless, perhaps vicious, so rash a measure may allowably be undertaken; but when they possess a regard for their children's happiness, it must be considered always as highly culpable. And we will venture to affirm that, however poignant may be the anguish of relinquishing even a reasonable affection for a worthy object, yet it will be far less so than the sting of having violated the great duty we owe to the authors of our existence, who were eagerly attempting to secure our felicity at the time they mistook the proper means for doing it.

We will give a short quotation from the work to our readers; not only as a specimen of the pretty manner in which it is written, but also as an incitement to our fair young countrywomen to follow the lovely Paulina's bright example.

"As to the supposition of her being murdered"—continued my master, after a long pause—"I cannot assent to that belief. She never offended any mortal, and therefore could not be the victim of revenge; and to the mercenary depredator, the common robber, she could not appear a desirable prize; wrapped up, as she always was, when she ventured forth to meet me, in a simple vest, frequently but little better than what is worn by the humblest peasant girl; for she always scorned that despicable vanity with which her sex are so generally and justly reproached—the love of dress; and was averse, even in the extreme, to external ornament; studying only to adorn her mind. High as was her birth, and indulgent as were her parents, never did I see a jewel glitter in her hair, hang pendant from her ear,

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or sparkle on her finger, in conformity to prevailing fashion. Even her watch she deemed a troublesome appendage, and never wore it by her side; and she was so singular for the simplicity of her appearance, and for emptying her pockets daily to the poor, that a robber would not have deemed her worth attacking. Superior to all the foibles of her sex, the sums she lavished were employed in doing good. On such days as were distinguished in her family by magnificence or festivity—such as her birth-day, those of her parents, and several others during each revolving year, when a certain sum was appropriated for her to dispose of in finery—she never failed to devote the most considerable part of it to benevolence. On those occasions, rising with the dawn, she would fly to the hut of the poor, the aged, or the sick, and, by cheering their hearts, secure to herself such infelt happiness, as beamed in her charming features during the remainder of the day." Vol. ii. p. 89.

Whilst we perused, with great satisfaction, this pleasing little work, we could not help lamenting the appearance of certain passages in it. We cannot discover the use of political hints in a novel; and would recommend the omission of them in another edition, if the authoress receive that countenance from the public which we think she justly merits. Vicious characters are but sparingly introduced into the book, and are never suffered to remain triumphant. Sensibility will shed a tear with us, that virtue is made to suffer so often and so severely; but the fault is not the author's, it is the lot of frail humanity, and should teach us to look forward for happiness to that region only where it is to be found pure and perfect. Perhaps poetical justice had been better supported, had not old Elliott been killed at the conclusion of the tale; but, upon the whole, we think it a novel far surpassing the generality of modern productions.

ART. 48.—*Edwardina, a Novel. Dedicated to Mrs. Souter Johnston. By Catherine Harris. 2 Vols. 12mo. 6s. 6d. Boards.* Lane. 1800.

'Beshrew me, Edwy, but I think I will turn novel writer! Who would have hoped for adventures in the wilds of Tregelly? Yet fate deals them to me with a lavish hand; Nature gives me imagination, you bless me with a friend, and the Minerva offers liberal encouragement: and I repeat, when I have too much time, and too little money, why beshrew me, but I will turn novel writer.' Vol. ii. p. 50.

How shall a word, issuing from the sequestered conclave of the Critical Reviewers, set aside a resolution so determinately bent on writing? We have not the vanity to expect such a power: but yet we will be bold, and speak our thoughts upon the subject. The fair author must write her next work better, or we shall not be disposed to praise it, however liberally the Minerva may think fit to pay for the copy. The confinement of lord Haverland by his son in the castle of Tregelly is improbability itself. Of the tale of sir Hildebrand we should speak in better terms, were we not offended by the description of his wife's intrigue with Ralph. Indeed we did not expect it from the pen that bestows so much *chastened love* upon Arabella and Edwardina. Fie, madam, fie! surely you cannot think the inuendo of '*No matter how*' fit for the perusal of young ladies, who, as you must well know, form the greater part of novel-readers. Pray be a little

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more correct in future, or we shall recommend to you the use of your own language to us and to the public: 'And now adieu to my adventure, adieu to *badinage*—and it is time to say adieu even to you.'

ART. 49.—*The Mistake; or, something beyond a Joke. By P. Littlejohn, Author of Henry and the Cipher.* 3 *Vols.* 12*mo.* 12*s. Boards.* Hurst. 1800.

When the parent of a literary bantling pleads poverty to the world as his motive, it hurts the feeling critic's mind to be forced to deny them both protection. Yet how, but by speaking the truth, is he to fulfil his engagement with the public?—If the farrier's boy will quit his horse-shoe, and conceit himself fit for a higher business, whose fault is it that he lack the comforts, or even necessaries of life? Surely the goldsmith is not bound in charity to admit him into his shop, and permit him to waste his metal, in order to gratify his vanity. On the contrary, he cannot do him so great a service as by earnestly persuading him to return instantly to that calling for which alone he is qualified. The author of the work before us tells us that it will prove more than a joke to him if it do not succeed. In sincerity we are sorry for it, but we cannot give countenance to a writer who is so ignorant of his mother tongue as to call the 'hoart and the language' *synonymous*. Let the reader take the following sample, and judge for himself.

"Was I permitted, by the strong evidence of my own conviction, to doubt the fair statement here before us," exclaimed Edmund, after a deep silence, "still might my bosom again become tranquil; still might a sense of Charlotte's progressive perfections charm me into composure; but truth, like the elementary bolt, commissioned by its electrical force to the quick destruction of some lofty spreading tree, strikes deep to the very centre of my hopes,—dries up the foliage of my fancy,—and leaves me *a* parched and withered *ruins*." P. 49.

ART. 50.—*The Cavern of Strozzi. A Novel.* 12*mo.* 3*s.* 6*d. sewed.* Lane. 1800.

This is a supposed statement of the crimes, and consequent horrors and death of an abandoned woman of quality; but exhibited in a manner so impossible to have happened, that no one can mistake it for a true relation. There is a certain terseness in the style and energy in the description which shows that the author might have done better if he had chosen a better story. However as it is, in this age of rhodomontade and fiction, it will most probably strut its hour among the other wonders and incongruities of the circulating library.

ART. 51.—*Ermina Montrose; or, the Cottage of the Vale. With Characters from Life. By Emily Clark, Grand-Daughter of the late Colonel Frederick.* 3 *Vols.* 12*mo.* 12*s. Boards.* Wallis. 1800.

Whoever has read any thing of the public affairs of Europe during the middle of the last century, must remember well the short reign and unfortunate end of Theodore, king of Corsica: and the melancholy event which a few years since took place in the porch of Westminster Abbey cannot but be still fresh in the memory of every one.

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The mild virtues of the unhappy Frederic endeared him to all who had the honour of his friendship, and drew from their eyes the tear of real sorrow when his distresses tempted him to cut the thread of his existence. The author of the work before us informs us that she is *his* grand-daughter; consequently the great grand-daughter of him, who, in the circuit of a few revolving years, was both a monarch at Tavagna and a prisoner in the King's Bench.—Independently of the good wishes we entertain for her welfare, as the descendant of the baron Neuhoff, we are happy to discover in her novel some traces of abilities, much above mediocrity, and which we hope will be duly appreciated in the mind of an indulgent public.

ART. 52.—*Jeannette. A Novel. By the Author of Melbourne, &c.* 4 *Vols.* 12*mo.* 14*s. Boards.* Lane. 1800.

The heroine of this novel is introduced into the world in a state of infancy, and in circumstances very calamitous. Her mother was a passenger in a stage coach, and the vehicle being overturned by accident, in driving through a country town, she was killed upon the spot. The child, however, who sat upon her knee, was taken up unhurt, and conveyed by a humane apothecary into his house, with the intention of keeping her until she should be claimed by her relations. This kind protector, whose name was Lenitive, entertained for the young orphan the most tender and affectionate regard; but she was not equally acceptable to Mrs. Lenitive and the children. She remained, however, in this family for some years—the darling of the honest apothecary, and the admiration of every stranger who visited the house. At length her vivacity and other extraordinary natural endowments recommended her so much to the notice of a worthy baronet in the neighbourhood, that he requested to have the pleasure of taking her under his protection, and accordingly carried her home with him in his chariot, to the no small regret and mortification of her former benefactor. Under the hospitable roof of Oakley Hall the greatest attention was paid to the education and happiness of Jeannette, whose admirable qualities every day increased the attachment of the baronet and his brother towards her, and had brought them to the resolution of making a liberal settlement upon her through life. At the age of sixteen, while her fortune was in this favourable train, she was decoyed by stratagem from Oakley Hall through the machinations of an unprincipled young man of quality, related to the baronet, and whom she had frequently seen at his house. The history of Jeannette, subsequent to this period, includes various romantic adventures, which finally terminate in her marriage with a gentleman of large fortune. It is but justice to observe, that the incidents in this novel are impressive; the characters, which are numerous, are supported with consistency; and the whole affords an agreeably-chequered series of uncommon events, interesting personages, and entertaining conversation.

ART. 53.—*Eliza. A Novel. By Mrs. Yeates.* 2 *Vols.* 12*mo.* 7*s. sewed.* West *and* Hughes. 1800.

This novel contains the history of a lady equally conspicuous for her accomplishments, her amiable disposition, and her misfortunes.

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After forming an attachment with a young man who was every way worthy of her affection, she is reluctantly sacrificed in marriage to an opulent French marquis, whose unfounded jealousy becomes, shortly afterwards, the cause of great disquietude. The marquis is at length seized with a dangerous fever; during the progress of which he acquires a knowledge of his wife's innocence, and implores her forgiveness in terms of the most sincere contrition; and sensible that his death was approaching, generously leaves to her and her former lover the whole of his estate. But it was unfortunately the fate of Eliza to fall a victim, a few days afterwards, to the same disorder, which had been communicated to her by attending her deceased husband. This is avowed to be Mrs. Yeates's first production; and it certainly affords a very favourable specimen of her talents in the department of novel-writing.

ART. 54.—*Tourville; or, the Mysterious Lover; a Sentimental Novel. 2 Vols. 12mo. 7s. sewed.* Crosby *and* Letterman. 1800.

We have here what is entitled a sentimental novel, and it has doubtless a just claim to such a denomination. It exhibits the picture of a lover, no less enthusiastic by the violence of his passion, than mysterious in the singular manner of persevering in the attainment of his object. He succeeds, however, in the end, after the failure of a very whimsical effort, and a long Platonic resistance on the part of the lady whom he adored. Those readers who are fond of ardent sentiments, and rapturous declamations upon love, will find their taste amply gratified by the perusal of these volumes.

MISCELLANEOUS LIST.

ART. 55.—*Will Whimsical's Miscellany. 8vo. 4s. Boards.* Longman *and* Rees.

We here meet with poetry and prose, a farce in five acts, moral maxims, party-abuse, and political speculations—the contents of the common-place book of one who takes more care to preserve his ideas than to examine whether they are worthy of preservation. The author, while he laments the corruption at elections, is nevertheless of opinion that members should purchase their seats. Has he never heard the reply of a member to his electors, who requested him to remember the interests of the borough.—"I have bought you; and do you think I will not sell you?"—We will extract Mr. Whimsical's remarks upon the expences of elections.

'It is well known that the members of the house of commons of Lilliput give three or four thousand pounds a-piece to be returned for a borough, and a county seat sometimes costs the representative and his friends thirty or forty thousand pounds, or more. Supposing the members of the British house of commons corrupt enough to purchase their seats, (and we should average the 558 borough and county representatives at only four thousand pounds each,) that would amount to the gross sum of two millions two hundred and thirty-two thousand pounds wasted, wickedly wasted, every five, six, or seven years, in drunkenness and riot:—besides the incalculable loss to trade, to exporting merchants, and to individual consumers at home; by hundreds of thousands, nay, millions, of manufacturers,

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being taken from their work, and kept in a state of intoxication, for as many days as contested elections last. Without dwelling upon the scenes of horror consequent thereon, and the thought of which must make every good man shudder, even the dissolute themselves will allow how infinitely better it would be that the money should be expended in public improvements; in erecting or repairing churches, market-houses, shambles, granaries; in building bridges, widening streets and thoroughfares, extending piers, and cleansing harbours, &c. &c.

'And if there be any Utopian borough where the magistrates are so intelligent, pains-taking, and public spirited, that there is no nuisance to be complained of, and where the patron's munificence has already done so much, that no remuneration from the representatives could be expended to the advantage of the town, let the money be lodged with the sheriff for county use, or vested in the fund for liquidating the national debt.

'Oh! how my heart would exult if I could think that any borough-monger, principal or agent, patron, candidate, or body of voters, profiting by these hints, would have the fortitude to stem the torrent of election-drunkenness, which periodically inundates Britain, and leaves a taint upon the health and morals of all the people.' P. 231.

ART. 56.—*An Examination of a Sermon, preached at Cambridge, by Robert Hall, M. A. entitled, Modern Infidelity considered with Respect to its Influence on Society; with an Appendix, containing Observations upon a Critique on the Sermon, in the Monthly Review for February* 1800. *By Anthony Robinson.* 8vo. 2s. Smith. 1800.

'After the reformation was effected in Scotland, a very violent prejudice prevailed against the Catholics, which rendered the profession of that religion dangerous, especially in places remote from the principal towns. A papist was accused of having stolen a horse, and the proof adduced of the theft was, that the horse was found in his field, into which he had jumped from a neighbouring inclosure. The poor fellow was carried to gaol, and loaded with irons. An intelligent man in the place pitying his condition, and knowing that the charge was ridiculously false, and that he had only been accused through the operation of religious bigotry, wrote a letter to a magistrate in vindication of the prisoner, and endeavoured to show that he was a very honest man, and incapable of the conduct with which he was charged. The letter by some means was made public. The populace immediately cried out, "Kill him! kill him! he too is a papist." A mob assembled round his house (a Scotch mob is always terrible) and began an assault. In vain the good gentleman alleged that he was a true son of the kirk, in vain he reminded them of his constant presence at the word and ordinances of their own communion: he was declared to be a papist in his heart, because he did not believe every papist a horse-stealer, and his house was laid in ashes!' P. 3.

This is too true a satire on human conduct. Mr. Robinson, by attacking Mr. Hall's sermon, will run a similar risk; and he may be

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called an atheist, for exposing only the absurdities in the preacher's declamation against atheism;—and even by attempting to adjust the balance between the preacher and his antagonist, we are convinced that we shall incur no small degree of peril, and shall be liable to the censures of both parties. Our opinion of Mr. Hall's sermon we cannot retract; for his indiscriminate invectives against infidels of different classes, and his confounding them with sects who, strictly speaking, are no more infidels than himself, cannot be beneficial to the cause of truth. At the same time, the applauses bestowed on this sermon by some members of the established church, and particularly those who distinguish themselves by the term Evangelical, make us anxious to revise our judgement. This we have accordingly done; and the result is, that these immoderate applauses seem rather to rest on the idea that the preacher is united with themselves in the defence of one common cause, than on a dispassionate examination of the mode by which the defence of that cause is attempted. It is a maxim too of the sect termed Evangelical, to forget as much as possible the distinction of sects; and thus, under the mask of liberality and friendship, the principles and discipline of the established church itself may eventually be undermined by these zealous propagators of their sentiments.

There seem indeed to be but too strong grounds for Mr. Robinson's opinion, that the tendency of the sermon in question 'is hostile to all the charities of social life, and favourable to bigotry and intolerance;' and he declares it to be his intention to prove 'the reasoning and statements contained in it to be false and inconclusive.' His first attack is on the assertion that 'the sceptical, or irreligious system, subverts the foundation of morals;' and his chain of reasoning leads him to this conclusion, that 'wherever human virtue is, it is by the operation of the actual circumstances of man, by his present hopes and fears, and that the change in the faith of a country will not at all affect the morality of it;' and he asserts moreover, that, in general, 'social and dependent men are every-where the same; and although professing opposite religions, and some no religion at all, are essentially alike in moral conduct.' Here we could have wished for a more precise definition of morals and morality from both parties. The conduct of man arises, we allow, from the operation of the actual circumstances in which he is placed: but among these circumstances must be reckoned the belief or disbelief of religion, and the nature of the religion accredited. It may happen that a religion, as for example the Christian, may prescribe every thing which is good and amiable, while its pretended votaries may associate with it other opinions, which must necessarily destroy the benefit of its true and primary precepts. But as far as these votaries sincerely act up to the religion they profess, their sentiments and conduct will be different from those they evinced when less influenced by its dictates, or when they followed a religion of a different kind. Universal history confirms this observation; and all Europe, within these last three thousand years, has exhibited external changes, which have been produced alone by the changes in its different religions: even the cruelties attributed by our author to priesthood and priestcraft have arisen from false maxims, associated

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with the religion professed. How far atheism may alter our moral conduct we cannot tell from history, as there has never been a sufficient number of atheists collected together to justify a fair deduction upon the subject. But, were it possible for a nation to become uniformly atheists, there cannot be a doubt that its manners must widely vary from one in which the belief of a God, and the existence of a future state of retribution, are inculcated; for if, with these additional restraints, we see such gross and innumerable delinquencies as occur every day among nations where such principles are accredited, what must be the case where such restraints exist not, and where men are only deterred from the commission of crimes by the dread of human detection and corporeal punishment?

Our author conceives that he has some grounds for this conclusion from the maxim introduced by some Christians, that 'it is just to punish men for errors in religious opinions.' But, allowing this diabolical dictate to exist in some Christian communities, and that it is positively acted upon, it immediately refutes his own previous declaration of the little effect of religious opinions on the morals of mankind. To the powerful operation of this dictate we owe the baneful effect of the crusades, the tortures of the Inquisition, and the severe and morose countenance of Calvinism. If then such a false and irreligious maxim as this could produce effects so truly wonderful, what effects are too wonderful to be produced by the full operation of principles actually inculcated by Christ and his apostles, addressed to the happiest reflexions of the bosom, and stimulating to universal benevolence and charity?

We shall not pursue our author through his other remarks on this sermon: we recommend them to the consideration of the preacher. A candid examination of opposite opinions may bring him to a little more moderation than he has hitherto evinced, and teach him to reason more closely and legitimately. The present outcry against infidelity seems to have urged him too far in one direction, while the violence of his antagonist has urged somewhat too far towards an opposite extreme. Both stand in need of the curb; but, while both admit equally that Christianity is entitled to all the praises which can be bestowed upon it, be it our endeavour, and that of our readers, to conform our respective conduct to its true and genuine principles; and, by a filial trust in Divine Providence that infidelity will never become a very serious evil in the world, to labour daily in promoting, to the utmost of our power, that religious charity *which hopeth all things*, and which cannot fail to have the happiest influence, both on individuals and the great body of mankind.

ART. 57.—*A concise Description of the Distemper in Dogs. With an Account of the Discovery of an efficacious Remedy for it. By Delabere Blaine, Gent.* 18mo. 6d. Boosey.

This is a catarrhal affection, terminating in a nervous or rather a paralytic one, to be cured by a secret remedy, which those who have more confidence in the author's skill than we profess to have will probably avail themselves of.

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CRITICAL REVIEW.

APRIL, 1801.

ART. I. PIĒN ☋ HOE ☋ YE *Of lateral Lines, an Interpretation.*

Or, an Explanation of the Elementary Characters of the Chinese; with an Analysis of their ancient Symbols and Hieroglyphics. By Joseph Hager, D. D. Folio. 2l. 2s. Boards. Phillips. 1801.

DR. HAGER, having in the course of last year circulated proposals for printing a dictionary of the Chinese characters and language, with a view to throw light on the subject, has been prevailed upon by his friends to offer to the public this preliminary volume; which, whether regarded as new, curious, or splendid, is highly entitled to attention. Its typographical excellence entitles it to no small degree of praise, whilst the beauty of the Chinese characters it exhibits, and the exquisite fabric of the paper, place it far beyond all competition with every other work of the kind: indeed, properly speaking, no work of the kind hath hitherto appeared.

The learned author begins his preface by observing that, whilst the Phenician, Etruscan, and Egyptian alphabets; the Runic, Celtiberic, and Parsi characters, as well as the Indian and North-American hieroglyphics, have excited no inconsiderable portion of curiosity and research, it appears singular that the written language of the Chinese should have been so long passed over, or excluded as an object of general attention, notwithstanding that, since the publications of Bayer and Fourmont, early in the past century, the history, philosophy, astronomy, and other sciences of the Chinese, have been considered and elucidated on various occasions. Nor does the doctor regard what has been inserted in the French Encyclopedia as amounting to an exception; for though, amongst other alphabets, Chinese characters occur, no explanations are subjoined; and, in fact, they serve for no more than a specimen of the manner of writing.

The comprehensive knowledge of Chinese literature which De Guignes possessed well enabled him to supply the defect; but, if a few casual elucidations in the Memoirs of the Academy of Inscriptions be excepted, nothing of his, accompanied by the original characters, has ever appeared; and as to the two learned

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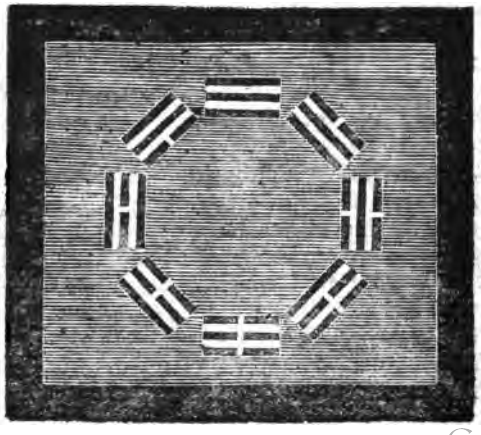
jesuits Amiot and Cibot,—though the former transmitted various examples of Chinese characters in his Lettre de Pekin sur le Génie de la Langue Chinoise,—neither have furnished the necessary rules for reading, nor applying the significations of the primary characters when grouped together in compounds. The defects of Bayer's work, and the tediousness of Fourmont's (besides its being written in Latin) are motives alleged by Dr. Hager for the publication before us:

'I therefore thought it not inexpedient to renew the study of characters thus greatly neglected, and so much the rather, after having amassed abundant materials for a Chinese dictionary, which, if God grant me life, I propose to publish, and which this volume is intended to precede.' P. iv.

The introduction to these elementary characters affords proof of the most comprehensive research. Their invention is attributed to the first Chinese emperor Fohi, whom they consider as the author of writing, and before whose time *knotted cords* were used, as they were amongst the Peruvians. The first characters were two horizontal lines, one *entire*, the other *divided*,

applied to signify *perfect* and *imperfect*—*heaven* and *earth*—the *male* and *female*, to whom, as to Osiris and Isis in Egypt, all nature was to be referred. These lines combined in eight different trigrams constitute the celebrated *Kua*, or eight elements, *four male* and *four female*; a doctrine corresponding to what Iamblichus relates of the Egyptians, and what Seneca notices in his Natural Questions.—If, however, instead of instancing from De Guignes a similarity which is obviously the result of the mystical figments of later ages, Dr. Hager had been less rapid in his transition from Fohi to philosophers of so modern a date, he might have found in the *Kua*, here annexed,



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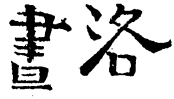
a commemorative record of the renovation of the human race by the eight persons saved from the deluge. Evidence without end has been brought to point out from Chinese traditions the identity of *Fohi* with *Noah;* and the established mode of representing Fohi amongst the Chinese is as rising from a vast water-lily out of a boundless flood, holding forth on a tablet the *Kua*, and pointing to it with a writing reed or pencil*. Nor is this in the least inconsistent with the doctor's explanation; for if the two lines, as before mentioned, symbolise the two sexes, the third may signify on the same principle the descendant from them, who was the first offspring of each pair born after the deluge for the renewal of the human kind. On this ground it is highly probable that the *Kua* is not only, as Amiot supposes, of higher antiquity than any invention of *Hermes*, but than of every existing record.

'These form the text of the first and most ancient classic book amongst the Chinese, well known to Europe under the name of *Ye-King;* and, being supposed to contain in a few lines the most sublime truths, are to this day consulted in every important undertaking, and employed for purposes of divination.'

The use of *knotted cords*, antecedent to the invention of writing, is considered by Dr. Hager as having still left its traces in the  *Lo-xu*, or the figure that appeared on the back of the mystic *tortoise*, which exhibits *heaven* and *earth*, *perfect* and *imperfect*, by even and odd numbers in different combinations:—but as the learned doctor admits that both the Chinese astronomers, and the Japanese their disciples, represent the constellations, not by animal figures like the Egyptians, &c. but in a manner that resembles knotted cords, the Great Bear, for instance, thus:

it seems to us more probable that this mode referred rather to the number of stars so tied, knotted, and grouped. Hence then, as also in respect to the *Kua*, the earliest writing amongst the Chinese seems to have been secondary to, or the result of, the

* See Mémoires de Missions.

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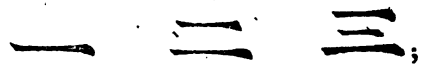
notation of numbers; and this is further confirmed by what immediately follows, the doctor deducing the Chinese abacus, or *arithmetical instrument*, from the use of the knotted cords, or beads sliding on pack-thread, to which their only coin, strung by tens or multiples of tens, succeeded as counters.

What Dr. Hager hath observed on the correspondence of the Roman abacus to the Chinese, and the numerical signs of both, is uncommonly ingenious and striking. We will here insert them.

I II III



and as the Chinese numbers are formed horizontally, whilst those of the Romans are perpendicular, so the same analogy takes place in the characters for *ten*, viz. X and :

Whence,

corrrespond to XI XII XIII;

as do

to XX XXX XXXX:

And as the Roman X is made up of $\overset{V}{\Lambda}$ or twice *five*, so the Chinese character for *five* intimates that the *ten* is divided by *two*.

'But what,' adds Dr. Hager, 'is more singular, and seems scarcely to be a mere accident, is, that the three chief Roman cyphers, I, V, X, or *one*, *five*, and *ten*, are denoted in Chinese by the same sounds.'

For the doctor's account of this agreement, and the correspondence of the numerical and musical system of Pythagoras with those of the Chinese;—the similarity between the game of Greeks supposed to have been invented before the siege of Troy, and the Chinese chess; in proof of which Mr. Christie's very curious treatise on the subject, now in the press, is cited;—the same division of the zodiac amongst the Chinese, Greeks, and Romans; the same number and order of the planets; their appli-

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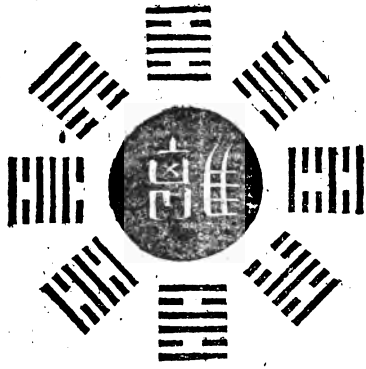
cation to the same days of the week as amongst the Romans, &c. —we must refer our readers to the book itself; as also for what relates to the subject of religion.

Subsequent to the *trigrams* of *Fohi*, which Amiot concurs with us in carrying back to the deluge, *Xin-nung*, next in succession, is said to have invented sixty-four *hexagrams*, of which we give one as a specimen:



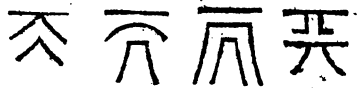
'Each of these figures explains one of the eight *trigrams*, and the modern character in the centre of each ascertains to which it belongs. These hexagrams are held to comprise the whole circle of human knowledge, and, together with the trigrams, are to be considered as the most ancient symbols and hieroglyphics of the Chinese.' P. xx.

On these subjects, however, the Chinese are by no means unanimous, some maintaining that the *Lo-xu* on the back of the tortoise appeared first to *Ta-yu*, first emperor of the dynasty of *Hia*, whilst the *Ho-tu* only was revealed to *Fohi*, and is said to have appeared to him on the body of a dragon ascending from a river. Dr. Hager no doubt would have been highly gratified with the sight of this very figure (having on its back the *Ho-tu*, nearly as given at the close of this dissertation) amongst the curious bronzes in lord Besborough's collection, recently purchased by Mr. Bradshaw Cavendish.

Of the most ancient characters, next to the symbolic lines, *Kien-lung*, the late emperor, published a monument, comprising all he could collect from medals, seals, vases, stones, and sepulchral edifices, which amounted to thirty-two different kinds, exemplified in a poem of his own composing, of which a copy, sent from China, may be seen in the national library at Paris; but for the names and discriminating principles of these characters the reader must consult this work of Dr. Hager, who,

after numerous elucidations of different classes, proceeds to consider them as derived from symbols, and points out various examples in proof, one of which we subjoin:

'The modern character 天 *Tien*, heaven, seems no longer to import either a physical or symbolic representation of the object; but if we consult the Chinese dictionaries under this character, and consider its variations, the progress of them may be gradually traced. It was first represented by three lines, thus

obviously to intimate that the Chinese, like the Chaldeans*, admitted three heavens, the *planetary*, *sidereal*, and *empirical*; a notion unascertained till the time of St. Paul, who relates that he was *caught up to the third heaven:* 2 Cor. xii. 2. And here it deserves to be noticed, that also in the trigrams of *Fohi* heaven is represented by the *three* uppermost unbroken lines in the *Kua*. In after times, however, these three lines assumed the forms which follow  and several others, till at length they descended to this 夫.' P. xxxiv.

Having given different specimens with explanatory references, Dr. Hager proceeds to illustrate some in

Ta 大 Ta-

yu 禹 yu's

pi 碑 inscription

ming 銘 engraved;

* Bailly Hist. de l'Astron. anc. i. p. 390.'

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the whole of which, transcribed from a rock near the source of the *Heang-ho*, or *Yellow River*, is inserted to gratify the curious in Paleography, the missionaries at Pekin having no copy of it, from the Japanese Encyclopedia, with which the doctor was favoured by Mr. Titsingh in London, it being a monument more ancient perhaps than the Arundelian marbles or the characters of Persepolis.

Dr. Hager proceeds to the question started some years ago, Whether the Chinese characters resembled the hieroglyphics of the Egyptians?—an opinion which Kircher had entertained, and after him Mairan, who was answered by Father Parennin.

The reviver of this paradox (as it is styled by Dr. Hager) was the late Mr. Needham, who fancied that the characters on a bust of Isis in the king of Sardinia's collection were really Chinese. Mistaken, however, as Mr. Needham might have been, in the ground of his opinion, we confess that the doctor appears to us too precipitate in terming Kircher's supposed resemblance a *paradox;* for the doctor not only admits that De Guignes, who was certainly a competent judge, himself undertook to evince a relation between the real Egyptian characters and the Chinese, 'but actually composed a work to show that each of the 214 Chinese *keys*, or elements, corresponded to Egyptian hieroglyphics; that they were of the same shape and signification; and consequently were identified.' Now what does Dr. Hager oppose? Why, that because this work hath never appeared, and its author is no more, therefore it is inconclusive and unfounded:—*de non apparentibus, et non existentibus, idem est.*

What Amiot hath replied to the queries of the Royal Society, and Cibot, in his Essay on the Chinese characters, (Mém. des Miss. de Peking, tom. ix. p. 338, &c.) we cannot allow to be so full a refutation of the position itself, as our author supposes; for whoever will consult the characters annexed to Amiot's letter, published at Brussels by Needham, or the same plates in the LIXth volume of the Philosophical Transactions, must perceive (not so much indeed from Tab. XXVIII, XXIX, XXX, XXXI, which are given for the purpose, as from others that follow) instances of agreement in hieroglyphics, where not only the natural archetype of the principal figure was common to both countries, but also in conventive and arbitrary adjuncts;—a circumstance which strongly implies intercourse at least, if not a common origin. Such comparison then will not, we think, show the hypothesis to be groundless, because the Chinese characters contained in *this work* should not occur in the Egyptian hieroglyphics given by Niebuhr; for neither doth this work, nor Niebuhr's, give the whole of either. That the *river-horse*, *crocodile*, *ibis*, and *ichneumon*, animals of Egypt, are not to be found amongst the Chinese characters, we admit; but, in respect to the

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lotus, *papyrus*, &c. there is more than ground for the contrary assertion; and as to the figures of men with heads of birds, dogs, &c. or of birds with human heads, these are not to be considered as simply characters of writing, but, on the contrary, picturesque groups, brought together to typify an allegorical system of physics and religion. Between the small and more abstract characters, surrounding these large symbolic figures, and some of the Chinese, a few resemblances are conceded; but this, Dr. Hager says, proves as little as a few words common to two languages would prove them be one. Yet, admitting it to prove no more, it proves at least so much,—and therefore some affinity: but, allowing these symbols to be altogether arbitrary, and representative of no ordinary forms in nature, the presumption of agreement has considerable weight.

Dr. Hager next sets himself to disprove, in opposition to Raspe, a resemblance between the Chinese and Persepolitan characters, in which, having interspersed some curious remarks, he thus reverts to the former subject:—'As to the Persepolitan characters, as well as the Egyptian hieroglyphics, if a comparison should be instituted, it ought to be directed to the *ancient characters* of the Chinese, and, accordingly, it is to those styled 文古 *Ku-ven*, we are referred; but as those of this class were images only, or representations of forms, and but few compatatively remain, the comparison, Dr. Hager affirms, should be transferred to the next most ancient inscriptions. Here, however, hesitating to join issue, we revert to our former position,—that though natural objects common to all countries must be resemblant in their representations, and consequently imply no inference of intercommunity amongst different nations similarly representing them, yet where such forms occur as are in themselves not natural, but altogether arbitrary and conventive, there, intercourse is plainly concluded.

Denying any congruity between the Mexican hieroglyphics and the Chinese, as also between the latter and the rude figures of North-east Asia, the doctor goes on to point out the next class of characters, which succeed the *Kuven*, commonly called 篆字 *Chuen-tsu*, which still are retained in inscriptions, titles, seals, &c. Thus a treatise in the British Museum on Chinese philosophy hath the following annexed,

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je *king*

kiang *yen*

to show authoritatively that the doctrine which the work contains corresponds with the theses and decisions of the hall, where literary subjects are discussed in the emperor's presence.

The *Chuen-tsu* class of characters was in use at the time of *Kong-fu-tsu*, or the celebrated *Confucius*; and, whilst they differ not essentially from those in general application, have a better and more regular form. Of the latter kind, styled, not improperly by bishop Warburton, the running hand of hieroglyphics, it hath been said the number exceeds 80,000; but it should be observed that far the greater part are synonymous, as is evident from Parennin, who communicated to Mairan the word *age* in a hundred different characters; and, thus, *happiness* may be traced into as many forms in expressing the general wish of it. Different sects have their own characters; and that of *Fo* alone is said to have introduced 26,430; 'so that,' as Dr. Hager observes, 'when a proper allowance is made, it will be found that about 10,000 are sufficient for reading the best books of each dynasty:' consonant to which is the adage,—that he who knows this number is qualified for the degree of bachelor.

Numerous as the Chinese characters are, their words are surprisingly few: Bayer makes them no more than 318, of which he has given a list; but Dr. Hager reckons 400 [afterwards 350]. From their paucity, and all being *monosyllabic*, Webb was induced to contend that the Chinese was the *primitive* language. To remedy the inconvenience of their being so few, accents have been applied to diversify them by tones. These discriminations, invented by Father Pantoja, one of the first missionaries to China, are here explained, as being not only essential to the pronunciation of the language, but also for finding out the im-

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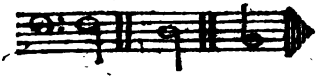
port of each word in the dictionary. The tones represented by musical notes Dr. Hager thus ingeniously determines:

‘FŪ, 夫 *a husband.*

In the first tone — the sound is fixed and the same, viz. is carried on in one continued length, in the manner of a *minum*; for example,



‘FÛ, 扶 *to help.*

In the second tone ^ the sound is lower, and seems to run with rapidity, and almost insensibly, through all the intermediate notes, down to the octave below, thus,

‘FÙ, 府 *a town.*

In the third tone \ the voice seems to begin from the larger fourth above the first, descending to it with velocity, and running also with rapidity through the intermediate notes, thus,

‘FÚ, 父 *father.*

In the fourth tone / the sound ascends to about the large fourth, and seems to be opposite to the third tone before described, thus,

‘FŬ, 福 *to conceal.*

The fifth tone ∪ being the shortest of all, admits of no vibration, and is a quick sound, dull and thick, being neither high nor low, thus,

‘These five tones again are called either *simple*, with a *point*, or

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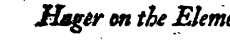
with an *aspirate;* or else, at the same time, *pointed and aspirated.* In these four variations all the words of the Chinese language, expressed in the European manner, are included. Pointed tones have the same accents, with the addition of a point, thus,  The intent of these is to show, that the words ending in *e* have a middle sound between *e* and *i;* those ending in *o* a middle sound between *o* and *u;* and those ending in *u* a sound like the French *u.* The guttural tone is expressed by the *spiritus asper* of the Greeks over the vowel: for example, TIEN, *a field,* as though it were T-HIEN.' P. li.

Hence Dr. Hager proceeds to consider how far the similar distinctions are, or are not, applicable to other languages; and particularly to that of the Japanese, which, though expressed by Chinese characters in *writing,* differs essentially when *spoken,* not only from being much more copious and polysyllabic, but also as that, whilst the Chinese is destitute of declensions, conjugations, and tenses, the Japanese resembles the Greek, Latin, or languages in common; and the order of its construction ends where that of the Chinese commences.

Having noticed other properties of Chinese characters,—such as being written both *perpendicularly* and *horizontally,* and though the same in form, yet totally different when pronounced from the language of other nations, besides the Japanese, who, instead of expressing *Hia-y,* with the Chinese, call the island so styled *Yes-so,*—Dr. Hager introduces some pertinent remarks in support of those who have proposed the Chinese for an *universal character,* instancing in their favour what happened since lord Macartney's embassy to China at *Pulo Condore,* where, though the allegorical language was utterly unintelligible, the impediment to conversation was removed by writing,—the Chinese characters having an equal advantage with the Arabic numbers, which, though differently named in different languages, convey the same meaning wherever they are known.

Adverting to the different modes of writing in Japan and other countries, and interspersing his remarks with pertinent illustrations, the doctor at length comes to the elements comprised in this work. In tracing their history, he presents a variety of examples applicable to their use, from which we might select many striking particulars. These observations are followed by the keys themselves, under the title of

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ULH	TWO	
PE	HUNDRED	
XE	TEN	and
SU	FOUR	FOURTEEN
PU	TRIBUNALS,	ELEMENTS.'

The elements are subdivided into sections; the first of which contains those of *one stroke* or *line*, amounting to *six characters*; the second, of two strokes, *twenty-three*; the third, *twenty-one* of three strokes each; the fourth, *thirty-four characters* of four strokes; the fifth, of five strokes, *twenty-three characters*; the sixth, *twenty-nine* of six strokes; the seventh, *twenty characters* of seven strokes; the eighth, *nine* of eight strokes; the ninth, *eleven characters* of nine strokes; the tenth, of ten strokes, *eight characters*; the eleventh, *six characters* of eleven strokes; the twelfth, *four characters* of twelve strokes; the thirteenth hath, of as many strokes, *four characters*; the fourteenth, *two characters* of fourteen strokes; the fifteenth, *one* of fifteen strokes; the sixteenth, *two* of sixteen strokes; and the seventeenth, *one* of the same number. These several sections, thus distinguished, explained, and applied, are followed by a table, which exhibits forty Chinese characters, the elements of which are of difficult research; to this is subjoined another of references to the elementary characters; and the whole is closed with a Chinese inscription, expressing the sense of the Psalmist—*From the rising of the sun unto the going down of the same, the* LORD*'s name is to be praised.*

In having extended this article to an uncommon length, we have to plead, besides the novelty of such a work in England, and its unparalleled splendor, both its merit and utility, with the hope that the public, by taking an interest in it, may encourage the dictionary, of which it is the intended prelude: but whether Dr. Hager may have sufficient support to fulfil his intention or not, the work before us will serve as a sufficient clue to the MSS dictionaries already in Europe, and in this point of view we most strenuously recommend it. In a commercial light, a better acquaintance with the Chinese cannot fail to be of use; but there are a thousand particulars which render a knowledge of their writings most highly important; nor will we presume to doubt that, when every other pursuit that invites the human mind is most eagerly engaged in, this, which discloses a field in many respects so inviting, will remain uncultivated.

Having observed in the foregoing article, that, whether Dr. Hager's Chinese Dictionary should or should not be published, the elementary characters contained in this work would suffice

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for consulting the MSS dictionaries, we have judged it not improper to subjoin, what we are sorry Dr. Hager hath not given, viz. the General Rules of Grammar, which, after the characters sought for have been found in the dictionary, will still be requisite to connect them.

Premising then, with Bayer, that all the words of which the Chinese language consists are the 318 annexed monosyllables, we will add the rules under their respective divisions.

Words of the Chinese Language.

ça çai çam çan çao ce cem ceu ci ciam ciao cie cien ciéu cim cin cio ciu cive civen ciun çoo çu çui çum çun çuon cai cam can co eu cum cha chai cham chan chao che chen cheu chi chim chin cho chu chua chuam chue chuen chui chum chun fa fam fan feu fi fo foe fu fuen fum ge gen gin gvei hai ham han hao he hem hen heu hi hia hiai hiam hiao hie hien hieu him hin hio hiu hive hiven hium hiun ho hoa hoai hoam hoan hoe hoei hoen hu hua hun jo ju iven jui jum jun ja jai jam jao je jen jeu im inio in ive iven jum jun ke kem ken keu ki kia kiai kiam kiao kie kien kieu kim kin kio kiu kive kiven kium kiun la lai lam lan lao lo loam leao lem leu lieu li lie lieu lim lin lie liu lo lu lui lum lun luon ma mai mam man mao me mem men meu mi miao mie mim min mo mu muen muy muen na nai nam nan nao nem ngai ngan ngao nge ngen ngeu ngo ni niam niao nio nien nieu nim nui num nun nuen o pa pai pam pan pao pe pem peu pi piao pie pieu pim pin po poi pu puen pum puen qua que quai quam quan quei quen quo quon sai sam san sao se sem sen seu si siam siao sie sien sieu sim sin sio siu sive siven siun so su sui sum sun suon ta tai tam tan tao te tem teu ti tiao tie tien tieu tim to tu tui tum tun tuen u va vai vam ve van ven vl vin vi vo von vu xa xai xam xan xao xe xen xeu xi xiao xim xin xo xoa xu xuam xue xui xun.

It is to be noticed that these words, expressed in the manner adopted by the Portuguese missionaries, have different significations annexed, according to their various accents.

Of Nouns.

It may be observed in general that no word has any certain character to distinguish it as noun, verb, or any other part of speech, but may be taken either according to its difference of position or relation.

Any word preceding another, and governing it, is a verb; but if preceded by another, it is a noun. Thus *ngai* signifies both *to love* and *love*. Hence, in *ngo* ngai *ni*, *I* love *thee*, it is a verb; but in *ngo tie* ngai, *my love*, it is a noun. Excepting, however, *ta*, to *beat*, and *kin*, to *hide*, which, with a few others, are only used verbally.

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Adjectives,

in like manner, differ not from substantives; the same word when placed first being an adjective, and when last a substantive. Thus *hao gin* is *a* good *man;* on the contrary, *gin te hao*, is *the* goodness *of a man.* To a substantive, however, not used adjectively, *çu* is added: for example, *fa çu* signifies *a house*, and *co çu*, *brothers.*

Genders

occur not in the Chinese language.

Comparisons

are made by *kem*, *much more*, as *kem hao*, *better;* and by *to*, *much*, which is always placed after, as *hao to*, good much, *i. e. better. Iven te to*, *far much*, *better.* Often by *quo*, in the sense of exceeding, as, *hao quo ta*, *in goodness exceeding him*, that is being *better.* The superlative is made by *çive*, as *çive hao*, or *hao çive*, indifferently, *altogether good*, or *best; çive siao*, *least.* The particles *te kin* and *ti ye* constitute the superlative, the former placed last, and the latter first; thus, *siao te kin* signifies *least*, and *ti ye hao*, *best.*

Numbers.

The plural differs from the singular either by the repetition of a word, as *gin gin*, *men*, or by adding the particle *men*, as *gin men*, *men.* In cases, however, where the context implies plurality, the repetition or particle is omitted: as, *to gin*, *many men; kiao ki o*, *call some men.*

Cases.

The genitive precedes the case by which it is governed, as frequently in our own language. Often, however, *tie*, the sign of the genitive, is added: *gin tie hao*, literally, *man of, the goodness*, or man's goodness; and so, *gin men tie hao*, men of, the goodness, or men's goodness, for *the goodness of man*, or *of men.*

The Chinese have no other cases, but supply the want of them by a variety of particles.

Of Pronouns.

The pronouns of the Chinese are not declined, and are only these three, *ngo*, *ni*, *ta.* The plural is expressed by the particle *men*, as *ngo men*, *we*, &c.

Derivative pronouns are likewise signified by the addition of *tie:* thus, *ngo tie keu*, *my dog; ni tie keu*, *thy dog; ta tie keu*, *his dog.*

The indeclinable particle *xui*, *who*, *which*, in the singular, is referred to the class of pronouns; as is *co co*, *any one; çu kia*, *çu ki*, *he;* also *na co gin* and *che co gin*, *that*, or *this man.* But *this ox*, *this horse*, is expressed by *che che ngeu*, *na pie ma;* for *na* and *che co* are applied to men only.

Of Verbs.

The active differs from the passive solely by position; for

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active invariably precedes the noun it governs: as *ngo ngai ta, I love him.* The passive follows it with the particles *pi* and *gnei* interposed; as *ngo pi ta tie ngai* and *ngo gnei ta ngai, I by him am loved.*

The optative mode is also expressed by the particles *pa pu te, I wish,* in the present, preterite, and future; as *ngo pa pu te ngai, I wish I may love.*

The preterfect is distinguished from the present by the particles *leao* and *quo leao;* thus, *ngo ngai, I love; ngo ngai leao, I have loved; ngo ngai quo leao, I have already loved.*

Besides these particles the preterite passive is known by *pi;* as *ngo pi ta ngai quo leao, I have by him been loved.* Thus also, in the optative, *pa pu te ta ngai quo leao, I wish I were loved;* and *pa pu te pi ta ngai quo leao, I wish by him I were loved.*

The imperfect is expressed by *na xi kien* and *nu xi çie:* as *na xi kien ngai, then I loved,* and by the particle *çai, now.*

The future is signified by the particle *ciam,* for instance, *ngo ciam ngai, I will beat.* The passive is denoted as before.

These particles, however, are omitted, if they have once been inserted, or if there be any other indication to ascertain the mood and tense of the verb.

Of Prepositions.

Prepositions are placed before verbs, as *çieu co, I first do; so heu, afterward; xam, above; hia, beneath; nui, within; vai, without, &c.*

The same are put after nouns, as frequently in the German; as, *fam çien, before the house; muen heu, behind the door; the çu xam, upon the table.*

But if prepositions be accompanied by the particles *mien* and *ten,* nouns in this case also are placed after them. *Xam mien, heu mien.* Thus, *li teu* and *li mien, within; vai mien* and *vai teu, without.* Also *guei* in the sense of *instead,* or *on account of; guei tien chu tao na li, for the sake of heaven's lord come hither.*

Of Adverbs.

Nouns are often used as adverbs, and sometimes more than one word is required to express an adverb. There are, however, no adverbs of calling, exhorting, and showing; these being all denoted by nouns and verbs.

Of wishing, *pa pu te, I wish.*

Of answering, *xi, it is so; çu gen, certainly.*

Of confirming, *chin tie, truly; chon chin tie, indeed; quo gen, most certainly; chin chin tie, most truly.*

Of denying and forbidding, *pu, not; mo, no; vu, it is not; pu co, it is not convenient; pu gen, not so, by no means, otherwise, in another manner.*

Of doubting, *hoe, by chance; hoe ho, perhaps.*

Of choosing, *nin* and *nin co, it is better, rather.*

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Of comparing, *kem* and *kem to, by much more; kem hao, better.*
Of congregating, *tum, at once; je tum, together, in like manner.*
Of separating, *lim* and *lim vai, besides.*
Of inforcing, *kin, diligently; kiam, strenuously.*
Of remitting, *keu cie, negligently, remissly, unusually.*
Of time, *kin ge, to-day; mim ge, to-morrow; ço ge, yesterday; çien ge, the day before yesterday, three days ago; heu ge, every day.*
Of place, *che li, here; çu, hence, this way; na li, where, whence, whither, which way:* thus; *çai na li chu, where do you live? na li lai, when do you come? ni kin la li, whither do you go? quo na li, which way pass you over? co chu, wheresoever.*
Of number, *je çu, once; ul çu, twice: to* placed after a number augments it by TEN. *Xe nien to,* or *xe to nien, more than ten years.* But *san su* is used to signify any uncertain number under *ten;* for instance, *three* or *four. Cham, cham, often, always.*
Of order, *ti je, also; teu je, at first; heu mien* and *heu lay, secondly, afterward; chum, at last, finally.*
Of event, *hce gen, accidentally, fortuitously.*
Of likeness, *ju, just as; pi ju, alike; pu tum, unlikely.*
Of quality, *xen* or *miao, handsomely, prettily; hao, well; hao te kin, in the best manner; kiao, ingeniously, acutely.*
Of quantity, *xao, a little; to, much; keu, enough; keu leao, sufficiently.*
Of exclusion, *tan, only; cha pu to, almost.*
Of sweating. The Chinese have no adverbs, but substitute imprecations instead of them.

INTERJECTIONS.

Of grieving, *çu, O evil! cu nao, Oh grief! co lieu, O pitiable! miserable!*
Of admiration, *ki, excellent!*
Of exclamation, *v hu, çai, ah! oh!*

Of CONJUNCTIONS.

The copulatives are, *vl, yeu, je, kie, cie.* The last is thought elegant and erudite; but copulatives are often omitted.
Terminatives, *ye* and *y.*
Disjunctives, *ye pu, also not.*
Adversatives, *sui xi, although, however; gen, nevertheless; ki gen, since; je, if; cai, if indeed.* These all are prefixed.

Of NUMBERS.

Though what relates to numerical characters, as well as the greater part of what has been noticed concerning adverbs, prepositions, &c. might be referred to dictionaries; yet, in respect to particular subjects, it must not be passed over, that numbers, simply as such, cannot be applied to them. Thus,

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je tem, one lanthorn, cannot be said, but *je çan tem*. So, speaking of paper, or a table, or a sofa, and the like: *je cham chi, a leaf of paper; je cham cho çu, a one table; je cham y çu, a one, or single, sofa.* In the same manner, *je che, of ships, dogs, poultry, shoes, stockings, and other articles in pairs; je chim, of palanquins and chariots; je chu, of pestles for mortars; je co, of men*, as *je co fu gin, a woman; je ço, of houses.* A variety of others might be added, which a reference to the dictionary will explain, but which, for want of characters, cannot here be expressed.

If to the knowledge of philosophical grammar the foregoing rules be applied, it can scarcely be imagined how soon and with what precision the signification of Chinese characters and their relative import may be gained; nor to a speculative mind are there many investigations that can afford a more gratifying exercise, independently of the various sources of information which such an investigation would explore.

ART. II.—ΕΥΡΙΠΙΔΟΥ ΦΟΙΝΙΣΣΑΙ. *Euripides Phœnissæ ad Fidem Manuscriptorum emendata et brevibus Notis Emendationum potissimum Rationes reddentibus instructa. In Usum Studiosæ Juventutis.* 8vo. 3s. *sewed.* Wilkie.

WE resume our criticisms on professor Porson's progressive edition of Euripides; and are arrived at the last play, for which the public is yet indebted to the sagacity, learning, and industry of this incomparable editor; whom our warmest wishes of health attend and of a speedy accomplishment of his undertaking.

At the very commencement of his notes the reader will see, in the remarks on verr. 5 and 16, admirable specimens of that accuracy of erudition and sobriety of judgement in which the professor has no superior: though some may be inclined to think our own emendation of Sophocles Œd. Col. 1623, proposed in our criticisms on the Hecuba*, more simple and probable than the solution of that difficulty in the former of the notes to which we here refer.

V. 12. ' καλεσφ δ' Ιοκαστην με, τουτο γαρ πατηρ
εθετο—.' P. 5.

The remark here is, ' ονομα recte supplet Bos.'

This we apprehend to be a mistake, though diffidence will misbecome no critic in opposition to such authorities. Elliptical forms would be very vague and uncertain indeed, were they to be thus supplied by terms unrelated to the context. In all such instances, if we be not deceived, a congenial word, comprehended in one preceding, is always to be supplied: and accord-

* See Vol. XXX. New Arr. p. 252.

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ingly, in the present case, the pronoun τετο tacitly respects κλημα, the substantive derived from the verb καλεω, though that noun, perhaps, be not commonly extant in the natural acceptation, except in compounds.

Ver. 34. ' εστειχε, τους φυσαπτας εκμαθειν δελων—.

' τους φυσαντας omnes edd. et MSS. Sed cum hunc titulum cum matre communicatum noluisse Euripidem existimet Valckenærius, lectionem præfert a Strabone conservatam XVI. p. 1105. C. τους τεκοντας. Me quidem, ne hoc reciperem, deterruit locus Med. 1059, ubi Medea de se sola verbum εξεφυσαμεν adhibet. Noster Inone apud Stobæum XXXVIII. p. 149. τις αρα μητηρ η πατηρ κακον μεγα Βροτοις εφυσε τον δυσωνυμον φθονον.' P. 7.

The professor's decision is perfectly just, and did not require the direct example which he has produced in confirmation of his sentence. Nothing is more common, and a remark to this effect may be found in the latter part of our criticisms on the Orestes, than for one generic term to be comprehensively applied by these writers, for the sake of brevity, to a collection of subjects indiscriminately, when it possesses a strict and exact relation to one only of the number.

Ver. 47. ' Κρεων αδελφος τἀμα κηρυσσει λεχη—.

' Κρεων τ' Ald. et pars codicum. Sed copulam inutilem abjecit Grotius, et post eum Kingius, MSS. secuti.' P. 8.

We think it more probable that the stroke of a letter had been too much extended to the left, and that the author gave Κρεων Γ' αδελφος—. When the Γ became changed to a T, and thus superfluous, the omission of it by some MSS is easily explained.

Ver. 54. ' τικτω δε παιδας παιδι, δυο μεν αρσενας,
Ετεοκλεα, κλεινην τε Πολυνεικους βιαν,
κορας τε δισσας.' P. 8.

Here we may see how the plainest proprieties can escape the notice of the most acute and accomplished critics; and should learn a lesson of modesty and humility from this occurrence. Nothing in emendatory criticism can be more clear and indisputable than the necessity of substituting

κορας ΔΕ δισσας—.

Ver. 86. ' ω κλεινων οικοις, Αντιγονη, θαλος πατρι—.

' περα pro πατρι Marklandus, scilicet ut figuram Colophoniam vitaret. Supra 17. ω Θηβαισιν ευιπποις αναξ.' P. 10.

A very strange observation indeed; and attempted to be confirmed by an example no less strange, and utterly inapplicable!

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How was it possible that Markland, or indeed any noviciate in classical learning, who had gone through his syntax,

———*Urbi pater* est, *urbi*que *maritus*,—

could object to such a government? The objectionable circumstance of the passage is the *double dative*; a peculiarity of composition highly unacceptable from whatever author: Besides κλεινον is neither a suitable epithet for a retired and uncelebrated maiden, nor for the metaphorical appellation θαλος. We expect and require something like φιλον, as in Homer; like ενγλαγον, as in Lycophron; γλυκερον, as Oppian; or ποθεινον, as Meleager. Since the pædagogus was calling forth a sequestered damsel from her retirement in the house, had the poet written,

Ω ΚΑΛΟΝ ΕΝ οικοις, Αντιγονη, θαλος πατρι·

we should have acknowledged the correspondency of the epithet, and acquiesced in the simplicity of the construction. We mean not to pass off our conjecture for the true reading, but to guard the reader against the professor's misconception, both of the passage itself and Markland's very just objection to it.

Ver. 116. ' θαρσει· τα γ' ενδον ασφαλως εχει πολις.

' Ridet Lucianus Jove Tragœdo II. p. 646. Θαρσει· τα νερθεν ασφαλως εχει θεοις. Ubi legisse videri posset πολει.' P. 13.

The professor's conclusion is unwarranted. It is by no means necessary to suppose, with respect to Lucian, that he intended a sarcastical reflexion on the poet. He quotes Homer, for example, in very many instances, without any apparent design of *ridiculing* the passage, and with a view only of showing his own wit, and diverting his readers by the jocularity of his applications. The professor blunders on the same string at ver. 470.

Ver. 118. ' τις ουτος ὁ λευκολοφας,
πρωπαρ ὁς ἀγειται στρατου,
παγχαλκον ασπιδ' αμφι
βραχιονα κουφιζων ;

' βραχιονα edidit Valckenærius. βραχιονι Ald. Variant MSS. εχων Cant. R. sed κουφιζων uterque pro v. l.' P. 13.

The scholiast, when he interprets κρατων ασπιδα, seems to respect the various reading εχων. But our two eminent scholars have injudiciously supplanted the common reading βραχιονι by βραχιονα: and, we are persuaded, from an inadequate and inelegant apprehension of the poet's meaning. The plenary construction, according to the new reading, is this: Κουφιζων παγχαλκον ασπιδα ἡ ην αμφι βραχιονα: which contains a very superfluous piece of information, namely, that the shield was upon his arm: whereas, we apprehend, αμφι belongs to the participle, and that

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the poet intended a striking signification of *strength*, conformably to the subsequent description of this warrior by Antigone, 'who could *move about with such agility* on his *single arm* a shield of solid brass.' Here we are presented with emphasis and picture, instead of insipidity and redundance. A line from the Andromache will recommend our illustration:

'Εκεισε κἀκεισ' ασπιδ' εκτεινων ΧΕΡΙ' v. 1132.

In short, Euripides meaned to convey much the same image with the great epic bard:

'Οιδ' επι δεξια, οιδ' επ' αριστερα νωμησαι βων
Αζαλεην:' Il. H. 238.

Ver. 157. 'που που δ' ὁς εμοι.

'που semel tantum codices quidam, ut edidere Kingius et Valckenærius. ποι ποι δ' ex membranis suis Brunckius.' p. 15.

The professor did well in not following Brunck; whose conduct proves how little the distinct meaning of these words, πε, ποι, πη, which are perpetually confounded in MSS and editions, has been perceived by the critics. Πε is short for ποιε, from ποϛ· and is a stationary word: so that πε εστιν; is επι ποιε τοπε εστιν; *Where is he?* Ποι is the dative φωι, πῳ, ποι, ποιῳ. Ποι φυγω; *i. e.* ποιῳ τοπῳ; *Whither can I flee?* Πη, or rather πῃ, is as ποια. Πῃ βω; *i. e.* ποια ὁδῳ; *Which way must I go?* Πε therefore is the natural and obvious particle in this place. Ποι might be used even here, but then a comma must be placed thus:

Ποι, ποι δ', ὁς εμοι—:

and the construction is elliptical, and so far not ill-accommodated to the haste and earnestness of the speaker. *Whither, whither* must I look for him, *who is my brother?* The passages which require new modelling upon these principles are extremely numerous. We will give a specimen from Herc. fur. 1057:

'Οι μοι, τι δρασω; ποι κακων ερημιαν
ευρω; πτερωτος, η κατα χθονος μολων;'

By this punctuation of the editions, ποι is connected with ευρω, a verb which requires πε· but there is no need of alteration if we thus distinguish:

——————— ποι, κακων ερημιαν
ευρω, πτερωτος, η κατα χθονος, μολων;

Now ποι belongs, as it ought, to a word of motion; and the full sense is this: Ποι μολων, πτερωτος (ες αιθερα), η κατα χθονος, ευρω ερημιαν κακων;—

Ver. 161. 'εκεινος επτα παρθενων τἀφου πελας
Νιοβης, Ἀδραστῳ πλησιον παρασταται.' p. 16.

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We quote these verses merely as a specimen, from a multitude, of the miserable punctuation which disfigures these publications of the professor. We ought to conclude from this example that he supposes εστι to be understood as the verb for εκεινος in the former clause, and the construction to proceed without a copula. A comma should be put at εκεινος, and then we carry of course the pronoun forwards, beyond the intercalary clause, to its proper verb παραστατει. 'He is standing by the side of Adrastus, near the tomb of Niobe's seven daughters.' Nothing illuminates an author comparably with a judicious and rational system of punctuation.

Ver. 165. 'ανεμωκεος ειθε δρομον νεφελας
πρσιν εξανυσαιμι δι' αιθερος
προς εμον ὁμογενετορα·
περι δ' ωλενας δερα φιλτατα
βαλοιμι χρονῳ φυγαδα μελεον.' P. 16.

We defy any man living to extricate any grammatical construction out of the passage thus exhibited; and are most peremptorily confident that the editor had no distinct perception of the syntax. A comma should be placed at ὁμογενετορα, and another at χρονῳ· as φυγαδα μελεον belong not to the verb βαλοιμι, but are in apposition with ὁμογενετορα. The hyperbaton admirably characterises the tumultuary emotions of the speaker. By far the noblest specimen of this interrupted consecution from the impassioned earnestness of the writer, within our recollection, occurs in the second epistle to the Corinthians, xi. 31. 'Ὁ Θεος και Πατηρ τυ Κυριυ ἡμων Ιησυ Χριστυ οιδεν,—ὁ ων ευλογητος εις τυς αιωνας,—ὁτι υ ψευδομαι.'

Ver. 229. 'ετι δε Κασταλιας ὑδωρ
επιμενει με, κομας εμας
δευσαι παρθενιον χλιδαν,
Φοιβειαισι λατρειαις.' P. 20.

In the common editions κομας εμας are accepted as plural, and παρθενιον χλιδαν in apposition with them: an acceptation abundantly more elegant and lyrical in its spirit: so that the professor must appear to every man of taste, we are convinced, to have given his readers chaff for the wheat. Horace seems to respect this passage in lib. iii. 4. 61.

'Qui rore puro Castaliæ lavit
Crines solutos;'

whose authority disparages a reading, which the scholiast seems to acknowledge, παρθενιος χλιδα, referring to the *Castalian spring* itself.

Ver. 269. 'δι' ευπετειας, τειχεων εισω μολειν.' P. 23.

Here the professor gives us a spondee εισω, instead of an

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iambic σφω in other editions, very inconsistently with his gratulations at other times in gaining an iambic for a spondee. We have no doubt, in the case of ες and εις, εσω and εισω, with many other words indifferently used, that a form is always to be preferred which produces an iambic. The professor will leave a multitude of such improprieties for the correction of future editors.

Ver. 272. ' ὧν οὕνεκ' ὀμμα πανταχῃ διοιστεον—.

' Alitèr πανταχοῦ.' P. 23.

The editor gives no reason for his preference, and, for aught that appears, is right by chance. If our remarks above on που, πει, and πῃ, be accurate, the reader must be convinced that πανταχῃ is absolutely inadmissible with such a verb as διοιστεον.

Ver. 322. ' και χερσι και λογοισι
πολυελικτον ἀδοναν—.

' λογοισι Add. Schol. membr. Cant. J. M. R. et, puto, alii. Ex aliis MSS. κομαισι dedere Grotius, Piersius, Kingius, Burtonus, et ita habent C. K. L. et J. pro v. l. Ingeniose Musgravius conjicit κορμαισι, laudans Lucretium IV. 1072. jam a Valckenærio citatum: *Nec constat, quid primum oculis manibusque fruantur.* Sed paullo minus ardoris matrem decet; nec dubito quin hæc lectio ab Hecub. 831. huc migrarit.' P. 25.

It is remarkable upon what insufficient pretences the professor can satisfy himself with rejecting a most probable conjectural emendation, which, for some reason or other, does not suit his fancy. What can be supposed more flat and sinking than λογοισι after χερσι? And does the *ardour*, to which our editor alludes, manifest itself more by *looks* than by *actions*; at a *distance* rather than in *contact?* He preserves accordingly all that is exceptionable on his own principles, without maintaining a reasonable correspondence of expression.

V. 332. ' ὁθεν εμαν τε λευκοχροα κειρομαι,
δακρυοεσσαν ἱεισα πενθηρη κομαν,
απεπλος φαρεων λευκων, τεκνον,
δυσορφναια δ' αμφι τρυχῃ
ταδε σκοτι' αμειβομαι.

' τε omittit Brunckius. Locus videtur corruptus.' P. 26.

Great clerks will stumble sometimes at a barley-corn; and at others surmount the most formidable obstacles with no appearance of difficulty and hesitation. Thus lately, at v. 300, ἑδρας was passed over without notice, when an explanation of that term in that application would have been highly gratifying: and here a τε perplexes, when two solutions present themselves at once, both probable, and one unquestionably true. If τε be wrong, γε after the pronoun is certain: if τε be genuine, as no τε pre-

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cedes, the change of δ' into τ', at v. 335, is certain also. One hundred errors at least, in Euripides only, may be indubitably corrected (as, for instance, ver. 354) from this observation, by those who value truth from whatever quarter it is promulgated, and are not too self-wise to receive instruction.

Ver. 347. ' σε δ', ω τεκνον, και γαμοισι δη κλυω
ζυγεντα παιδοποιον ἀδοναν
ξενοισιν εν δομοις εχειν,
ξενον τε κηδος αμφεπειν.

' τε ante και ex K. addidit Kingius. Multo melius Piersonus καινοις γαμοισι, quod firmat Valckenærius ex Sophocle et Statio; sed neque particula και est otiosa, neque hoc versus genus Tragicis ignotum.' P. 27.

Καινοις does not appear to us a laudable conjecture, and the professor justly retains και, which, he tells us, is by no means superfluous; but *why* it is by no means superfluous, he tells us not: that, however, was the sole consideration to which his note should have been directed. We say then, that it is not superfluous, because it is connected with the τε in ver. 350. 'You have *both* contracted marriage, *and* marriage with a stranger.' As one MS inserts τε before και, an emphatical improvement of the language, and a more pleasing arrangement of the numbers, may be suggested, after this manner:

ΣΕ δ', ω τεκνον, ΣΕ και γαμοισι δη
κλυω ζυγεντα παιδοποιον ἀδοναν—.

How consonant this repetition is to the spirit of the passage, and the practice of the poet, are points too obvious and indisputable to require admonition from us.

Ver. 354. ' εγω δ' ουτε σοι πυρας ανηψα φως—.

' ουτε sex minimum MSS. quod fortasse verum.' P. 27.

But ὁτι is not altogether suitable, in our opinion: we are inclined, therefore, to look for the error (which unquestionably lies concealed in the passage, agreeably to a late remark) in another quarter, especially as the present reading is corroborated by the Etym. Mag. p. 285, 26. Read accordingly, in ver. 357,

ἀνυμεναια Τ' Ισμηνος εκηδευθη.

Thus below, v. 392, the professor has corrupted his author by substituting τε for the δε in Barnes. These positions allow no dispute.

Ver. 412. ' ποτε μεν επ' ημαρ ειχον, ειτ' ουκ ειχον αν.

' αν ex Reiskii et Valckenærii conjectura edidit Brunckius. Sed sensus est, *Aliquando victum habere solebam, aliquando non habere.*' P. 31.

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The professor is perfectly right in his judgement on the passage, and the entire note is excellent; yet, which is singular, his Latin version is not the version of a man who has a just apprehension of the particle. It always contains a hypothetic power; and the verse of Euripides, to show that energy, should be thus translated: 'Aliquando sane victum in diem *habebam*; aliquando rursus *forsitan* non *haberem*.' Our editor's *habere solebam* is miserable indeed!

Ver. 471. 'ὁταν φιλος τις ανδρι θυμωθεις φιλω,
εις ἐν ξυνελθων, ομματ' ομμασιν δἰδω—.'

'συνελθοντ' Flor. quod ita defendi possit, ut sit pendens nominativus pro genitivo, quomodo supra 290.' P. 37.

On the contrary, not the least similarity whatever subsists between the passages; nor can συνελθοντ', by any supposeable construction, or by the assistance of any rhetorical figure in this connection with φιλος and θυμωθεις, be reconciled to the rules of composition.

Ver. 528. 'αλλ' ει μεν αλλως τηνδε γην οικειν θελει,
εξεστ'· εκεινου δ' ουχ ἑκων μεθησομαι.
αρχειν παρον μοι, τωδε δουλευσαι ποτε;

'Edidi εκεινου pro εκεινο ex Dawesii et Valckenærii sententia, de qua vide ad Med. 734.
'δουλευσω Ald. δουλευσαι plerique MSS.' P. 41.

The readings of this passage may be adjusted: but what is the construction? We should have rejoiced to see *that* satisfactorily disentangled; and this abrupt interrogative use of the infinitive confirmed by some similar example. At present we cannot acquiesce in this constitution of the passage, and propose the following, without any conjectural alteration, which might indeed be admitted, but is unnecessary:

αλλ', ει μεν αλλως τηνδε γην οικειν θελει,
εξεστ'· εκεινο δ', ουχ ἑκων μεθησομαι
αρχειν, παρον μοι, τωδε δουλευσαι ποτε;

where every thing is so plain, and conformable to innumerable specimens of syntax, as to require no explanation: but, to prevent misconception or cavil, we shall give a version of the latter verses. 'Quod *autem* ad *illud* attinet, *regnare neutiquam remittam volens, adeo ut* (ὡστε) *unquam huicce serviam*.'

Ver. 559. 'τι την τυραννιδ', αδικιαν ευδαιμονα,
τιμας ὑπερφευ, και μεγ' ἠγησαι; το δε
περιβλεπεσθαι τιμιον; κενον μεν ουν.'

Certainly this division of the clauses, and the position of το δε, are aukward and improbable; such, we think, as few readers of

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taste and discernment will approve. Is not the passage mended thus?

τι την τυραννιδ' αδικιαν ευδαιμονα,
τιμας ὑπερφευ, και μεγ' ἡγησαι τοδε,
περιζλεπεσθαι; τιμιον, κενον μεν ον.

How could it be questioned, whether *public admiration* were a mark of *honour*, or not?

Ver. 585. ' ——— μηποτ', ω τεκνον, κλεος
τοιονδε σοι γενοιθ' ὑφ' Ἑλληνων λαβειν.'

' γενοιτ' αν ὑφ' Ἑλληνων edd. usque ad Kingium, qui Barnesii ex conjectura αν delevit, quod neque legisse videtur Scholiastes. Certe sensui nocet; deinde rationes grammaticæ postulabant, ut præcederet ουποτε, si αν retineretur; postremo omittunt K. M. R.' P. 46.

How much more rational and plain to have asserted in one word, without such indecisive and obscure circumlocution, that 'the particle αν is *never used* in forms of *wishing* with the *optative mood?*'

Ver. 597. ' μητερ, ου λογων αγων εστ', αλλ' αναλωται χρονος—

' εστ' αγων Ald. et nescio an omnes MSS. αγων εστ' edidit Grotius.' P. 47.

Perhaps, therefore, the error is not cured by transposition, and the poet gave

μητερ, ω λογων ΕΘ' ΑΓΩΝ·

' *non diutius hoc certamen* est *verborum*, sed armorum.'

Ver. 636. ' ὡς ατιμος, οικτρα πασχων, εξελαυνομαι χθονος—

' ατιμα Ald. Primus mutavit Grotius.' P. 50.

Let the reader compare ver. 1774 of this tragedy, and judge whether a correspondence in the adjectives here also be not abundantly more forcible and elegant. We propose, therefore, with a slight deviation from the copies:

ὡς ΑΤΙΜ', ΩΣ οικτρα πασχων, εξελαυνομαι χθονος.

Ver. 850. ' δευρ' εις το λευρον πεδον ιχνος τιθεισ' εμον—

' πεδιον Ald. et plurimi MSS. sed πεδον Bodleiani, teste Burtono. τιθες Grot. quod non est Græcum. Versum, sed minus numerosum expleret, πεδιον ιχνος εμον τιθει.' P. 63.

The professor is too scrupulous: πεδιον would be nonsense in this place, and therefore we can readily spare any modification of the verse to accommodate a foolish reading. Barnes had properly settled this point long ago, and should not have been defrauded of commendation on this occasion. Otherwise Scaliger's attempt is preferable, in our judgement, to the professor's.

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Ver. 852. ' κληρους τ' εμοι φυλασσε παρθενῳ χερι—.

' τε μοι Ald. contra plures MSS.' P. 63.

As the professor has told us that the authority of MSS in the case of the final *nu* is none, we may surely, in return, tell him that it is none in a case of this kind. Indeed there is not the least consistency in his practice on this point; see verr. 439, 441, 855, 1092, 1334, 1344, 1618, 1622, 1634. Why not observe the same rules in these elisions as in epic poetry, unless some peculiarity opposes? As, for example, in preserving the augment of the verb, and preferring the elision of a short to that of a doubtful vowel.

Ver. 857. ' προς πατερα τον σον; ὡς εμον καμνει γονυ—.

' ὡς τοὔμον Ald. contra metrum; sed ὡς εμον plerique codices cum Grotio; ὡς εμοι Cant. ὡς τ' εμον Flor. unde Valckenærius edidit ὡς γ' εμον. Nihil opus. Infra 1092 πως οὔμος Cant. M.' P. 69.

But τοὔμον is much more expressive on this occasion. Why then may we not have recourse to an obvious transposition?

προς πατερα τον σον, τοὔμον ὡς καμνει γονυ—.

Ver. 892. ' κἀγω τιν' ου δρων, ποια δ' ου λεγων επῃ—.

' Lego igitur, κἀγω τιν' ου δρων, ποια δ' ου λεγων επῃ; ut τινα non minus quam ποιά referatur ad επῃ.' P. 66.

It is utterly unintelligible to us, how τινα can be referred to επῃ without the most puerile tautology. We side with King: Κἀγω τι μῃ δρων· which is plain and unexceptionable.

Ver. 905. ' ἀλλ'· ου γαρ ειπειν ουδ' εμοι τοδ' ασφαλες,
πικρον τῃ τοισι την τυχην κεκτημενοις
πολει παρασχειν φαρμακον σωτηριας.' P. 67.

We corrected θδ' to θτ' from conjecture, and no emendation can possibly be more certain and more necessary: we were surprised, therefore, and not a little, at the professor's rejection of it, when resting on good authorities. This could arise from nothing but an inapprehension of the true construction in such cases. The θ is evidently repeated, as in all similar instances, for greater emphasis; and the syntax runs thus: σοδε γαρ φαρμακον ουτ' ασφαλες εμοι ειπειν, πικρον τε τοις κεκτημενοις παρασχειν: where the connective power of each τε is evident; and it is no less evident that δε is incompatible with the principles of composition and the genius of the language. Let the reader compare a similar construction in the Electra of Sophocles, ver. 352. edit. Eton. 4to. and he will immediately descry the impossibility of substituting θδε for θτε in such examples.

Ver. 1093. ' ξῃ; μη τρεσῃς τοδ', ὡς σ' απαλλαξω φοβου;

' σ', quod addidit Barnesius, præbent C. L. Leid. unus, et for-

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tasse alii. φοβον D. sine pronomine. Suspicabar aliquando, legendum esse τουδ' ut ad φοβου referetur, et μη τρεσης absolute ponendum, quod sæpe fit apud Euripidem, Alc. 335. Heracl. 655. 716. fragm. apud Plutarch. de Sera Numinis Vind. p. 549. A. Sed et μη τρεσης sæpe casum regit, et paullo durius videtur ως hoc sensu post aliud verbum ponere. Cum tamen τουδ' habeat J. si huic objectioni satisfieri posset, non repudiarem, motus præcipue Sophoclis loco apud Athenæum III. p. 99. D. θαρσει· μεγας σοι τουδ' εγω φοβου μοχλος. Confer Hec. 863.' p. 79.

The wrong punctuation of this verse is corrected at the end of the book, but the error of the note remains: these minutiæ, however, are pardonable, and will elude the closest vigilance. Our concern with the quotation is of another kind, and relates to the unnecessary trouble which the professor has given himself and his readers, from wholly misconceiving the spirit of the passage. No such connexion as he supposes was intended by the poet; and the line is elliptical and abrupt, in harmony with the exigency of the case and the circumstances of the speakers. The verse may be thus exhibited intelligibly to every reader:

ζη·—μη τρεσης τοδ'·—ως σ' απαλλαξω φοβου.

The complete conception of the clauses is embodied and concatenated in the following Latin version: '*Vivit: ne hoc* ergo *tremas*, an vivat, an sit mortuus: hoc tibi primum dico, eum nempe vivere, *ut te* hoc saltem *metu liberem*.' So that we have no occasion to make ourselves uneasy about the aukwardness and harshness of ως after τρεσης.

Ver. 1366. 'ει και τα προς τουτοισι γ' ειδειης κακα.

'τουτοισιν Ald. τουτοισι γ' codices plerique, recte, ut infra 1578. ει τα τεθριππα γ' ες ἁρματα λευσσων. Ubi τεθριππα δ' ες (sic) J. τεθριππα τ' ες Bodl. unus. τεθριππα γ' εις C. Cant. M. Philemon Corinthia apud Stobæum CVI. p. 567, 52. (CVIII. p. 449. Grot.) Ει τα παρα τοις αλλοισιν ειδοιης κακα, Ασμενος εχοις αν, Νικοφων, ἁ νυν εχεις. Ubi legendum fortasse, ει τα παρα τοις αλλοισι γ' ειδειης κακα. Barbarum est ειδοιης, quod et in Nostro habet D. Attici enim non habent ειδω indicativum, sed optativum et subjunctivum quasi ab ειδημι formant. Ceterum recte observat Hermannus ad Aristoph. Nub. 399. (401.) librarios sæpe male addere hanc particulam, sæpe omittere. Ibi enim duo MSS. probæ notæ dant, ου γαρ δη δρυς γ' επιορκει. In Sophocl. Aj. 1378. σον αρα τουργον, ουκ εμον κεκλησεται, utraque Juntina et MS. Trin. σον γαρ αρα habent; lege igitur, σον γ' αρα τουργον. Supra γαρ αρ' pro γ' αρ' L.' p. 97.

This is a judicious note; though v. 1578 is inapposite, because the γε is much more frequently connected with pronouns than any other words whatever: εγω γε, συ γε, κεινος γε, and the like, perpetually recur in all authors. We will point out a few passages, which remain to be corrected, in the case of one

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pronoun. In Hippol. 289. the scholiast has συ γ' for συ δ'· and perhaps better: compare verr. 651. 724. of the same tragedy. This restitution, however, is indubitable at Supp. 344. Iph. T. 983. where Mr. Tyrwhitt has anticipated us: Elect. 1117. Æschyl. Prom. V. 972. Agam. 1070. ed. Pauw. Callim. hymn. Apoll. 80. and so is the hiatus to be filled up in Homer, Il. Z. 123. and twenty other such insufferable chasms of the measure in that poem.

Our professor's just remarks on the word εἰδείης remind us of a very corrupted verse in the Hercules furens:

'ουκ οιδεν' ελθων τανθαδ' ειδειην παρος:' 617.

The nature of the ellipsis in this concise dialogue is obvious, and the necessary emendation simple:

'ουκ ΟΙΔ' 'ΙΝ' ελθων τανθαδ' ειδειην παρος:

'*Non novit*: quum non illuc iverim, sed huc, *ut scirem*—.'

As to the passage in Aristophanes, if the professor and Herman mean to condemn the insertion of γε in that verse, we think them certainly wrong, as the significancy and humour are much improved by it: 'For surely an oak *at least* is not guilty of perjury.'

The verse of Sophocles is truly restored, beyond all controversy.

Ver. 1613. 'ὁν και πριν εις φως μητρος εκ γονης μολειν,
αγονον Ἀπολλῶν Λαΐῳ μ' εθεσπισε—.

'Suspectum istud ὁν propter μ' in versu sequenti. Occurrit quidem ἡν—τηνδε bis Androm. 651. 710. sed uterque locus mendosus videtur. Legerim cum interrogatione, ου, και πριν εις φως.' p. 116.

The editor's objections appear just; but his proposal of an interrogation seems unsatisfactory on this occasion. Perhaps for ὁν και we might read ὁ και: *with respect to which unhappiness*; after a very common form of composition: or for μ' εθεσπισε might substitute τεθεσπικε.

Ver. 1622. 'ὁς μ' ου διωλεσ', αλλα δουλευσαι τε μοι
δαιμων εδωκε Πόλυβον αμφι δεσποτην.

'In loco corrupto Aldinam retinui lectionem. δουλευσεται μοι K. acuto supra ευ deleto. δουλευσεται μοι J. ε supra αι addito. δουλευσαι τε με membr. δουλευσοντα τοι conjicit Valckenærius; δουλευσαι με τοι Musgravius, quod edidit Brunckius. Mox δαιμων Πολυβον εξεδωκεν Leid. pr. Πολυβον εξεδωκεν sine δαιμων C. D. L. quatuor Bodleiani. Ηρος Πόλυβον εξεδωκεν K. Leid. sec. δεδωκε membr. pro εδωκε. Lego, αλλα δουλευσοντα με Μοιρ' εξεδωκε Πολυβον αμφι δεσποτην.' p. 116.

This is one of those passages which can scarcely be adjusted by any skill to the satisfaction of all readers. The professor's

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attempt is in his general manner—considerate, methodical, and safe; but something may perhaps be educed from the various readings more probable than his efforts. No alteration is at all requisite in the former verse, but the change of τε into γε· a particle which is found a very frequent companion of αλλα in all the tragedians, and other writers. It is also much more poetical in spirit, and less abrupt in consecution, for Κιθαιρων to continue the predicate through the second clause. On these principles we propose the following adjustment:

ὃς μ' ου διωλεσ', αλλα, δελευσαι Γ' ΕΜΕ,
ΠΡΟΣ Πολυβον ΕΞΕΔΩΚΕΝ, αμφι δεσποτην·

i. e. αλλα εξεδωκεν εμε προς Πολυβον, ὡστε εμε δελευσαι γε αμφι δεσποτην.

Ver. 1651. ' και παρθενευου, την ιουσαν ἡμεραν—.

' εισιουσαν Ald. membr. επιουσαν Grot. et codices plerique; quod intactum reliquisse Valckenærium miror, Brunckium non miror. Neque prodest Marklandi et Heathii sententia, pronunciandam scilicet hanc vocem quasi trisyllabam. Nunquam enim hoc fit, nisi in vocali ε, neque id in omnibus, e. g. ἡδεως et πρακτεον nunquam in disyllabon contrahuntur. Edidi igitur e lib. P. ιουσαν, nec puto επιουσαν ἡμεραν, utpote sermoni propius, dicturos Tragicos; librarios autem facillime scripturos.' P. 119.

We give this quotation as a remarkable proof of the professor's candour, and his dispassionate condescension to the favourers of anapæsts, when no persuasion can be more secure, or more probably demonstrable, than his own.

Ver. 1722. ' αλλ' εια, τυφλῳ τῳδ' ὑπηρετει πατρι—.

' Quod in exemplum daturus eram conjecturæ plausibilis, sed non admittendæ, τυφλῳ ποδι, ecce id ipsum, ex MS. ut videtur, notatum a Scaligero. Sane si unus et alter e ceteris accederent, recipiendum esset; perdite enim hanc phrasin amat Euripides. In Hec. 1041. τυφλῳ ποδι dixit; et supra 848; τυφλου ποδος 1556. 1632. τυφλην χερα 1713. imo etiam audacius ποδα τυφλοπουν 1565.' P. 124.

The editor has done well in maintaining the common reading: it is much more impassioned and striking than the other, and is acceptable even for its variety. As for ποδα τυφλοπουν, v. 1565, we absolutely condemn that phrase as inadmissible and indefensible: though, to say the truth, there is scarcely any specimen of puerile tautology and despicable affectation in composition not produceable in abundance from these tragedians.

With this observation we shall finish our remarks on the Phœnissæ; superadding only, that the professor's exertions on this play appear to us superior, for a profusion of original and solid criticism, to his former efforts: a superiority which may be ascribed, perhaps, to the assistance which he received, and

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the vigour which he imbibed, from the learned labours of the illustrious commentator on this tragedy.

ART. III.—*Travels from France to Italy, through the Lepontine Alps; or, an Itinerary of the Road from Lyons to Turin, by the Way of the Pays-de-Vaud, the Valais, and across the Mounts Great St. Bernard, Simplon, and St. Gothard; with Topographical and Historical Descriptions of the principal Places which lie contiguous to the Route; including some Philosophical Observations on the Natural History and Elevation of that Part of the Alps. To which are added, Remarks on the Course of the Rhône, from its Source to the Mediterranean Sea. By Albanis Beaumont, Author of the Rhætian and Maritime Alps, &c. &c. Folio. With Plates. 5l. 5s. Boards.* Robinsons. 1800.

IN our review of Mr. Beaumont's former travels, particularly in our account of his journey through the Rhætian Alps in the sixth volume of our New Arrangement, we had occasion to praise the beauty of the typography and plates, while we reprehended the author for a variety of superficial remarks, as well as several errors. In many respects he is now more correct; but, on some points, he is still superficial, and particularly in his geological remarks, where, with much wordy circumlocution, he gives very slight and often incorrect views.

Mr. Beaumont was hydraulic engineer in the service of the king of Sardinia, when, by the command of that monarch, he accompanied the duke of Gloucester in his tour through Switzerland, Italy, &c.; and, on his return to England, published his Travels through the Rhætian Alps. To these have been since added a Journey over the Maritime Alps, across the Col de Tende, from Italy to Lyons; and a former tour, previous to the publication of his first English work, has been translated into our language, entitled 'A Picturesque Tour to the Pennine Alps,' from Geneva to the Glaciers of Faucigni in Savoy. In this journey Mr. Beaumont proceeds on the left, or the south side of the Lake of Geneva; while, in the work before us, his direction is on the north of the Lake, through Nantua to Geneva and Lausanne, Villeneuve, Martignie, Great St. Bernard, and the plains of Piedmont. He returns to Martigni, and then proceeds north-east to Leuk, the Upper Valais, the source of the Rhône, and Mount St. Gothard; returning to Munster. This tour includes much interesting scenery, and places of no common celebrity. Even a folio of more than 200 pages appears, at first sight, inadequate to the description of such numerous objects. It must appear still more so, when we find a large proportion filled with matter somewhat extraneous. But to be more particular.

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Our author begins his work with a description of Lyons, a city of unexampled prosperity, but sunk in consequence of commercial vicissitudes, and the heavy pressure of republican resentment. The latter, however, makes no part of Mr. Beaumont's inquiry; and, though published very lately, the effects of the late calamitous war are scarcely noticed, or only in general terms. In the description, however, of Lyons we find little novelty to detain us. The story of Rosina, the unfortunate friend of the amiable Justine, is interesting and affecting; but no one can blame Mr. Beaumont, as he suspects may be the case, for not entering more at large into the subject. His narrative is peculiarly minute, and this little episode already disproportioned. The great sensibility displayed in a variety of instances is somewhat too ostentatious, and may occasionally lead to the suspicion of affectation.

The road to Geneva offers nothing half so interesting as the loss of the Rhône, where it forms itself a tunnel under an immense mass of rock. We shall transcribe our author's description.

'Desirous of giving information, yet wishing to avoid prolixity, I shall confine myself to the following remarks, made with care and attention.—First, that the water of the Rhône flows, for some time previous to its loss, with great rapidity, in a deep but narrow channel, dug by its impetuosity through calcareous strata, which, by its friction, are nearly cut into right angles. Secondly, that these strata vary in their species, and that those which are uppermost are in general thinner and softer than the lower. Thirdly, that the bottom of the channel appears to be partly cut through a greyish argillaceous matter, and partly through the soft kind of calcareous stone, but scarcely ever through the hard. Fourthly, that, at nearly four hundred paces from the loss of the Rhône, the water runs tolerably tranquil over a hard calcareous stratum, which it has not worn through, but that, in consequence of the discontinuance of that stratum, the river, with tremendous noise, has there formed a kind of subterraneous cataract. And fifthly, that the channel in which the Rhône afterward runs through, which is still five and thirty feet lower, having probably a very trifling declivity, the current naturally retains after the fall nearly the same placid state, although much confined between its irregular and chamfreted sides, until, again meeting with other calcareous strata which have remained perfect, that is, without being worn through, the river has been forced to make its way under them, thereby disappearing for the space of three hundred and fifty feet, which is the length of the vault or irregular cavity in which it loses itself.

'The first time I visited this remarkable spot, which is as curious as it is romantic, I expected that a river, which, previous to its disappearance, is in itself so considerable, and in many places rapid and impetuous, would re-appear with some degree of velocity; but, on the contrary, I could scarcely discern the direction of its course; for, except some trifling bubbles and eddies (occasioned no doubt by the

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confined particles of air which disengage themselves from the water, and the resistance it experiences among the craggy rocks in the interior of the mountain), it ascends, from its subterraneous channel, with a most surprising placidness, unaccountable, unless upon the following principle:—It may, I presume, be attributed to the form of the channel, which is most probably that of a siphon, with the leg or end, where the Rhône re-appears, more vertical than the other;—a conjecture which seems the more probable, as it in a great measure accounts for the total loss of a variety of objects, such as dogs, pigs, large pieces of timber, &c. which have at different times been thrown in, by way of experiment.' P. 39.

There can be little doubt, from these circumstances, that, under the rocks, the river expands into a lake, and those bodies which are lost may probably be driven into the sides by the eddy. But perhaps it is an erroneous expression to call it the 'loss;' large masses of rocks from the neighbouring mountains may have only formed, over it and the lake, a natural arch.

Geneva, our author's next step, has been so often described, and is so well known, as to require no particular notice. It is singular that Mr. Beaumont declines giving any account of a revolution of which he was an ocular witness, and yet details the ancient history of Geneva from the earliest accounts. We are not certain that the former would not have been misplaced in a picturesque tour; we are confident that the latter is so. Poor Geneva! How art thou fallen! Not, however, to indulge in reflexions as unsuitable to the subject as the observations we have just reprehended, we shall copy the description of the prospect as it occurred to our author from his bed-room at Sécheron, in the neighbourhood of Geneva, the morning after his arrival.

'Let my reader for a moment suppose the frozen summits of the mountains of Fancignie gilded by the brilliant tints of the sun, one of the most beautiful mornings in June, lighting up not only with a ruddy glow that part of the Alps, but unveiling the whole face of Nature, and brightening every colour of the landscape,—the air serene, and the atmosphere impregnated by the flowers and blossoms which the trees and meadows still displayed. While one side of this noble lake washed, with its transparent waters, the walls of my habitation, the opposite side watered the basis of the rich and fertile hills of Cologny, which may be said to serve as its southern boundary.—Looking up, in almost a straight direction from where I stood, I beheld the elevated and stupendous Mont-Môle far distant in the background,—which, though, even at that hour of the morning, in part immersed in a purple-vapour, yet exhibited its spiry summit, rising like a majestic pyramid, taking the beautiful hills of Cologny, as it were, for a basis. On the other hand, the naked and rugged mountain of Salève, and the well-cultivated Voirons, seemed to have separated only in order to display, by the contrast of their colour, more brilliancy and magnificence in the sublime prospect of the Glaciers, discernible between that separation,—exhibiting an astonishing and

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noble amphitheatre of mountains, rising rapidly on all sides, each more elevated than the other, and crowned by that colossus of granite, snow, and eternal ice, Mont-Blanc, whose extreme elevation commands both wonder and admiration.' P. 48.

The seiches in the Leman Lake have not been explained. After mentioning the different causes that have been assigned for these sudden flows and ebbs, or occasional rufflings, Mr. Beaumont attributes them to some under-currents, as likewise to the subterraneous air called '*vandaise*' by the Germans. We should not have engaged in this trifling disquisition but to give an instance of our author's inconclusive and superficial reasoning on subjects of natural history and philosophy. These causes are inconsistent with each other; and the former, as regularly occurring, cannot occasion an irregular movement. The latter too is in itself unexplained, and to it therefore we ought not to attribute an effect, and then consider the problem as solved. The origin of the Lake of Geneva is examined at great length, and the solution is buried under a load of words. It need only have been said that the ground has sunk in this spot, and the hollow been filled from the waters of the Rhône, as well as the other springs from the neighbouring mountains. Every geological appearance proves this fact; and it is equally evident that the waters of this, as well as of every fresh-water lake, are diminishing in depth as well as extent. One circumstance, illustrating the appearance of the hills in this neighbourhood, though sufficiently obvious, is strangely overlooked, viz. that the rocks are deprived of their covering by the effects of the air and rains, and thus their internal structure is discovered. In this view the Dôle on the summit of Mont Jura is not surprising, though differing in its nature and structure from the base of the mountain; similar appearances often occur, and granite is not unfrequently thus found on hills of a later date, in consequence of the destruction or separation of the parts of some adjoining mountain. The bouleversements, and other shocks, so often adduced in the explanations of our author, must be received with caution in a country where no marks of volcanic fire occur.

'Owing to the extreme elevations of the Dôle over the Lakes of Geneva, Roses, Joux, Neufchatel, and Morat (every one situated at the base of the Jura), and its proximity to the primitive chain of the Alps, the prospect from its summit is one of the most noble and varied that imagination can conceive. The view, which plunges on nearly the whole surface of the Lake of Geneva, is most agreeably relieved by the soft harmonious tints reflected on its transparent waters by the multiplicity of objects diffused around, and which, when we take a bird's-eye view of them, exhibit the most enchanting landscape of a country to which Nature has been so singularly bountiful. The hills which screen the lake appear, from its vast height, as a plain surface only, on which an incredible number of meadows, fields, and vine-

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yards, separated by compartments, as in a plantation or pleasure-ground, are seen promiscuously mixed together; while the cities, towns, villages, and hamlets, convey the idea of being built of cards, if I may be allowed the expression, from their extreme, and yet distinct minuteness. I use this simple comparison, not only by way of giving a just conception of what they really appeared at the time, but of the impression they have left in my recollection. Yet, of all the objects which most forcibly attracted my attention, and served, if possible, to excite more strongly my enthusiastic admiration of the works of the great Author of Nature, to whom the habitable world is not even a point in comparison with the entire extent of his works, was the primordial chain of the Alps. This I could easily discern, in an extent of not less than three hundred miles, describing a kind of circle, which seemed to lower on the right hand and left, as if to exhibit, with greater advantage, the stupendous and formidable Mont Blanc, which occupies the centre of that immense chain.' P. 86.

The history of Lausanne is also copied at some length; so that the beauty of the prospects around, the salubrity of the air, and the elegant as well as philosophic society to be met with there, are very shortly noticed.

The observations on the formation of mountains in general, particularly those which screen the Lake of Geneva, with a view to explain the origin of the lake, we cannot commend, either as clear or scientific. We catch, with difficulty, some imperfect ideas scattered under a mass of words; and these are such as we cannot approve. The author falls into the usual error of requiring a vast quantity of water to dissolve the quartz of the granite; and, though he alludes to the effect of compound menstrua, the allusion is so indistinct as to lead to no important consequence. The advantage to be derived to this theory, from the idea of the ocean sometimes flowing to the poles, and at another period to the equator, we cannot perceive; but whether advantageous or not, the fact is not supported by observation, nor is the idea of the ocean accumulating exclusively round the equator better assisted by geographical investigations. The form of the earth is not owing to the sea, but must have been produced while at least a part, if not the whole, was in a chaotic or semifluid state, as we have had frequent occasions to remark; neither is it derived from the mountains, which are not taken into the account when the proportion of the equatorial and polar diameters are considered. Above all, we particularly object to the influence of volcanoes in the formation of mountains, as not one in 500 of the most considerable mountains is volcanic; and those which are so do not owe their elevation to the fire. Thus Ætna was a mountain before it became a volcano, and there is reason to think the same of Vesuvius; but this system is particularly inapplicable in a country where no traces of volcanoes exist. Some of our author's conclusions we shall transcribe, for we have not

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room for the whole. With these, however, our readers will probably be satisfied.

'As all these facts and data, of which the number might be considerably augmented, are now generally established, I purpose making use of them to explain my ideas on the formation of the Lake of Geneva, and the valleys which there terminate, as well as to account in what manner the immense blocks of granite, or primitive rock, have found their way to the summit of most of the calcareous mountains which now screen it, and with which they have not the least affinity; and I can safely say, that the more I have observed the structure of the different mountains situate between the Pennine Alps and the lake, including the Salêve, Mont Sion, the Vouaches, the Jura, Jorat, and the major part of those which serve it as a barrier, the more have I been confirmed in my opinion, that, after the crystallisation of their nuclei, of which the different forms and directions had already traced the greatest part of our valleys, the subterraneous fires or volcanoes that afterwards existed, as also the caverns and fissures naturally formed during that crystallisation, were soon after, in great part, totally covered by the successive sediments of the sea, at the time of its retreat; so that the surface, which extended from the summit of the Alps to the last chain of the Jura, may be considered as having presented or formed one entire, inclined, and irregular, or undulated surface,—though not, however, sufficiently irregular to prevent the sea, in one of its retreats, from carrying from the summit of the primordial chain the immense masses of granite or compound stones, &c. which it had, as it were, detached, and then deposited in the places where they are now found; or, in other words, where the force of impulsion, at first given by the current of the sea, was obliged to yield to that of gravity and friction.

'Admitting, therefore, this supposition, the surprise ceases with respect to the finding such huge masses of primitive rock at the extreme distance and elevation as they now are, and not only isolated, but absolutely lying on mountains so totally foreign to them in composition and structure, as the Salêve, the Jura, along the lake, on the hills of Cerdon, before observed, and even in the neighbourhood of Lyons; for soon after, a number of valleys, having been apparently formed by the crush of the vaulted roof of the before-mentioned subterraneous caverns, as also by the causes stated in the tenth article and following data, the greatest part of these same blocks were necessarily, or unavoidably, left on the summit of those calcareous mountains formed by the new-made valleys: it is therefore no unreasonable supposition to conclude, that most of the valleys which terminate near the lake may have been thus formed, as well as the mountains of the extensive basin itself, to judge by the different directions exhibited in the strata of the mountains which now skirt it on all sides, as also by their structure, abruptness, and the enormous calcareous rocks which cover their basis,—in fine, by the very great analogy that exists in the construction of most of the hills, which serve as its internal dyke.

'From these suppositions and facts, I am therefore again induced to conclude, that the lake may have once formed an extensive cavern,

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or caverns, of which the vaulted roof suddenly gave way, for some of the causes before mentioned, or else by the expansive force of a fluid, occasioned by some subterraneous fires; for, as already noticed, all bodies expanding with heat, and the limits of that force of expansion being there undetermined, it gradually increased, until it became superior to the incumbent weight of the vault, which it so distended as to occasion its explosion.' P. 114.

The town of Villeneuve is shortly described; but, on leaving the eastern angle of the Lake of Geneva, it is singular to find our author recommending an attention to the alluvial accumulations of the Rhône, in order 'to form a just idea of those which invariably exist at the mouths of *all* rivers.' Must we go then to Villeneuve to learn what every river will teach? It is equally singular to be informed that the Rhône *does* mix its waters with the Lake, because it passes out clear, when the whole lake, except a little way from the entrance of the Rhône, is of remarkable pellucidity.

The salt-springs of Bevieux are particularly described, and the account is interesting. The heat at the bottom of the mine is 63° of Fahrenheit, as Saussure has already observed, more than seven degrees above the mean heat of the earth. Mr. Beaumont does not, however, adduce his favourite volcanoes as the cause, but, under a better guide, attributes the heat to the decomposition of surrounding pyrites. The fall of the river Sallanches, called by the inhabitants Pisse-vache, is also shortly noticed.

The author is now, as the reader will perceive, in the Lower Valais; and he there meets human nature in its most degraded form, in the persons of the cretins, from whom humanity does not turn away; this unfortunate people being attended with the most careful anxiety; and superstition lending her aid, by leading the children to believe that these unhappy beings thus expiate every offence they may have committed, and that their prayers are particularly efficacious.

The description of Martigni, and the northern side of Great St. Bernard, offers nothing particularly new. It is a spot apparently 'abandoned by nature,' arid, sterile, and terrific. There are times when this sublime scenery pleases; but it is not in the storm which our author encountered, when he happily met with his interesting pilgrim, whose story is well told.

'But, alas! he (his guide) had not left me long, ere I grievously repented of having discarded him, the descent being, beyond any thing I could conceive, steep, irregular, and almost trackless; when, at once, the surrounding objects became suddenly intercepted by dark clouds, which were accumulating most tremendously, while in an instant they expanded, and I became, as it were, enveloped in them—the wind, during this time, forcing itself in violent and frightful gusts over the mountain, chilled my mind with horror. The clouds were so thick, that for the moment they obscured the light, and prevented

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my finding my way, while they wetted me so thoroughly, that, had I been soused in a river, I could not have been in a more deplorable situation. Yet were these only the prelude or forerunners of a still more dreadful storm; for while the wind, at every gust, increased and became terrific, so as to carry away or overturn whatever might lie in its direction (a circumstance which often happens on the top of the Alps), the thunder rolled and lightning flashed beneath my feet, and, wonderful as it may appear, hail, intermixed with large flakes of snow, fell thick upon me, and seemed to blow from every part. Thus chilled and comfortless, I stood unavailingly lamenting my want of precaution, and was on the point of throwing myself on the earth, and resigning myself to fate, having never before or since encountered such a storm. Not a tree could I discover that might afford the least shelter; nothing but huge and barren rocks, heaped one on the other to an extreme height, displayed themselves around, and very nearly filled up the gorge of the mountain. But at the very moment when I fancied myself alone, abandoned, and exposed to the fury of the elements, the sound of a human voice struck my ear, apparently at no great distance, although I was for some time unable to discern whence it came. While, with sharpened sight, I eagerly sought about, the request for me not to advance, but instantly to screen myself under the nearest rock till the storm should be abated, was again repeated. With this command, which for the moment appeared supernatural, I immediately complied, and soon after espied my guardian angel in the habit of a pilgrim, wedged in between two rocks. As soon as I could with safety quit my situation, I made my way, as well as I could, over the stones which separated us, and joined him, with quickened pulse and renovated spirits.' P. 146.

The convent and hospice of Great St. Bernard, the scene of the most active and useful hospitality to travellers which humanity has yet recorded, is well known, and has been often described. We do not perceive that our author has added to what has been already told; so that we shall return with him to Martigni, and accompany him to Upper Valais, the source of the Rhône, and Great Mont St. Bernard.

The Valley of the Rhône, in the Upper Valais, is a comparatively low spot, and occasionally inundated when the river is swollen with melted snow. In some other parts, there are occasional eminences, which the author brings as a support of his retiring sea. The sea has undoubtedly retired from this spot, but it was only at the period when it ceased to cover the entire earth. To consider the whole of the subject of the river, we shall step on to its source, which is supposed by some to be from the Glacier of La Furca, or rather from its icy vault. The real source, at least that which the inhabitants believe to be the source, is three transparent springs from the basis of Mont Salsberg, six hundred paces above the vault. These springs deserve the honour, for they are transparent and warm, raising the mercury in Reaumer's thermometer 14°; while the

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water, that issues from the icy region, is only $2\frac{1}{2}°$ of the same scale. We have had more than one occasion to remark that the sources of large rivers are not the largest springs, but almost universally warm ones. The baths of Loiche are a sulphureous water of the heat of 120° of Fahrenheit, though surrounded by snow; but, to explain this degree of heat, we need not have recourse to volcanic fires, according to our author's hint. The situation is truly romantic, and merits being more generally known.

'This valley takes its name from the torrent; and, in the space of three or four miles, becomes so deep and narrow, that it appears as a perpendicular fissure only, through which the torrent continues rushing, at the extreme depth of two thousand feet beneath the road, exhibiting a frightful precipice, filling the mind with a mixture of terror and surprise, which is further increased by the tremendous noise of the water, re-echoed by the lateral rocks. And surely nothing can be more surprising than the appearance of this very singular road or track, nothing similar to it having occurred to me in any part of the Alps: and truly wonderful it is, when we consider that it is entirely cut along the side of a steep fissure, forming, if I may so call it, a kind of zig-zag gallery, which descends to the bottom of the abyss,—for such is the idea conveyed when viewed from the summit; and, of course, it requires no small degree of fortitude to pursue it.

'This road is in some places covered by the main rock, and in others by tufts of firs and shrubs, which grow between the strata of the same mountain, whose structure seems to vary considerably; for its top appears to be a soft tender schistus, succeeded by a species of calcareous stone, with inclined strata, which rest on others of a hard kind of horn-stone, nearly horizontal. Before the construction of this road or pass, which was made about fifty years ago by order of the Valaisan government, and executed by the Tyrolese at great labour and expence, the access to those baths was very formidable, and could only be effected by means of ladders thrown across from rock to rock, till they reached the bottom of the precipice. At stated places, strong robust men were stationed, in order to convey the invalids who frequented the baths on their shoulders, thus carrying them down the ladders, having previously bound their eyes with a handkerchief, lest fear might have overcome their courage had they been sensible of the extreme depth they were taken to. Before I had scarcely reached half the descent, I perceived, in the gloomy vale beneath, some company, who were apparently returning from the baths, and formed a most singular and pleasing contrast to the wild and rude scene which surrounded them.' P. 177.

'These springs, which altogether yield about five or six cubic inches of water,' (something must be here omitted—probably *every hour* or *minute*) 'serve to fill four large baths, divided into four regular squares, capable of containing five-and-twenty or thirty persons each. The water has a strong sulphureous smell, which evaporates

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or loses itself if taken any distance. It is deemed efficacious for many complaints, as the spleen, hysterics, scurvy, &c. and is accounted a great strengthener of the stomach. But a most singular virtue which attends it, and which must not pass unnoticed, is that of restoring life and colour to flowers and vegetables, let them be ever so withered or dead, when thrown into it; although, from the heat of the water, it might naturally be supposed to have a contrary effect; but so it is; and no other wise can I account for it, than from the particles of neutral and alkaline salts with which the water is impregnated. Close to the baths begins the ascent to Mont Gemmi, which is neither less curious nor wonderful than the former, being likewise cut in the main rock for the space of seven or eight miles, in a continual zig-zag, and nearly every-where covered by the rock itself.' P. 179.

The singular mode in which the inhabitants of Brieg remonstrated against the conduct of their rulers, in former ages, we should have described at length, if our article had not been already too greatly extended.

The robust health, the simplicity of manners, the industry and temperance, of the inhabitants of Upper Valais, are truly interesting and entertaining; but the short accounts of the Simplon and Mont St. Gothard somewhat disappointed us.

'The passage of St. Gothard is probably the only mountain in Europe that is formed by the junction of such a number of long chains of spiry peaks, piled one above another, as already observed, to such an astonishing height, or that gives birth to so many rivers and torrents as this does. For, if we begin on the south, we shall there find the Tesino, which takes its source on the summit of the mountain, and then empties itself into the Lake Majore and the Pô. Eastward are the three sources of the Rhine, which by their junction contiguous to the town of Richenau, five-and-forty miles from their source, form that beautiful river, which, after traversing a part of Switzerland, Germany, and Holland, throws itself, near Leyden, into the German Ocean. Northward flows the Rheuss, which, as before stated, takes its source in the Lake Luzendro; then, passing through the Lake of Lucerne, or Four Cantons, mingles with the Aar near the town of Vindisch, fifteen miles before this last river reaches the Rhine: whilst, north-west, runs the same river, which traverses the lakes of Brientz and Thun; and, westward, the Rhône, the course of which I have described from its source to where it throws itself into the Mediterranean Sea.' P. 210.

The various descriptions of the structure of these mountains we have not noticed, as we have often had occasion to mention their nature in general; and our author's accounts are diffusely scattered, incapable of abridgement, and uninteresting to the general reader.

The typography of this volume merits our commendation; it is truly elegant, and, unlike books rendered designedly ornamental,

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does not dazzle or fatigue the eye: the colour of the paper is well contrasted with the letter, which is very neatly cut.

The plates are in general very beautiful and expressive, particularly those which represent the mountainous countries; the icy glacier is not correctly delineated, and the objects sometimes want breadth. On the whole, however, this work will form an elegant source of amusement for the traveller and natural historian.—We have not concealed its errors, and done ample justice to its merits.

ART. IV.—*General Biography; or, Lives, Critical and Historical, of the most Eminent Persons of all Ages, Countries, Conditions, and Professions, arranged according to Alphabetical Order. Composed by John Aikin, M.D. Mr. Nicholson, and others. Vol. II.* 4to. 1*l.* 11*s.* 6*d. Boards.* Kearsley. 1801.

IN our review of the first volume*, or rather, as we were then willing to style it, the first fasciculus of this work, we explained, at some length, the plan of the authors engaged in it, and offered our observations upon its nature. The plan was undoubtedly arranged with great deliberation; and, though we thought it might have admitted of some improvements, yet such could not be at that period introduced, even if conviction had followed the remark. On the earliest appearance of this new volume, we have, according to our promise, taken it up, and, after a careful observation, shall deliver our opinion on the execution, premising our sentiments on this kind of composition, that we may not condemn authors on statutes which they have not known.

Biography is an art of no common extent. It involves in the lives of literary men the knowledge of the various sciences which they professed;—in those of physicians and philosophers, an extensive acquaintance with medicine and philosophy; in those of princes and politicians, no inconsiderable knowledge of history; in those of artists, a taste for, and discrimination of, the beauties of nature and art. It is with great propriety, therefore, that the undertakers of this work have procured associates of different talents and pursuits; and those selected in the room of the late Dr. Enfield truly merit the distinction: we allude to Mr. Nicholson, to whom some excellent chemical articles are attributed; and Mr. Morgan, who has 'undertaken the philosophical and theological department.'—It has been said that the lives of literary men are distinguished chiefly by the dates of their works. This is, however, true only in a very limited view. If biography be designed to include the characters of each individual, the task

* See Crit. Rev. New Arr. Vol. XXVI. p. 130.

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is more extensive and more complicated. It is necessary to describe minutely the talents and the genius, to ascertain the advances made by each, from the state of the science which he found; to discriminate between the plodding compiler and the ardent inventor—between the first spark of genius, from the collision of striking facts, and the exertions of him who enlivens only or extends the illumination. Thus the genius of Mayow will shine resplendent by the steps he made, though we have denied him the merit of anticipating every modern discovery; Berkeley will stand unrivalled by the extent of his researches in the principles of knowledge, while his ultimate conclusions respecting the non-existence of matter are rejected; and Stahl will acquire eternal fame by the substitution of an imaginary principle, phlogiston, which gave a consistency and form to a body of scattered facts. Had not the doctrine of phlogiston given a stability to the experiments of chemistry, the discoveries of Lavoisier might not have existed.

Again. The biographer should not only trace the minuter features of the mind, but follow them in their effects on an author's opinions, and pursue them in their influence on his works. Thus, as the near-sighted person sees clearly only those things within the limited sphere of his confined vision, there is a kind of mental near-sightedness, which often pervades volumes, where only common and obvious propositions are well expressed, while every thing beyond is confused. The opposite faculty is less frequent; yet it existed in Hartley and Newton, who glanced beyond obvious propositions, and detailed only what went beyond those already known. We have, however, said enough to illustrate our meaning, and have perhaps advanced too far in this didactic style. Mr. Morgan may reprehend us for preaching to *him;* yet perhaps on another occasion we may extend these views, and add to these preliminary investigations.

On examining this volume, we find, as before, much to commend. Dr. Aikin's talents in this walk we have long since acknowledged; and we perceive some very judicious and discriminated lives from the pen of his associate, if the letters N and A point out, as we suppose, these respective authors. We still think that, for the sake of reference, the lives of some obscurer individuals might have been added; for, though we have said that the features of the mind are one of the great objects of the biographer, yet there are many whose histories are limited by a statement of the country that gave them birth, their professions, and the dates of their births and deaths; and of these we sometimes want a short account.

The volume before us is much larger than the former, consisting of more than 700 pages, extending from BARC to CIV; and of course containing a considerable variety of entertainment. In the greater number of lives no new information can be ex-

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pected. Many are, however, wholly new in the biographical collections of this country; and to many, contained in former dictionaries, there are annexed some judicious remarks. To notice all the articles which are new or improved would lead us much too far; even the new ones would form a very extensive catalogue: and we may suggest that to each volume a table of the lives contained in it should have been added, distinguishing the novelties and improvements.

An excellent life of Bergmann, signed W. N. now first appears, forming a completely original article in our biographical dictionaries. We shall select a part of it, premising only that Bergmann was an acute philosopher, and a diligent successful experimentist, rather than a man of extraordinary genius. His ingenuity in contriving experiments, and attaining the end by the simplest methods, was unrivalled; but he collected no facts, so as to illustrate one great extensive principle: he accumulated the means of such discoveries for others, without aiming at them himself.

'During these immense and multiplied labours in the peculiar departments of chymical research, the mind of Bergmann was steadily fixed on the great and general object of those attractions which the component parts of bodies appear to exercise upon each other with such variety of energy. Besides the general changes which bodies may undergo by mechanic force and the operations of heat, it is found that their first principles are held together by powers which in some instances are exerted very strongly, and in others scarcely at all; that every gradation of intensity is to be found among these adhesions; and that though in some cases a third principle presented to two others in combination will unite with them, and form a triple compound, yet in a very great number of cases this third principle, if its attraction to one of the two be more considerable than the power which holds them together, will unite with that one, and cause the other to be separated or excluded. It is not necessary to enter into any discussion in this place respecting the propriety of distinguishing physical energies by moral appellations. Much may be said in justification of this practice; but it need only be here remarked, that these attractions (whether they be one and the same with the attractions of cohesion and of gravitation, but modified by the density, figure, or other affections, of the particles, or whether they ought to be considered as powers peculiar and distinct) are denominated elective attractions, because the principle which quits its original state of combination to unite with the other principle offered to it does, at least in a metaphorical sense, exercise an elective power. From this short sketch it will be seen that the great business of chymistry must consist in determining the excess and effect, or rather the magnitude of these attractions, of which a large part will be elective. Early in the present century, the famous Geoffroi composed a table of simple elective attractions, which he called affinities. It consisted of a number of columns filled with the names of simple substances ranged beneath each other; and the position or ar-

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rangement was so managed, that the substance at the head of any column possessed an elective attraction to every one of those named beneath it, greater in the order of their vicinity to it. So that if this first substance were supposed to be in combination with any other in the list beneath, it would part with that principle whenever one of the substances standing higher in the column was presented to it; but would retain its state of combination, notwithstanding the application of any of the substances standing lower than that with which it was united. It would lead us too far into scientific discussion if we were to enumerate the saline, earthy, and combustible substances, which form the objects of chymical research in the three kingdoms of nature; and thence deduce the number of experiments which would be necessary to determine the mere simple elective attraction or preference without indicating its intensity. At the time when Bergmann undertook to extend and improve the tables of Geoffroi, his calculations pointed out no less than thirty thousand experiments to be made in order to bring the tables to the level of our knowledge. It would therefore probably have been long before his work on elective attractions would have appeared, if the enfeebled state of his health had not induced him to think that his life was near its termination. From this consideration, he thought it proper to publish the materials he had collected, the ideas he could have wished to develope, and the prospects he intended to verify. Under this urgent impression, he thought himself liable to no reproach for having published an imperfect work, or for presenting conjecture where he was desirous of substituting proof. "It is enough," said he, "if my essays may assist others in extending their researches. Whether the truth be discovered by me or by another is of no consequence."

This work, which appeared to him so imperfect, was not however considered as such by the world. His table of simple affinities is incomparably more extended than that of Geoffroi, and is the first which exhibits the laws of affinities as they are observed the dry way. He likewise invented a method absolutely new for expressing those attractions which are exerted when one compound is presented to another. This mode of enunciation is unparalleled for its perspicuity, and the extreme rapidity with which complicated operations may be described and read by a glance of the eye, in far less time than they could be described by human utterance. In his schemes it is at once seen whether the operation takes place in the humid or dry way; what are the substances presented to each other; their component parts and proportions; the numerical expression of their attractions; what new compounds take place; and whether they fall down or sublime, or remain in solution, and which of them are thus respectively affected. If the subject were duly attended to, there is no doubt but all the collateral circumstances of masses, aggregations, temperatures, and other affections, might be included; and even that by proper symbols, and this happy art of including position among the signs of operation, all the objects of the human understanding might be expressed with a degree of speed, comprehension, precision, and universality, to which the ordinary language of man and its alphabetical description can never reach.' P. 123.

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The life of Bering is also new and well drawn, and it is subscribed, like many other well-written lives, by the letter J. The life of Berkeley, (W.N.) though containing no new facts, is yet illustrated by a judicious abstract of Berkeley's principal work, which we do not recollect to have seen in any other collection.

'In his next work, entitled "The Principles of Human Knowledge," he attempts to prove that the commonly-received notion of the existence of matter is false and inconsistent with itself; that those things which are called perceptible objects exist only in the mind, and are mere impressions produced by the immediate act of the Deity, according to certain laws, from which in the ordinary course of nature he never deviates. The writer of his life seems to think that the perusal of the airy visions of romance, and the attention which at that time was excited towards the operations of the mind, by Locke and others, may probably have given birth to his disbelief of the existence of matter. But the reasonings of Berkeley possess higher claims, and bear no analogy with the visions of romance. His mind was uncommonly acute. He discerned much, but his progress was to be made in a region of enterprise then scarcely explored, and still enveloped with obscurity. The familiar hypothesis of impenetrable extended atoms, familiar only because adopted by philosophers for ages, is in strictness as inconceivable as the hypothesis of Berkeley, for his absolute conclusion is not indeed entitled to a better name. The truth is, that we discern nothing but powers. Berkeley saw this truth most clearly: but he dared to look further, and pretended to trace the origin of those powers of which in fact we know nothing, and have not even the data upon which we might attempt to investigate their sources. Whether matter consist of atoms; whether it be penetrable or impenetrable; whether a particle of matter be any thing but the mere locality or centre, round which the operation of certain powers may be effected; whether there be any other mode of existence but that which is denoted by the word consciousness; and whether matter be or be not extrinsical to consciousness;—these, and numerous other questions, which may be, and have been proposed, must be determined, if in truth they be determinable, by that succession of facts which we are habituated to distinguish by the names of cause and effect. But as it is clear that no such succession is ever presented to our contemplation respecting them, it must follow that the object of discussion is placed for ever beyond our reach. Yet to know the limits and the proper objects of human research, and to determine in what instances men have ventured to reason without previous grounds, is of the utmost value. Berkeley possessed an original, strong mind, capable of removing a portion of the errors in metaphysics; but he proceeded too rapidly on a subject which is not yet reduced to that simplicity of which it appears to be capable.

'In the introduction to the Principles of Human Knowledge, the author objects to Locke's doctrine of abstract ideas. This last author had asserted that the mind is capable of leaving out of the complex idea of an individual whatever may constitute its peculiarity, and by that means obtaining an abstract idea, wherein all the parti-

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culars of the same kind equally partake. Berkeley rectifies this notion, by observing we have no abstract ideas; but that in cases where such ideas have been supposed to exist, the object of attention is some general proposition or truth, which being applicable to a great number of individuals, may be affirmed of them, and used for their classification. This does not appear to be a mere subtlety or nice distinction; for if we look into the reasoning processes of the middle ages, and of many writers even of our own times, we shall find that a very great portion of error indeed has arisen from a direct, or implied, supposition of independent abstract notions. It may be sufficient on this occasion to mention the words space, ratio, motion, virtue, vice, &c. which, when used as substantives, are very obscure, but become much more perspicuous when the specific bodies, or things of which they are the relations, are expressly treated.' P. 128.

We may just remark that, in the life of the famous adventurer Benyowski, the accounts of one of his companions, Stephanow, have been published, and that the existence and escape of miss Nilow are, from that authority, not imaginary. The Memoirs of the count we examined in our twenty-ninth volume.

The lives of the three Bernouillis (James, John, and Daniel) are very well written by Mr. Nicholson. That of Bernstorf, the great defender, if not one of the first projectors of the armed neutrality, is particularly interesting at this time. His arguments in its favour we shall transcribe.

'In the year 1780, during the American war, in consequence of an order issued by the British government for intercepting all vessels belonging to neutral powers, which might be laden with naval stores, and bound to any of the enemy's ports, Bernstorf had another opportunity of exercising his diplomatic talents, and of displaying his political character. In a note transmitted by him to the courts of the belligerent powers, the Baltic was declared a Mare Clausum; and it was further stated that his Majesty the king of Denmark had resolved not to grant a passage through the Sound to armed ships belonging to the powers at war. It was added also, that the other northern powers had adopted and professed the same system; which was the more natural, as those powers whose states surrounded the Baltic enjoyed the most profound peace, and considered it as one of the greatest blessings that sovereigns could procure to their subjects. In a subsequent note, dated June 8, and transmitted to the three belligerent powers, England, France, and Spain, Bernstorf expressed himself as follows: "An independent and neutral power never loses by others being at war the rights which it had before that war, since peace exists for it with all the belligerent powers without its having to receive or to follow the laws of any of them. It is authorised to carry on trade, contraband excepted, in all places where it would have a right to do so, if peace existed throughout all Europe as it actually exists in regard to it." Soon after, Denmark and Russia entered into a treaty for the protection of their trade, to which Sweden, Prussia, and other states, acceded; and the result was that

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league formed against Great Britain, which is better known under the title of the armed neutrality.' P. 147.

The life of Dr. Black is signed A, and it merits considerable commendation. We cannot admit that 'the vigour of his mind' had declined in the latter period of his life, as the experiments on the Iceland waters would have been highly creditable to the spirit and abilities of the most active chemist. It was, we think, rather 'through indolence, or a dislike of being taught by newer men, that he suffered others to pass him in the very career of discovery that he had opened.' We regret to hear that 'he opposed the new theories with little candour and liberality,' and invidiously avoided mentioning, or undervalued, the discoveries of other men. It was a dark spot in a character otherwise brilliant, and we are sorry that it can be said on authority so respectable.

We were much pleased with the life of Dr. Blacklock, though little novelty can be added to the few events which distinguished the different periods of the life of this amiable man and very pleasing poet. Of Mr. Justice Blackstone's works the biographer (W.) does not we think speak with sufficient candour. To copy the praises of the commentary is unnecessary; but these are clogged with a censure, which, though not wholly unfounded, is urged with a suspicious eagerness.

'If we examine those parts of the work in which the author appears in his philosophical character, it will be necessary to abate considerably of this high praise. The theory of government, and the principles of political freedom, have employed the talents of a great number of distinguished writers; but the philosophy of law, or the science of civil and criminal legislation, a subject of equal importance, and probably of greater difficulty, has been comparatively neglected. Except the treatise of Beccaria on penal law, and some detached passages of the Esprit de Loix of Montesquieu, it would be difficult to find any work of a celebrated writer relative to this most interesting subject: but even Montesquieu on these occasions is not exempt from the habits and prejudices of his profession; and the philosopher too often degenerates into the lawyer and antiquarian. It cannot then be thought surprising that Blackstone, in those parts of his Commentaries where he examines the reasons and principles of law, discovers no portion of this philosophical spirit; and that he does not rise above the ordinary level of those writers who in every age and country have extolled their own municipal institutions as the "wisdom of ages," and the "perfection of reason." In discussing the propriety of particular laws, his ingenuity is always occupied by the forms of jurisprudence; and instead of referring to public convenience and general utility, the sole standard of all rational legislation, he perpetually appeals to those technical arguments which are dignified with the title of "legal reasons." He is in all cases the advocate and the apologist of existing institutions; and it is the constant tendency of his work to justify whatever has been established by antiquity, to discredit the improvements of modern times, and to

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expose to contempt or indignation all proposals for further change. He is one of that servile class of writers under whose auspices the mind of a nation makes no advances, who confirm the prejudices and ignorance of the people, while they flatter the pride and indolence of government. In his political principles, he is the slave of power and the advocate of prerogative; and his ecclesiastical opinions are strongly tinctured with the spirit of religious bigotry and intolerance.' P. 180.

The lives of Boerhaave and Bonnet are written with great ability, and contain a very judicious view of their characters and talents, though nothing can be added to what is already known in biographic incidents. The conclusion of the life of Boyle, the whole of which is characteristic and judicious, we cannot too highly praise.

'From all the incidents of the life of this admirable man, authors have not hesitated to place him in the first rank of philosophers; a station which, indeed, he deserves. Yet it has been remarked that modern writers have been less attentive to his fame than his cotemporaries. Many of his discoveries are so generally useful, and lead to such extensive practical results, that they have become too familiar to direct the attention towards their author. As the loom, the plough, the pump, the mill, have become the tools of civilised society, while their inventors have been forgotten; so have the air-pump, the thermometer, the hydrometer, and numerous other instruments and processes, invented or improved by Boyle, become essential to philosophical research, and are too often used, to admit of continual reference to their discoverer. The great mental powers of this man were assisted by his moral habits. If he could have deceived himself or others, his narrations would not possess the character they do at this day. Upwards of a century has elapsed since he opened the path of philosophical chymistry to the world. Thousands of active and intelligent operators have repeated and extended his discoveries, and every subsequent fact has proved his inviolable fidelity. He was never misled by the vanity of forming a system, nor actuated by any motive unworthy of a true philosopher. His laboratory was only a small part of the theatre on which he contemplated the series of natural causes. The great scene of the universe, the operations which incessantly proceed around us, and that tentative science which human necessity has explored in the arts and trades, were alike the objects of his curious enquiry. Hence it is that his writings abound with the seeds of future discovery, and are highly interesting to every friend of science. They cannot be read without improvement; and in these alone, if no life of Boyle had ever been written, the reader would behold a man truly deserving of the affection, the esteem, and the admiration of succeeding ages.' P. 276.

What, however, appeared to us particularly new and interesting was the life of Breitkopf, the celebrated printer and letter-founder. We regret that we cannot transcribe it entire: we shall,

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nevertheless, select some interesting circumstances respecting his inventions.

'A few years after he had finished his academical courses, when he found himself obliged to apply with more attention to his father's business, he resolved all at once to study the mathematics; and, meeting with a work of Albert Durer, where the shape of the letters of the alphabet is deduced from mathematical principles, to give them a beautiful figure, and according to which the first printing types were formed, he began to consider printing in a very different light. He now found, what he had before despised as a mean handicraft, to be a wide field capable of much cultivation; and the improvement of this art became afterwards the principal object of his life. After reading Albert Durer's work, he tried to delineate the form of types mathematically; and he observed, with much pleasure, that in this attempt he had been preceded by many ingenious men, though some of them had entertained the most ridiculous ideas, such as that of finding a pattern for beautiful characters in the regular structure of the human body, or in the figure of the mouth and tongue, and had endeavoured to form the letters after these models. Proofs, patterns, and copies of all these, by the Dutch, English, French, Flemings, and Italians, he sought for with great diligence, and his collection certainly surpassed any thing of the kind in Europe. He now began a general reformation in types, and by these means became the restorer of good typographic taste to Germany, as he delineated new and improved figures of characters, and then caused matrices to be cut for casting them. This afterwards formed his chief employment; and it may not be saying too much to affirm, that his printing-office and letter-foundery were the completest in the world, without even excepting those of the Society *de Propagandâ* at Rome; since he possessed punches for 400 alphabets, with an equal number of matrices, and a most copious assortment of ornaments. Breitkopf was not jealous of the merit of others in the same department: he rejoiced at every step made towards perfection in the art, whoever might be the author; and readily adopted the inventions of others when they contributed either to beauty or advantage, as is proved by his employing the types of Baskerville. He set a high value also on the labours of Didot; and it was rather caprice, than the expence of that artist's types, which prevented him from purchasing them when he had the first offer. Breitkopf was not fond of any thing defective, and in Didot's types a great many kinds of letter were wanting. His treaty, therefore, with Didot was soon broken off, and the types were afterwards purchased by Unger at Berlin. By researches into the history of his art, Breitkopf clearly saw how engraving on wood had given birth to printing, and the latter to engraving. This led him to consider whether many things in the province of the engraver might not be transferred to that of the printer, and he made his first experiment on musical notes. He knew that for a long time these notes had been printed in psalters with moveable types, by putting together small lines and single notes; but as the musical art became extended, and the characters increased, it was impossible to set complete pieces of music in that manner, and on this account

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engraving was universally employed. Breitkopf's invention went so far as to represent by the typographic art all the marks and lines which occur in the modern music, and equally well as they are represented by engraving. He again had recourse to mathematical principles, and in the year 1755 carried this art to its present degree of perfection. Owing to the complexity of the mechanism, it will not, however, be brought into general use, but in small pieces of music it may be employed with great advantage. After this success, he tried also to print maps with moveable types, and though this attempt was attended with more difficulty, his zeal and industry overcame every obstacle. In 1776 he at length accomplished what he so much wished, and the year following published three specimens to prove the possibility of a process, which will form a memorable epoch in the history of printing. This art, indeed, like the former, can never be brought into actual use in the printing of maps, and therefore the inventor considered it merely as a matter of curiosity. Another attempt, which may be placed in the same class, was that of copying portraits by moveable types. He was led to this idea by the art of the engravers themselves, some of whom have represented whole figures by means of straight, and others by crooked lines only, most beautiful specimens of which he had in his collection. He conceived it possible to imitate these with moveable types, and actually executed what he proposed; but specimens of this art he never made public, and showed them only to his intimate friends, or to connoisseurs.' P. 295.

Breitkopf succeeded also in printing the Chinese characters with moveable types, and was attempting a method of printing mathematical figures in this way, but this invention was never completed. He equally excelled in giving greater hardness to the type metal, and in facilitating the melting. His peculiar methods he, however, imparted only to his children.

The delineation of the life and character of Mr. Burke is a masterly one; yet, perhaps, the authors have not seized the true key note of many of his peculiarities, viz. a predilection for, or a prejudice against, particular opinions; derived not from reason, but a morbid delicacy of feeling; and frequently persisted in, against the united testimony of reason and experience. His character, however, as a speaker, merits considerable praise.

'In all the records of eloquence an example probably is not to be found of a speaker so full of mind as Burke. Ideas and images crowd in upon him from all quarters. On every topic he not only takes in the whole compass of matter properly belonging to it, but makes excursions to a vast variety of subjects connected by the slightest associations. His diction is equally rich and varied with his matter. Figure rises after figure, image after image, in endless profusion; often splendid, sublime, and beautifully illustrative; not seldom coarse, disgusting, and puerile; for the rapidity of the current allowed him no time to select or purify. When he got up, it was scarcely possible for the audience to divine whither he would carry them; but they were sure of hearing nothing trite or common-place,

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and generally were repaid for a patient attention, by striking and original sentiment, or deep and ingenious observation. From his speeches may be collected masterly discussions of almost every point interesting to human society, together with a great fund of historical narration and delineation of eminent characters. In argument he is often close and cogent, sometimes lax and sophistical. In praise and invective he is equally fervid and exuberant, exhausting all the tropes and epithets of language. In him feeling and fancy were alike potent, and daring vigour was allied with playful ingenuity. But oratory, as it was his forte, was also his foible. He loved too much to talk, and got the habit both of rising too often and staying up too long. His copiousness degenerated into prolixity; and after charming and convincing hearers with the beginning of his speech, he would tire them with the end. His vivacity and irritability rendered him not enough master of himself for a senatorial debator. He was sometimes hurried into violations of prudence and decorum, and said rash things in heat which he could not recal, and which could not be forgotten. His own party trembled to see him rise, and on many occasions would have preferred his silence to his aid. On the whole, he was not the most effective speaker of the house, though certainly the greatest genius. It may be added, that his manner was little in his favour; his voice was harsh, his tone national, his action forcible, but strained and inelegant.' P. 368.

The lives of Bradley, Brindley, Brissot, John Brown, Burns, and Chatterton, appear to be executed with great judgement and discrimination. It is singular, in that of Capperonnier, that the editors should have omitted to mention his edition of Sophocles; and, in the life of the abbé de la Chappe, they seem not aware of the heavy accusations against him of haste and inaccuracy—of inaccuracy almost arising to apparently wilful misrepresentations. Of too great haste he has at least been convicted. We shall select the singularly ingenious remarks on Encyclopædias from the pen, we suppose, of Mr. Nicholson: they occur at the end of the life of Mr. Chambers.

'The editors of the French Encyclopédie have, with justice, though perhaps with two much acrimony, applied this censure to Chambers, which certainly is a book of much less authority than it would have been, if he had been attentive to point out the sources whence he has liberally copied and translated. It is not, however, true, that the greatest part of the Cyclopædia is compiled from French authors. All men have the readiest access to the writings of their own nation; and though from this cause, as well as the fruitfulness of the harvest, Chambers gathered most of his materials at home, it is scarcely to be wondered that the encyclopedists, meeting with a very large portion of what was familiar to them, should make the assertion they have done. They also speak of departments ill conducted, objects too concisely treated of, and essential omissions. But here it may not be unfair to assert, that the art of the book-maker appears prominent in degrading his most formidable rival. The knowledge of no individual can include the circle of the sciences and arts. They them-

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selves, in their collective capacity, have produced a work, which though entitled to the highest praise, is very far indeed from being exempt from the imperfection of every human product. There is even a source of imperfection in a scientific dictionary which can never be removed. The arts, the sciences, and the history of natural objects, have nothing to do with A, B, and C, in their relative arrangement. These depend on far other principles. Yet such is the fate of the encyclopedist, that he must cut them up into convenient morsels, and dispose them in the alphabetical arrangement. Instead of writing a book and adding an index, he must produce a work which shall be neither a book nor an index.' P. 576.

The talents and the genius of the late empress of Russia and the duke of Marlborough are well discriminated. Yet we think the authors do not admit of that genius in the latter which he certainly possessed. Without genius he could not have done what he is allowed to have performed. The king of Prussia does not mention his name, but he has recorded many confessedly inferior, and the source of his omission is consequently clear. He could 'bear no brother near his throne;' and Marlborough, opposed to Frederic, might, in the opinion of some excellent military judges, have been a *successful* brother.

One part of a biographer's character we mean not at present to enlarge on, viz. the degrees of praises or censure which humanity or justice may extort. Our article is too long to engage in the question at this time; yet, as the authors give their own opinion on the subject, we cannot refuse to copy the short paragraph. It is from the life of Mr. Campbell, one of the original authors of the Biographia Britannica.

'Soon after, he engaged in that extensive and laborious undertaking, the Biographia Britannica, which began to be published in numbers in 1745. It is generally admitted that his articles are the principle ornament of the four volumes through which they extend. They exhibit great talents for research, and clear and copious information, not only of the strictly biographical kind, but of the literary and scientific merits of the person treated of, which frequently constitutes the only important part of the narration. His style is likewise much superior to that of his coadjutors, being correct, animated, and elegant, though somewhat diffuse. His candour and freedom from party-prejudice would deserve great praise, did they not too often degenerate into a system of universal panegyric or apology, which makes him appear as the successive advocate of every subject of his biography, and almost conceals the true features of character under a glare of brilliant varnish. This is undoubtedly a capital fault in biographical writing, considered as a faithful instructor in the knowledge of mankind; though it may afford pleasure to the reader who wishes to amuse himself by running through a list of heroes and wonders. The author's cast of temper—warm, sanguine, benevolent, and impressible—appears to have been the amiable cause of this defect in his judgement.' P. 449.

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As a biographer's opinions often bias his judgement of the character of his subjects, it may be expected that we should, from the decisions of the authors before us, give some hints of the prevailing principle which pervades these volumes. The whole is, however, so candid and dispassionate, faults and merits are so carefully balanced, that no system is obtrusive—indeed none is so obvious as to be with certainty pointed out. Amidst contending sects and factions, strict impartiality is in general observed.—Though we have noticed comparatively but few of the lives, it is not to be understood that the others are not executed with ability, or that much originality of remark, much judicious discrimination of character, is not to be found in many of them. There are indeed some which deserve peculiar distinction, but to notice all would be impossible. We have selected therefore a few of the most prominent features from different parts, the works of different associates, to enable our readers to form their own opinions, and, if they think our's erroneous, to correct them.

ART. V.—*The Clinical Guide; intended as a Memorandum-Book for Practitioners. By William Nisbet, M.D. Fellow of the College of Surgeons of Edinburgh, &c. Parts II. III. IV.* 12mo. 15*s. Boards.* Johnson. 1800.

THESE three volumes are a continuation of the 'Clinical Guide to Medicine,' some time since published and noticed in our tenth volume, New Arrangement, p. 471. The second, which relates to surgery, is entitled 'a Concise View of the Leading Facts on the History, Nature, and Treatment, of such Local Diseases as form the Object of Surgery;' the third and fourth exhibit a Concise View, &c. of the various Diseases that form the Subject of Midwifery, or that occur during Infancy and Childhood. To each is added a Pharmacopœia, divided into three parts, viz. Materia Medica, Classification, and Extemporaneous Prescription. To the last is subjoined 'an Introduction to Nosology.' Thus these four volumes form an useful vade-mecum for medical practitioners in each department.

The second volume, which relates to Surgery, is very full, and often perhaps somewhat unnecessarily minute. Nothing seems to have been overlooked, and the directions for the most complicated operations are detailed with equal perspicuity and propriety. Dr. Nisbet first gives the description of the disease, which, of course, includes its diagnosis—its history, causes, prognosis, and treatment follow. Naval and military surgery is omitted, as it would have made the work too extensive. Plates were, for the same reason, omitted, and a few of the most common instruments only are engraved on wood. The surgical pharmacopœia is peculiarly useful and well arranged.

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The Clinical Guide to Midwifery is introduced by some physiological observations of more ingenuity than utility. The theory of menstruation is that of Dr. Cullen, who supposes the discharge, though perhaps originally connected with general, afterwards continued from the regular recurrence of a partial, plethora. To this theory we cannot object; but we think Dr. Nisbet should have acknowledged the obligation, and, having been indebted to the professor for the little he has advanced in this line, should not have mentioned his having misled the medical student as a theorist, though useful to him as a nosologist. We find Dr. Nisbet too often copying from other authors without acknowledgement.

In examining the female constitution, the discriminating circumstance, in our author's opinion, is laxity favouring accumulation, combined with increased irritability. This is true, though some of the arguments in support of the proposition are fallacious. It is not certain that the female Hollander has a small family from this want of irritability; and it is not generally true that when women marry late, as from thirty-five to forty, they have few children: during the short period that remains they are unusually prolific. The opinion that the irritable state of the ovaria influences the menstrual discharge is doubtful, and the arguments prove only that the vessels of these organs increase with the increased bulk of the uterine system, and the contrary. Dr. Nisbet thinks that the communication between the mother and fetus is carried on by continuous vessels, and his arguments are striking, though far from being conclusive; for authors have never denied a circulation for the purpose of nourishing the placenta, and have admitted that the vessels of the mother, as well as of the fetus, mutually pass into the fetal and maternal part of the cake; and this will explain the only difficulty, while the other arguments remain in full force. We shall transcribe, however, our author's reasons.

'In proof that such a direct communication, in whatever way it may be formed, actually exists, it is observed,

'1. That injections of a very penetrating nature have been actually made to pass from the system of the uterus into the umbilical vessels.

'2. It is a fact agreed by all authors, that injections pass a certain way from the uterus into the placenta, or fill its spongy part.

'3. On the death of the child, at any period during pregnancy, a flooding for the most part occurs. This can only proceed from the circulation, on ceasing in the fœtus, producing an over distension of these small vessels; when a rupture of their very tender coats, and a consequent separation, must ensue.

'4. The argument commonly advanced, of a want of hæmorrhage from the cord, on its division after delivery, except of what blood is contained in the placenta itself, affords no conclusion; for from the first moment of contraction in the uterus, the connection betwixt it

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and the placenta, as formed by minute vessels, is generally destroyed; but the body of the child filling up the uterus, and the latter contracting regularly, no hæmorrhage ensues. Where, however, any irregularity in this contraction occurs, a flooding in the course of labour necessarily comes on, which we find in practice frequently the case. These floodings also are most common towards the end of tedious cases, where an atony of the uterus in particular parts, and thus an irregularity of contraction has probably been induced. For, as a still more convincing proof that the *least* contraction produces this separation where the placenta has been improperly attached, depending from what we have advanced on the particular situation of the vessels whence the menstrual flow had proceeded, a hæmorrhage, to a degree often fatal, ensues. From these facts, then, we conclude, that if the cord could be cut before the commencement of labour, a hæmorrhage from the uterus would flow from its extremity in a continued stream, and mark such a direct communication as insisted on.

'5. In cases of morbid adhesion of the placenta, a direct anastomosis must undoubtedly take place; which, if taking place at any time, must prevail always, though in a less degree.

'6. As the fœtus is very small at first, and the placenta, on the contrary, very large, it is clear the fœtus cannot form the red blood in the placentary mass; and as it must be drawn from the mother, if it took place by absorption, it should be altered as any other secreted fluid, and not be the same; but we find, on examination, that it is exactly the same.

'7. No hæmorrhage ensues from the cotyledons of animals, after delivery, as happens from the human uterus when the placenta is removed. The analogy, therefore, between them, does not hold, and forms a strong proof against absorption in the human subject.' P. 30.

The progressive changes in the gravid uterus are well illustrated; and perhaps our author is right in supposing an addition of new matter in this organ during pregnancy. To explain the question fairly, is, we think, sufficient to terminate any dispute respecting it.

The cause of the attack of labour-pains at a given period is not understood, and our author still leaves the difficulty as he found it. It is not the fulness of the uterus, since they come on when the child is in the Fallopian tube: it is not the exertions of the fetus, since they appear when the child is dead: it is not from the irritable state of the mother, since the child is excluded during syncope, or after the mother's death: it is not from the increased bulk, since in cases where the child is very small, and where there are two or three children, the period of delivery is the same. All these causes may have some share, though the effect may be produced without the concurrence of all. Yet we think there is something still unexplained: the constitution of the mother or the child, at a given period, make exertion from causes that we cannot comprehend.

The subject of midwifery is, on the whole, well illustrated; but we wish not to see the Cæsarean section so much counte-

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nanced. If it be ever performed while the woman is alive, the admission of air into the cavity of the abdomen should be cautiously guarded against, which has not in general seemed to be an object sufficiently attended to by operators. It was formerly the custom to be dexterous and quick in operations: it is now the anxious wish of the operator to be deliberate and neat.

The fourth part, on the Diseases of Infancy, is executed with great care, and is peculiarly full. Some preliminary remarks, however, on the constitutions of children, and their relation to peculiar remedies, should have been premised. Thus, for instance, the state of a child's bowels requires particular attention, and children bear with advantage the most acrid purgatives. Blisters generally compose instead of irritating them; and they are never affected with strangury. Several circumstances of this kind should always make the subject of a preliminary disquisition.

The volume is concluded with an account of the different systems of nosology, those for instance of Sauvages, Vogel, Linnæus, Sagar, Macbride, Darwin, and Cullen, whose arrangement and definitions are, with some trivial alterations, retained. On the whole, these little compendia are executed with ability; and we can safely recommend them to the younger students, as useful companions, which may be referred to with ease, and will not in general mislead.

ART. VI.—*Discourses of the Honourable and Reverend William Bromley Cadogan, A. M. late Rector of St. Luke's, Chelsea, &c. To which are now added, short Observations on the Lord's Prayer, and Letters to several of his Friends. The whole collected into one Volume, with Memoirs of his Life. By Richard Cecil, A. M. &c. 8vo. 7s. Boards.* Rivingtons.

THE writer of these discourses was a worthy pious evangelical minister. His heart and soul were fully engaged in the great task which he had undertaken; and wealth and rank and learning faded in his eye when compared with the great and solemn truths of the Gospel. His sole delight and study were in the Holy Scriptures, and his example affords strong motives of encouragement to those who, conscious of inferiority of talent, frequently neglect to make the proper use of the powers they possess. The biographer of Mr. Cadogan has fairly and candidly mentioned the defects of his excellent friend, who with 'little imagination, taste, or ear, with a voice rough, utterance rather indistinct, and at times unpleasantly monotonous,' was, in point of effect, a preacher of far greater eminence than numbers who possess the most enviable gifts of nature, improved by the best education. The key to the mystery is simply this;—he felt what he taught, he understood what he spoke, and he,

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'— having knowledge of the foundation, stood upon it as on the everlasting hills, and from thence, as one bearing the message of heaven, boldly called the world to account.

'In treating of his grand theme, the glory of the Redeemer, I know not that he has left his equal upon earth: He often spoke upon this subject with an authority and unction, that unbelief seemed but folly, and vice madness: and thus he proceeded, till a holy sympathy was propagated, and men left him, like Elisha after the mantle was cast over him, wondering what had so strangely carried them away from the plough and the oxen.' P. cxviii.

Mr. Cadogan entered the church with a full desire to perform the duties of his office according to the views which he then had of it. Exemplary in his own conduct, he was anxious that his flock should regularly attend the service of the church, should abstain from labour on the sunday, and diligently peruse the bible: but that seriousness of preaching which, under the name of methodism, is so stigmatised by many who pretend to be Christians, he was taught to consider as highly indecorous. Hence, on becoming the vicar of St. Giles, at Reading, his first act was to dismiss his former curate, because he was infected with the pretended dangerous principles of a methodist; and so ardent was his zeal against this sect, that he threw Mr. Wesley's works, which were a present to him, into the fire. Such were the prejudices of his youth; and he lived to expiate his fault by confessing it, in the handsomest manner, to the rejected curate, and by offering him the curacy again. By thus imbibing, however, more serious notions of religion than the fashion of the world permits a clergyman to hold with impunity, all prospects of farther promotion he found were cut off; and he himself endured, though with the greatest patience and pleasure, the once dreaded stigma of being denominated a methodist.

On this subject, from the misconceptions arising from the use of words, it is difficult to speak with that candour which may enable us to steer equally clear between the churchman and the sectary, the real and the nominal Christian. Persons in the establishment are apt to regard with a very jealous eye all who are without its pale, though they may possess the true spirit of godliness; and the foibles of inferior and uncultivated understandings among the methodists afford ample scope to the buffoonery of the world. Mr. Cadogan's biographer has given an explanation of the term methodist, which deserves to be considered.

'There are two notions annexed to the term Methodist, in which all other seem to be included. The first of these notions is the more general and accepted one; and it signifies any man who is more earnest and active about the salvation which is in Christ Jesus than his neighbour. Such an one being a character distinguished from the world, the world has always had a name to mark this peculiarity of charac-

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ter. There was a time in which the term Christian was a name of infamy; but when this term no longer distinguished the true follower of Christ from the world called Christian, malice or accident produced some new term of distinction, such as that of Wickliffite, Lollard, &c. &c. among us.

'Methodist, however, is the present term for one who has too much vital and practical Christianity for the bulk of professed Christians, and of course for the world at large; and I shall affirm without fear, that whatever be the rank, talents, and general respectability of such a one—however steady and consistent his attachment and conformity to the established church—however free from eccentricity and irregularity in his walk—yet let him be in earnest and in action as a Christian, and he shall be a proof of my remark.

'Fœnum habet in cornu, longe fuge———.

'Some, indeed, have thought that by a nice adjustment of their phrases, habits, and connexions, they might maintain the truth, and yet escape the term. I pity from my heart an honest man making such fruitless attempts. He is another Sisyphus.—He may be wise, but he is not wise enough: he does not see that as far as 'he is of the world, the world will love its own,' and no farther. Must he, however, from conscience enter his protest?—Let him do it in God's name; but let him know that as far as he does it in simplicity and godly sincerity, the world will come forward with theirs.

'The reader, however, may be ready to doubt the truth of this statement;—he may be surprised to hear that the world is so ready to brand the real spirit of Christianity with a term of reproach, and treat it as the reverie of a particular sect. Time and observation will, perhaps, relieve him under these doubts; in the mean time the following anecdote from a witness who cannot be suspected, will prove that I have ground for my assertion.

'Dr. Johnson tells us in his life of Gilbert West, that he and lord Lyttleton "had for a while listened to the blandishments of infidelity; and when West's book was published, it was bought by some who did not know his change of opinion, in expectation of new objections against Christianity; and, as infidels do not want malignity, they revenged the disappointment by calling him a methodist." P. xxix.

But, true as this statement undoubtedly is, the generality of people look upon another class as in a more appropriate manner Methodists, and these are

'— a numerous body of people, whose zeal for the propagation of Christianity is not connected with any particular regard to the order and discipline observed by the church of England, nor even that of the regular Protestant dissenters. After the example of their first leaders, the place or the form seem alike indifferent to them; nor are they much concerned whether the preacher have a competent share of learning to fit him for his office or not; or whether he be regularly ordained to it. Regardless of denomination, and too often of decorum, the *hic labor* and *hoc opus* with them is, to exhibit Christianity in its peculiar doctrines and powerful effects. This has led a

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learned and ingenious writer of our own church to define Methodism as "Christian godliness, without Christian order."

'The method which gave them their name being so lax and immethodical, it might naturally be expected that their zeal would be mixed with enthusiasm, and their efforts debased by extravagance. Where every man may preach that is disposed, raw and desperate adventurers will intrude, noise will too often be substituted for sense, and a levity bordering upon buffoonery admitted, which must bring scandal, not only upon the sect, but in some degree upon Christianity itself. It may be added, that as this sect has obtained weight by its numbers, unprincipled men have come forward to act a part in it; and ambitious men are aiming to employ its influence in accomplishing their secular designs.' P. xxxiii.

Mr. Cadogan had great aversions at first to the very idea of methodism:

'Like some others who have cordially subscribed our truly evangelical articles, he at all times would have contended earnestly for them as opposed to the heresies which in one form or other have ever assaulted the church: "stiff in the letter, but lax in the design," he would have fought for the principles, while he banished those who preached under their influence.—To hold them as articles of the church, was orthodoxy; to insist on their full meaning, spirit, and tendency, was methodism.' P. xlviii.

A change wrought in such a character makes him naturally an object of inquiry, and our curiosity was highly gratified by the very excellent manner in which it is described by his biographer. Indeed the memoirs of Mr. Cadogan are the best part of the volume. They give a plain account of one whose life was uniform after he had dedicated himself entirely to his spiritual work. He studied the Scriptures, he visited the sick, he was charitable, he was hospitable, he was earnest in the pulpit, he was attentive every-where to the duties of his calling. Having always a love for the Scriptures, he gradually imbibed their spirit; and to the conversation and good advice of Mrs. Talbot, his predecessor's lady at Reading, he was indebted for much spiritual instruction. His sermons, his addresses to his parishioners, and his letters to his friends, give the whole character of the man. To those who knew him or ever heard him preach they will be acceptable presents; but having no peculiar merit as to originality of thought, or excellence of style and language, they will be less favourably received by the generality of readers. We respect the virtues of the preacher: and when we read his discourses, as they contain serious statements of the great truths of the Gospel, we are not surprised at the impression they produced, although devoid of the colourings of imagination. We rejoice in the usefulness of a preacher who possesses the essential points of his character; and we recommend to the younger clergy to endeavour, above all the accomplishments

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which education can give them, to aim at that zeal which will enliven their discourses, and qualify them, if not to produce models of eloquence from the press, to operate with energy on the minds of their hearers.

ART. VII.—*An Account of an Embassy to the Court of the Teshoo Lama, in Tibet, &c. (Continued from p. 182 of the present Volume.)*

WHAT occurred in this singular country, in the different interviews with the regent, for the Lama was yet an infant, is highly interesting. The government is a religious one, without a single man in arms to defend it from injuries or to support its claims. The capital is a large monastery, rich from its supposed sanctity, and safe from the veneration it inspires around. The *protector* of Thibet is the emperor of China; and, like other protectors, he is in reality the sovereign, for the Thibetians acknowledge his power, and are jealous of his interference, and particularly of the presence of the Chinese troops. Their country, situated, as we have seen, on some of the highest parts of Asia, is peopled by a Tartarian race; but their government is marked by peculiar features, of which we find no resemblance in the regions around. It is a hierarchy of an uncommon kind. The Lama is immortal; but, as a human being must die, it is supposed that he retires only to be born again; and the discovery of this regenerated monarch or deity is left to the gylongs or priests. They commonly, for reasons that may be easily surmised, choose an infant, whom they can mould to their wishes, and to whom they can impart their own system, both political and religious; and, during the minority, the government is left to a regent, usually the relation of the former Lama, assisted, as appears in the present instance, by a prime minister of ability. Our author resided in Thibet when the young Lama was first discovered, and brought to a neighbouring monastery to be educated. It was, as might be expected, a ceremony of peculiar splendor and solemnity, while the tomb of the *retired* deity was enriched by all the ornaments which abject superstition had bestowed in his life-time, or accumulated after his death. Among the most liberal votaries was Kien Long, the late emperor of China, whose veneration will appear, from other parts of his conduct, to have been rather political than real.

The government we have said was in the hands of a regent, assisted by a prime-minister, the immediate attendant, both in a political and domestic capacity, upon the Lama. The latter is said to have been selected in consequence of superior talents; and indeed both the minister and the regent appear to have been

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mild, humble, and humane, as men, while they were penetrating and judicious as politicians; nor were they without information either in geography or astronomy. Mechanics is not a branch in which the Thibetians excel, yet perhaps the folded matrasses of the present fashion may have been derived from them.

'I will now endeavour to give some idea of the regent's person and manner. In stature he was of the middle size, rather of a broad make, but not inclined to corpulency. He had a short wide face, with the nose a little turned up, small black eyes, and high cheek bones. Though he was by no means handsome, yet there was an agreeable symmetry in his features, and a sweetness of expression in his countenance, which was highly prepossessing. His language was plain and unaffected, neither inflated with the exuberancy of Asiatic diction, nor yet deficient in urbanity; it was delivered with that mild unassuming manner which strongly characterises Tibetians of good education. His action was void of gesticulation; it consisted in a slight movement of the body forwards, and a bending of the neck, assisted by the variations of an expressive and enlightened countenance; his arms were almost constantly folded beneath his mantle.

'His voice appeared to be injured by the loss of his teeth, which occasioned, I thought, rather an indistinct articulation, or perhaps this effect might in some degree be produced by a defect in the roof of the mouth. My interpreter, however, had no difficulty in understanding him, as he spoke slowly, and commanded a ready choice of words; his dress was that of the religious order, which seems to be the regular habit of every attendant on the court. This simply consists of a vest of woollen cloth, without sleeves, of a deep garnet colour, and a large mantle, either of the same, or of a thinner texture, somewhat resembling a shawl. A sort of philibeg, and huge boots of Bulgar hide, lined either with fur or cloth, and designed as well to promote warmth in travelling as for substantial use within doors, complete the dress. But though it surprised me at first, to see my friends trudging about house in their massy boots, yet I soon became sensible of their utility, as a defence against the chill arising in this cold climate from their marble floors—the great scarcity of timber in Tibet not admitting them to board the floors of their rooms. Hence possibly arise those cramps and rheumatic pains with which they are so frequently and so severely afflicted.' P. 241.

We shall add our author's short account of the religious system and practices of the Thibetians.

'From various inquiries, however, at length I collected that the chapel in which the gylongs met to offer up their daily prayers was but a short distance from us. Their stated periods of devotion were the rising of the sun, noon, and sunset. Among two thousand five hundred gylongs, appointed for the service of the monastery, the greater part were expected to be present on each occasion. On every third day, the morning was devoted to proclaiming aloud the attributes and praises of the Supreme Being; a service which was performed with a vehemence of vociferation perfectly astonishing, and, as

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I thought, altogether inconsistent with the decorum of a well-regulated assembly.

'The object of this solemn meeting, as far as I could collect, was for every individual present to repeat, and enforce with all his powers of utterance, the praises of the deity; and we need not wonder that from such a congregation, who had attained by long practice to a Stentorian strength of lungs, there should arise the most surprising discord, the very counterpart of that which is produced by the vociferations of an enraged and hostile multitude. But all this was, in fact, nothing more than a pious token of the most ardent zeal, a sort of contest for the palm, a struggle, which should do the highest honour to his supreme and tutelary gods.

'To the public exercises of their faith must be added the private prayers in the apartments of the inferior Lamas, which are always accompanied by music, together with the solemn pageantry of processions moving almost every day around the environs of the monastery. All these, taken together, soon sufficiently convinced me that I was in the midst of men who made religion the sole business of their life.

'With the errors of their opinions, or their practice, I had no concern. The immediate advantages resulting from them they themselves daily experience. Having voluntarily devoted themselves to the severities and the duties of their religion, they obtain a large portion of grateful respect from their countrymen, whose worldly avocations exempt them from the same particular services. Both, united in one common bond of union, the one part to labour, the other to pray, enjoy in peace and harmony the fruits of their industry; and find it unnecessary to support a single man in arms, either to defend their territory, or maintain their rights. Placing their sole reliance in the mediation of the sacred Lama, the immaculate vicegerent of the Supreme, they imagine that he covers them with the broadest shield, from the encroachments of others; and the benign influence of his doctrines teaches them to be benevolent, merciful, and humane, to all around them.' p. 256.

Perhaps the religion of Thibet may have been derived from Bramha, or rather from Budha, and the sacred person and office of the bramin may have been refined among a more northern or a more superstitious race. Though the bramins themselves trace their origin from a north-western country, and have a tradition that they came to India through a pass of Mount Imaus (Hurdewar), yet the inhabitants of Thibet near this pass probably came from the south. They look with veneration to Hindustan, and the sacred receptacle of Oriental religion, Benares. In some respects they appear also allied to the Egyptians; but, in these points, the Thibetians and Egyptians seem to have drawn from one common spring. The Sanscrit and the Thibetian alphabets are nearly the same. Captain Turner inquired, with some anxiety, respecting the learned race in Eastern Tartary, supposed by M. Bailly to have been the tutors of the present inhabitants of Europe and Asia, but without success.

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This elevated country is, as may be supposed, very cold; and captain Turner informs us, that meat, frozen, is commonly eaten without cooking, and that it is not unpalatable. He adds, however, that it cannot be divided transversely, but that the longitudinal fibres are separated, which then appear like meat too much dressed. The dryness of the atmosphere, which seems very considerable, may have some share in this change, as we eat fish without further dressing when exsiccated in the smoak. The dry air of this elevated spot was particularly conspicuous in the splitting of the furniture, which often cracked with an astonishing report. Teshoo Loomboo is, however, in 29° 4′ 20″ north latitude, that is 6° 29′ 20″ north of Calcutta; and 89° 7′ east longitude, 32′ east of Calcutta; and the cold is owing to its great elevation. The capital seems to contain religious houses only; nor are many edifices visible from the heights, as the inhabitants chiefly choose the shelter of the rocks. The length of the valley in which the capital stands is about fifteen miles, and its widest part on the south about five or six. At the north the whole width is occupied by the monastery or palace.

The Thibetian ritual differs greatly from that of Hindustan. The Thibetians pray in the social union of vast crowds, and their musical instruments are numerous, as well as loud. To *their* sounds are added the voices of two or three hundred men and boys. In Thibet there are no traces of distinct casts, nor are the vessels of one person polluted by the use of another. Burial of the dead is unknown. The body of the Lama is preserved in his mausoleum or temple, in a golden coffin, in a sitting posture; and the bodies of others are sometimes committed to the river, but more commonly exposed to be devoured by birds and wild beasts. For this purpose they are put in a place surrounded by high walls, open above, and with apertures at the bottom to admit animals: others are exposed on the tops of the neighbouring hills. On the 29th of October, in Thibet, as well as in Bengal, a festival is held in honour of the dead, celebrated with *illuminations*, which, with the solemn sounds of musical instruments, and the alternate silence occasionally interrupted by monotonous repetitions of sentences of prayer, appeared to our author to be possessed of considerable solemnity.

The Thibetians are devoted to astrology and palmistry; and these weaknesses, by A. Georgius, whose account of the Thibet alphabet is published by Stephen Borgia, are magnified into an attachment to magic. This author, with little reserve, accuses them not only of magical practices, but contends that they have a college at Lassa, which is in reality the capital of the kingdom, where magic is publicly taught, and where degrees are granted in this singular science. Yet, as captain Turner does not give the slightest hint of this kind, the whole is probably either

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fictitious or exaggerated. Indeed the missionary confutes himself by observing that their supposed magical signs are only letters commonly used in one of their kinds of writing. The Thibet language is read from the left to the right, and is written in two different characters;—the Uchen or Ucen, the language of learning; and the Umin, that of business. Various specimens of these characters have been given by Hyde and others before the publication of Georgi, who has detailed them, with their respective powers, at some length. The Thibetians have had, as well as the Chinese, the art of printing from a very remote æra; but it is done by fixed, not moveable blocks, and it approaches more nearly the art of wooden engraving.

The regent, like the emperor of China, seemed somewhat impatient of Mr. Turner's stay, and urged his departure, on the usual pretext of severe weather; and perhaps may have been impelled to this step by the jealous suspicion of the Chinese court. Mr. Turner, on his return, visited the young Lama; and the singular command of himself, acquired by a child of eighteen months, is peculiarly striking. We shall select the passage, with one other narrative of an interview when his age was somewhat above three years.

'A multitude of persons, all those who had been ordered to escort me, were admitted to his presence, and allowed to make their prostrations. The infant Lama turned towards them, and received them all with a cheerful look of complacency. His father then addressed me in the Tibet language, in words which were explained to me by the interpreter; he said that "Teshoo Lama had been used to remain at rest until this time of the day, but he had awoke very early this morning, and could not be prevailed upon to remain longer at his repose, for, added he, the English gentlemen were arrived, and he could not sleep." During the time we were in the room, I observed that the Lama's eyes were scarcely ever turned from us, and when our cups were empty of tea, he appeared uneasy, and throwing back his head, and contracting the skin of his brow, continued to make a noise, for he could not speak, until they were filled again. He took some burnt sugar out of a golden cup, containing some confectionary, and, stretching out his arm, made a motion to his attendants to give them to me. He sent some, in like manner, to Mr. Saunders, who was with me. I found myself, though visiting an infant, under the necessity of saying something; for it was hinted to me, that notwithstanding he is unable to reply, it is not to be inferred that he cannot understand. However, his incapacity of answering excused me many words, and I briefly said, that "the governor-general, on receiving the news of his decease in China, was overwhelmed with grief and sorrow, and continued to lament his absence from the world, until the cloud that had overcast the happiness of this nation was dispelled by his re-appearance, and then, if possible, a greater degree of joy had taken place, than he had experienced of grief, on receiving the first mournful news. The governor anxiously wished that he might long continue to illu-

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mine the world by his presence, and was hopeful that the friendship, which had formerly subsisted between them, would not be diminished, but rather that it might become still greater than before; and that by his continuing to shew kindness to my countrymen, there might be an extensive communication between his votaries, and the dependents of the British nation."

'The little creature turned, looking stedfastly towards me, with the appearance of much attention while I spoke, and nodded with repeated but slow movements of the head, as though he understood and approved every word, but could not utter a reply. His parents, who stood by all the time, eyed their son with a look of affection, and a smile expressive of heartfelt joy, at the propriety of the young Lama's conduct. His whole attention was directed to us; he was silent and sedate, never once looking towards his parents, as if under their influence at the time; and with whatsoever pains his manners may have been so correctly formed, I must own that his behaviour, on this occasion, appeared perfectly natural and spontaneous, and not directed by any external action or sign of authority.

'The scene, in which I was here brought to act a part, was too new and extraordinary, however trivial, or perhaps preposterous, it may appear to some, not to claim from me great attention, and consequently minute remark.

'Teshoo Lama was at this time eighteen months old. Though he was unable to speak a word, he made the most expressive signs, and conducted himself with astonishing dignity and decorum. His complexion was of that hue which in England we should term rather brown, but not without colour. His features were good; he had small black eyes, and an animated expression of countenance: altogether, I thought him one of the handsomest children I had ever seen.' P. 334.

'The Lama quitted his apartments at the first dawn of day, and was lodged in the tents, pitched for his accommodation, before the sun had risen. In the course of the morning, at the hour appointed for his admission, Poorungheer went down to the Lama's tents. He heard, on entering the gates of the enclosure, that the young Lama was taking his recreation in the garden, ranging about which became with him a very favourite amusement. As it was at this time, in Tibet, the warmest season of the year, in order that he might enjoy the benefit of the air, his attendants had chosen a spot where the trees afforded the completest shade, and had there placed an elevated seat of cushions for the young Lama to rest upon after his exercise. In this situation Poorungheer found him, when summoned to his presence, attended by the regent, his parents, Soopoon Choomboo, the cupbearer, and the principal officers of the court. After making three profound prostrations, at as remote a distance as it was possible, he approached, and presented to the Lama, according to the custom of Tibet, a piece of white pelong, and then delivered the letters and presents with which he had been charged.

'The packages were all immediately opened before the Lama, who had every article brought near to him, and viewed them separately

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one by one. The letter he took into his own hand, himself broke the seal, and, taking from under the cover a string of pearls which it inclosed, run them over between his fingers, as they read their rosaries, and then, with an arch air, placed them by his side, nor would, while the narrator was in his presence, permit any one to take them up.

'Poorungheer says, that the young Lama regarded him with a very kind and significant look, spoke to him in the Tibet language, and asked him if he had had a fatiguing journey. The interview lasted more than an hour, during all which time the Lama sat with the utmost composure, not once attempting to quit his seat, nor discovering the least froward uneasiness at his confinement. Tea was twice brought in, and the Lama drank a cup each time. When ordered to receive his dismission, Poorungheer approached the Lama, and, bowing before him, presented his head, uncovered, to receive his blessing, which the Lama gave, by stretching out his hand, and laying it upon his head. He then ordered him, as long as he continued at Teshoo Loombo, to come to him once every day.' P. 421.

The Thibetians are known, as we have before observed, to be a Tartarian race; but their manners are in many respects peculiar, notwithstanding their features thus publish their origin, or perhaps rather display the harsh outline of a cold country. The numbers excluded from domestic society, by monastic rules, must repress too numerous a population, or one disproportioned to the means of support, which are evidently scanty. They appear to submit to these restrictions very patiently, nor are they supposed to be violated by any clandestine intrigues. Another proof of the coldness of temperament is the opposite custom to polygamy, which, by our author, is denominated polyandry.—The eldest son chooses a wife, and she is the wife of all the brothers of a family, who live together in mutual concord. The conduct of the wife, thus slightly limited, is irreproachable in other respects; nor are the numerous tribes of husbands apparently inclined to seek for other connexions. This custom must certainly arise from a disproportion of females. Previous to marriage, female chastity is said not to be highly-valued, nor rigorously preserved.

The additions to this journey we have anticipated. Mr. Saunders's description of the mineralogy and other natural productions of Thibet were published in the seventy-ninth volume of the Philosophical Transactions for the year 1789, and noticed at some length in our sixty-eighth volume, p. 414.

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ART. VIII.—*Transactions of the Society instituted at London, for the Encouragement of Arts, Manufactures, and Commerce; with the Premiums offered in the Year* 1800. *Vol. XVIII.* 8*vo.* 6*s. Boards.* Robson.

WE have always paid an early attention to the labours of this respectable society, for we have long been convinced of its utility; and the increasing patronage by which it is supported demonstrates that our opinion is not singular. The same laudable zeal for public improvements continues to actuate its leading members, as well as the same judicious discrimination of the most important objects. As orchards properly share their attention, and as they call upon their readers for hints of new premiums, we will suggest one subject which we think merits their regard. More intelligent inquirers are better able to give it a proper shape. We allude to the preservation of the best kinds of fruit, particularly of apples. Several of these, from inattention, are nearly lost, and many are suffered to degenerate. A premium may perhaps preserve what remain, or recover such as, without it, will be soon unknown.

In the class of Agriculture there are two new premiums for spring wheat and early beans—the former to guard against the effect of disappointment in the autumn tillage, and the latter to have the ground ready prepared for wheat. As is justly observed, the changing, in this manner, the seasons, may prevent the depredations of insects, whose manners do not change, while the vegetable accommodates itself to considerable varieties. A method of procuring earlier sorts we have often mentioned: it consists in marking the most forward plants, and propagating from these. If this practice be continued for a few years, we have little doubt of obtaining many vegetables much earlier than their usual season. The premium for clearing chimneys from soot is renewed: yet we believe the inconvenience arising to persons engaged in this business is confined to the metropolis. We do not hear of any peculiar diseases among this class, on extending our inquiries to the country. We should suspect other circumstances, besides their occupation, to be the cause. Another premium perhaps might be safely expunged, we mean for a substitute to lead in glazing pottery. From many experiments, we have never found vinegar, even on long standing, dissolve the smallest particle of the metal; and the foolish terror respecting the noxious qualities of lead, in any quantity at least that could be taken in this way, has now lost its force. If lead be one cause of colic and paralysis, it is by no means the most frequent or the most formidable.

Under the class of Agriculture, the marquis of Titchfield's plantation of acorns holds a very distinguished section, and his attempt merits considerable commendation. Mr. Johnes's plan-

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tations also, particularly of the larch, are highly useful. This tree, since we last noticed its qualities, has been more generally attended to, and its merits seem not to be exaggerated. Mr. Smith has planted, on a very large scale, both larches and oaks. The oaklings are sheltered by previously planting the fir. Mr. Lake's plantation of apple-trees demands our attention; but some farther account of the progress will be necessary to appreciate his method. Nothing is so fallacious as the early appearance of an apple tree. An orchard should be on a declivity, or well drained and kept clean.

Mr. Cartwright's paper on beans and wheat is chiefly distinguishable on this account, that, by his plan, a summer fallow is avoided, and the wheat sown the same season in which the beans were carried off. Mr. Jones again addresses the society on the subject of English rhubarb, which he thinks equals the foreign, and is used, instead thereof, in many hospitals. We allow it may be equal, and particularly if the plant be suffered to arrive at its full perfection. Mr. Jones insists on the necessity of its being of a *proper* age; but the period he does not mention: we have said it should be at least twelve years old, but we have seen none approaching that age; and, of course, what has been submitted to us has been very far from perfection. While we acknowledge, however, the possibility of this drug, as well as of opium, being produced in perfection in this country, we think the land of too great importance to be thus employed; and, when the fact is established, the practice should be forbidden. We may anticipate Mr. Jones's attempt to procure opium in this country, by observing, that he seems to have succeeded very well, and he describes very minutely the mode of cultivation, and of collecting the opium.

Mr. Mirehouse's mode of draining land, which had been for ages an useless and inaccessible morass, deserves great commendation. Numerous other instances of the same kind are on record; and, at this time, it were to be wished that they were more numerous still. In his hands 274 acres of useless morass are become arable and pasture land, worth at least fifteen shillings an acre; in other words, worth more than 200 pounds per annum; with a probability of increasing value. Mr. Bate Dudley's method of gaining land from the sea merits also very particular commendation.

In the class of Mechanics the first article is an account of a burr, nearly equal to the French burrs, and at present an excellent substitute for them. Many, as we have said, are undoubtedly to be met with in this kingdom, if sought for, and particularly in Cornwall. These burrs are found near Conway, in North Wales, in a very convenient situation for exportation. They should, however, be worked on the spot, as all granites harden in the air. Our readers may not be aware that thenites

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French burrs are granites, become cellular in different degrees by the separation of the feltspar, the proportion of which determines the size of the cells.—Mr. Rustall's family mill is easily worked, and consists of two stones placed vertically, by which the necessity of coggs is avoided, and the mill works more freely. His bolter also is an excellent contrivance.—Mr. Holmes's newly invented oven is warmed in a very simple manner, by a bar passing from the interior of the oven into the kitchen fire, by which the heat is communicated: 'report speaks goldenly of its profit.'—Mr. Snart has adopted a sliding lever to carts, for the relief of horses, when thrown down and entangled in the thills. The machinery adds some length to the cart, and consequently is attended with advantages from this source.—Mr. Arkwright's chest-lock cannot be picked, but is, we think, subject to be easily deranged: we have greatly simplified the same principle; and indeed any key which acts on two bolts, one above and one below, cannot readily be picked, if at all.—Mr. Bullock has communicated an invention, which he calls a lever lock-bolt for folding doors, *to save trouble*. The upper and lower bolts are withdrawn by turning the handle, and are fastened by pressing the door into its place.—Mr. Davis's invention is much more valuable. It is designed to detach the horses from the carriage, when they run away from fright, or other causes, and at the same time it stops the fore wheels. The contrivance is ingenious, and well calculated to answer its purpose. One material inconvenience is overlooked: the bolts are loosened by the coachman, who may be thrown from the box, or unable to detach the bar. The apparatus should be regulated by those in the carriage.—Mr. Clulow's figured ribband loom greatly facilitates the manufacture of figured ribbands:—And, in a line infinitely more valuable and extensive, the duke of Bridgewater's inclined plane gives an easy communication for boats between parts of a canal of very different level. Had not astonishment been so often raised by such vast works that they now almost appear common occurrences, the plan before us would be styled truly wonderful.

In the class of Colonies and Trade, there is but a single paper from Mr. Mackenzie, who penetrated from Upper Canada to the Pacific. He reached the sea, chiefly by navigation, at Middleton's Sound. It is highly probable the communication may be found practicable and useful.

Some papers on agriculture, not received till the volume was in a great measure printed, are added. The first is an excellent essay on the causes and remedies of blight in trees. These are every cause of weakness, particularly cold stagnant water; while fresh running water has a contrary effect. The principal consequence of these causes is the generation of insects; and the honey-dew is evidently of this kind. We shall not abridge our

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author's account, as we would wish it to be read entire.—Mr. John Taylor's observations on the beet plant, and the methods used in Germany of preparing sugar from it, follow. Potatoes, when frosted, are also saccharine; and it is worth considering whether this circumstance may not be taken advantage of to procure either ardent spirit or sugar. Every thing sweet is fermentable, even sugar of lead*.—Another valuable paper in this class is Mr. Wakefield's, on the powers of steam in promoting vegetation. This too can only be perused with advantage in the volume. It appears to be very considerable, and is used as a substitute for bark.

This volume is illustrated by an engraved portrait of the late Mr. Nettleton, of Camberwell, who left 500*l.* to this institution, which has been lately paid; and some improvements in the arrangement of the next volume, are promised by the new secretary, who has been warmly praised, even by his antagonist. It will contain also, we are told, an account of a discovery of an iron mine in Cornwall, the ore of which, as it

'—is proper for making excellent steel, should not pass unnoticed. By Mr. Hoskins's account, this ore contains from 25 to 30 per cent. of iron, much argillaceous earth, small quantities of gold, silver, and copper, and a little calcareous earth: he stated that the specific gravity of the iron is in the proportion of 7,654, estimating water at 1000; that he knew no other English ore capable of producing steel equal to his specimens; that the metal retains its malleability, whether hot or cold, and was in either case equally tough; that the mine extends superficially above five acres, is within 3 feet of the surface, and in a load from 40 to 60 feet in depth. In support of his observations, he laid before the society various excellent steel intruments, made from this iron, and authentic certificates of its merit.' P. XXV.

The present volume consists of the usual lists of premiums, donations, subscribers, &c. The number of subscribers is, we perceive, greatly increased.

ART. IX.—*Letters on the Irish Nation: written during a Visit to that Kingdom, in the Autumn of the Year* 1799. *By George Cooper, Esq.* 8*vo.* 8*s. sewed.* White. 1800.

TAKING advantage of the lawyers' summer vacation, our author made an excursion into Ireland, with a view to investigate the manners and character of a nation now united to us in the closest bands of political connexion. His time was well employed; and if we felt some listlessness in perusing twenty-eight pages of a tedious preface, we were highly gratified by the letters themselves, in which the stiffness of the style, and

* In this case we seem to perceive the return of the acetous acid to its former saccharine state.—REV.

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a studied phraseology, blended with frequent inaccuracies, were defects scarcely to be felt in comparison with the justice of sentiment and accuracy of discrimination on the most important points of government, civilisation, and religion. The writer sees with his own eyes; he does not compose a panegyric on the Irish nation, yet he is not insensible to the many virtues which lie hid in the rough ore; and the picture he presents to us of our neighbours affords us the pleasing hopes that the union of the sister isles will be of advantage to both countries. But our author is not content with describing the moral state of the Irish; his remarks are founded on the sanction of high political wisdom. Aristotle is named with peculiar approbation; and, in canvassing the notions of the moderns, the prudence of the ancients is not forgotten.

In seven letters the following subjects are discussed: The moral character of the Irish, their government, religious distinctions, agriculture, and commerce; the causes of the late rebellion,—causes which led to the Irish constitution of 1782, and causes which led to the advantages of a legislative union with Great Britain.

The general character of the inhabitants of Ireland is represented to be the prevalence of passion over reason; vain-gloriousness, shown in idle conceits of genealogies, and infinite legendary tales of bravery, liberality, and generosity; and, what is frequent in savage nations, an excessive attachment to gambling. These are general traits; but the nation is divided into two classes, one consisting of the descendants of the unfortunate aborigines, the other of their barbarous conquerors, the mixed race of Saxons and Normans. The former have hitherto been the constant objects of the tyranny and contempt of the latter. Hence they differ little from a horde of Hottentots; their cabins or huts present the most hideous picture of misery and filthiness; they are extremely superstitious, and subject to their priests; and their indolence is extreme. The conquerors, the superior class, are refined by an English education and English connexions, are superior to their teachers in energy and eloquence, are distinguished by romantic gallantry towards the fair sex, and the spirit of chivalry, are remarkably negligent in their religious duties, cruelly oppressive to their tenantry, and deficient in charity to the poor. Their derision of religion 'mounts into persecution, where the religion professed by others happens to differ from that which is established by law; the rich have all the intolerance of bigots without any of their piety. The polished minority of the nation is one hundred years behind England in refinement, and the rude majority of it is at least five.' Our brethren on the other side of the water will not, we fear, be satisfied with this description; yet let them reflect that the blemishes in their character arose from temporary circumstances;

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and the just encomium of the writer on their merit must not be omitted.

'I do not know of any country where the character of the people is more fitted by nature than is that of the Irish for the highest attainments in moral or intellectual excellence.'

In examining the government of Ireland, two excellent rules are laid down: first, under 'a good government the middle rank of people always most abounds: secondly, under a government well administered it is always difficult to ascertain to which of the three simple forms of government the constitution most approximates.' Tried by these rules, the government of Ireland is found to be astonishingly deficient; there is scarcely any middle rank in the country; and though there was an appearance of the English constitution, it was a phantom, not a reality, 'neither the king nor the commons had any real share of the public authority—but a tyrannising junto, formed by a coalition amongst certain members of both houses, constituted an odious aristocracy.' The effect of this aristocracy is to be seen at Dublin in 'the face of beggary, misery, and starvation, which every-where presents itself, and in the magnificence of the public buildings, and the splendor of the palaces of the wealthy.'

Religious distinctions increase the wretchedness of the country. 'The stigma of religion is attached to more than three millions of catholics, and to nearly one million of dissenters. Not more than five hundred thousand protestants can be said to enjoy fully the benefits of civil government.' So glaring an inconsistency produced its natural fruits, jealousy and oppression on the part of the minority, and hatred on the part of the majority—effects which we yet hope may be subverted by an act of universal toleration, for which this writer is a strenuous advocate. He would encourage agriculture, by destroying the middle men between the landlord and the tenant, and by long leases to the latter. The immediate causes of the rebellion are to be seen in the preceding state of religion and government; the proximate causes in the two factions created during the administration of lord Westmoreland. 'The Orange party was formed to perpetuate the abuses and oppressions of the government, by discountenancing every innovation. The United Irishmen marshalled themselves on the other hand, not merely to reform all abuses, but also to carry innovation to the extent of separating the country from Great Britain, and of making it a free, integral, and independent republic.' On the acts of these factions many just remarks are made, and the benefits of the union displayed with a truly philosophic and patriotic spirit. A little too much egotism pervades the whole work; and we should recommend to the writer to study Swift rather than Johnson

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and Burke; he will then smile at the conclusion of the following paragraph:

'As for that opposition which may arise from the pride and vanity of any part of the Irish nation, it would be absurd that it should stand in the way of the measure. Trifling points of honour should not keep us asunder, but rather in their adjustment conjoin us still more closely together. They should not form obstacles to an union, but as it were clasps and hinges to it. They should constitute a contignation which will link the two edifices together.' P. 198.

ART. X.—*Discourses on different Subjects. By George Isaac Huntingford, D.D. &c. Vol. II**. 8vo. 12*s. Boards.* Cadell *and* Davies.

BY an unfortunate accident this volume of discourses has been with us for a considerable time unnoticed; and they are now so well known, and their merit has been in general so well appreciated, that encomiums or remarks upon them may seem equally unnecessary. They are not indeed calculated for a very numerous body of readers; but, from the talents and erudition of the writer, they naturally claim the attention of the higher order of the clergy, and of such as are conversant with the best writers in sacred and profane literature. Quotations from the latter class are suitable embellishments in some places to compositions of this kind, though in the application of them great judgment is requisite; and if we cannot recommend the use of such ornaments in general, we should still more deprecate the introduction of a single phrase from a profane writer as a proof of any position on the nature of God, or the relation subsisting between him and his creatures. Such points should be demonstrated from the Scriptures alone, and all the writings of all the philosophers of antiquity are of no assistance. There is a pleasing satisfaction in observing, that in the thick darkness of the heathen world some glimmerings of light occasionally appeared, and that, by the dint of unassisted reason, the traces of almost heavenly truth can be faintly perceived. Yet in the chaos of ancient philosophy these particles of the divine spirit are rare; and the poorest peasant in our island enjoys, by means of the press, a library for which Plato, Cicero, and Seneca, might have relinquished all their books, and have felt themselves enriched by the exchange.

It is not often that our author introduces a classical allusion or quotation inapplicably: yet, if we allow Cicero to speculate in his manner on the divine excellence, we do not wish for his sentiments in the body of a discourse. Cicero has said that virtue is the same in God and man, which to us appears absurd; for

* See Crit. Rev. Vol. XVII. New Arr. p. 409.

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virtue, which may be the subject of praise in man, cannot be predicated of the Supreme Being, who formed alike the creature and the quality—the man, and the virtue that is useful to him, or the subject of his praise. Our writer, however, adopts the idea of the Roman orator. 'Moral virtues, as they really are the same in kind though different in degree, both in man and God, so they must of necessity appear the same both to man and God.' It is unfortunate that the instance adduced should be of a virtue which no man can suppose appertaining to God: this is gratitude. For if no individual can possibly accomplish more than what it is his bounden duty to accomplish, and all fall far short of that accomplishment, to whom is God to be grateful? The fact is, we cannot, and we ought not, to speculate in this manner on the Supreme Existence; it is sufficient for us to know that his ways are not as our ways, nor his thoughts as our thoughts. We receive from him every blessing; but those qualities which among finite beings may be called virtues, cannot, by any stretch of the imagination, be so exalted as to become applicable to a being infinite in perfection.

Yet if our author may have been seduced, in this instance, by his attachment to a classical writer of great authority, he reasons far better when the question lies between true and false philosophy, between true wisdom and the strange positions of our modern sceptics. On this subject he has exposed, with great soundness of argument, the fallacy of the following opinions: 'That man retains in society all his natural rights. That all men are equal. That man is perfect. That any human institution can be perfect. That men are not required to be just in public life as they are in private.' These and similar maxims the preacher combats with great success: and the cruelties exercised by Christians on each other, the great theme with infidels, are proved to be by no means imputable to a religion which inculcates a totally opposite conduct.

'To charge on Christianity, which in itself is good, either the errors or the vices of the persons who do indeed embrace, but who also pervert or disobey it, is so palpable an instance of arguing from *abuse*, as no just reasoning can possibly admit. And equally unfair is it to blame Christianity for the consequences that ensue from the corruption of its doctrines and the neglect of its positive precepts, as it were to blame jurisprudence, because many have been ruined by legal chicane; or medicine, because the deaths of many have been hastened by empiricism; or literature, because men, who have turned their abilities to the vilest of purposes, have written against every thing that is praise-worthy and sacred before God and man; or commerce, because the supplies which it administers to our wants are employed to pamper the appetite of luxury and to swell the riot of excess. If either Christianity, or jurisprudence, or medicine, or literature, or commerce, has been made a pretended ground for the introduction of evil, such pretence has been in open contradiction to

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what was first intended in the cultivation of them; and the mischief is chargeable, not on them, which in themselves are good, and which in their original tendencies lead to good; but either on the folly, or the wickedness of men, who have perverted the nature of these blessings, and have directed them to improper ends. Surely the clearness of the fountain is not affected, because its stream at a remote distance is discoloured by the soil over which it flows: nor is the light of the sun therefore not bright, because on earth we may behold it through some dark body interposed between our eye and the source of effulgence.

'But farther; it is disingenuous in suppressing this fact, viz. that for the thousands who may have suffered in wars termed holy, millions have lived in more undisturbed enjoyment of their property, in safer protection of their persons, in stricter purity of morals, in more uniform practice of private and domestic virtues, of social and public duties, under the benign and vital influence of Christianity, than under any other system of religion, or avowal of irreligion, that can be named. In no country, not Christian, are there so many instances of good effects resulting from any other cause whatever as are found to arise in nations that are Christian, from the impressions made directly and indirectly by Christianity, operating as it does on our laws, our sentiments, our manners, and our habits.' P. 234.

We could with pleasure have dwelt upon the discourse on education, preached at the yearly meeting of the charity schools, and which deserves attention from all our instructors of youth. Some excellent sentences in the discourse preached before a body of volunteers do not cover, in our estimation, the blemish of its general tendency; and to speak of 'an enemy perfidious and dishonourable' is to employ language not well calculated to the meridian of a parish pulpit. The Spaniards treat *us* with the same epithets; but to whom they are most applicable let the Christian minister leave other persons to decide; his mission is of a more important nature—to eradicate perfidy and dishonour from every soil in which these weeds appear, and not to flatter the passions of an audience by imputing such vices exclusively to either their neighbours or to their enemies. We trust to the good sense of our readers that they will see the propriety of our noticing this fault, which has so frequently been exhibited of late in our pulpits; and we hope that it will soon become the prevailing opinion that no human politics ought to be discussed in that place, whence we should rather be perpetually admonished of our higher claims to that heavenly citizenship, the πολίευμα, in describing which the powers of eloquence can never be exhausted.

We have observed that these discourses are calculated for the higher class of readers; but they smell too much of the midnight oil to be generally approved. There is one allusion in them to tillages which we venture to say will not be understood by any person employed in agricultural occupations;

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the honest farmer cannot but stare on hearing described the properties of a soil 'subact.' But such terms are to be allowed to the learned: the basis of *their* language indeed is English, but they must be indulged in introducing words from other tongues in preference to those of native growth; and, whilst they write for each other's perusal and admiration alone, it is of little consequence that the multitude may not be able to construe their sentences. Yet we dare not recommend this style to a preacher unless he be stationed in a university; and it may be a beneficial exercise to a young divine to lower these discourses to the capacities of a mixed congregation.

ART. XI.—*Poems by Anne Bannerman.* 12*mo.* 5*s. Boards.* Longman *and* Rees. 1800.

AS it is with reluctance we condemn at any time the productions of the fair sex, so we experience a more than ordinary satisfaction in paying a just tribute of applause to their meritorious compositions. This satisfaction we feel in the present instance; for we have perused the modest volume of the poems of Anne Bannerman with almost unmixed approbation. Her effusions are the genuine offspring of a lively and excursive imagination, regulated by the principles of just taste, equally removed from the uninteresting dullness of common-place on one hand, and the false glitter of extravagance and ambitious ornament on the other.

As the terms by means of which we endeavour to describe the phænomena of the mind, are necessarily borrowed from the vocabulary of sensible objects, we are accustomed to characterise the sublimer and more energetic strains of poesy as the productions of a *masculine spirit.* But some stout champions of the 'Rights of Women' have asserted that mind is of no sex. We do not intend to enter upon the discussion of this difficult and delicate question (for the fair decision of which it is obviously requisite that one half the jury should be composed of discreet matrons); but we may be permitted to observe that Anne Bannerman's Odes may be quoted as an irrefragable proof that the ardour, whatever be its gender, which gives birth to lofty thought and bold expression may glow within a female breast.—Witness 'The Spirit of the Air.'

'Be hush'd, ye angry winds, that sweep,
Resistless, o'er the polar coast:
Thou swell'st no more, tremendous deep!
I lock thee in eternal frost.
My will supreme, mine awful sway,
The earth, the air, the sea obey;

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My glance pervades the realms of space;
Each hidden spring, this arm can trace;
O'er all the prostrate world my power extends,
Alike on Zembla's ice, on Zaara's burning sands.

'Amid the lightning's forky flame,
While, driven on high, the billows roll;
'Tis mine to loose the struggling frame,
And mine to soothe the parting soul:
I come, on viewless winds reclin'd,
To cheer the wretch, whom fetters bind,
To crush the oppressor's giant crest,
To hurl destruction on his breast,
Amid the spoils his abject soul adores;
And [*While*] trembling earth recoils along her utmost shores.

'What form is that, half-hid in air,
Round whose pale brow the torrents roar?
'Tis Freedom! mark her deep despair;
She points to Afric's bleeding shore.
Hark! what a groan!—with horror wild,
I see the mother clasp her child;
"My son, my son!" she madly cries;—
Spare, monsters, spare her agonies.—
Too late, for, rapid, to the vessel's side
She flies, and, plunging, sinks beneath the billowy tide.

'Proceed unmov'd, ye men of blood!
Your course along the waters urge;
No winds shall vex the unruffled flood,
Nor toss on high the deaf'ning surge.
Now, for your happy homes prepare;
But, curb your joy, I meet you there.
Then, as your friends, your infant race,
Rush wildly to your fond embrace,
Before your eyes a ghastly form shall stand,
And o'er her infant weep, and wave her beck'ning hand.

'Fierce thro' the desert's frightful sand,
When Cancer rules the burning day,
The Arab leads his daring band,
Exulting on their perilous way.
"Prepare!" he cries, "prepare for war!
Mark yonder sandy cloud afar;
We share the blood, we share the toil,
And we shall share the glorious spoil;
Collect your courage, now the foe is nigh;
Victorious, we return;—subdued, revenge and die."

'But, vengeful, on the rushing wind,
I come to toss the sandy waves;
To whelm the spoilers of their kind,
Inglorious, in untimely graves.

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Yon livid flame, that flings on high
Its terrors thro' the redd'ning sky;
Glares on your van, in awful state,
The herald of impending fate.
I speak—the suffocating blast descends
In clouds of fluid fire; and nature's conflict ends.

'Where the wild ocean's heaving waves
Boil round Magellan's stormy coast;
When long and loud the tempest raves,
I mark the straining vessel tost,
By night along unfathom'd seas,
I see the living current freeze;
As horror grasps each fainting form,
High mid the fury of the storm:
Till the tall masts in scatter'd fragments lie,
And, plung'd amid the surge, the sufferers sink, and die.

'Soft be your bed, and sweet your rest,
Ye luckless tenants of the deep!
And, o'er each cold and shroudless breast,
May spirits of the waters weep!
And still, when awful midnight reigns,
My harp shall join in solemn strains;
My voice shall echo to the waves,
That dash above your coral graves;
Blest be the gloom, that wraps each sacred head,
And blest th' unbroken sleep, and silence of the dead!

'High on yon cloud's cerulean seat,
I ride sublime thro' æther blue,
To fling, while reigns the power of heat,
On fainting earth the summer dew:
I bid the rose in crimson glow,
And spread the lily's robe of snow;
I waft from heaven the balmy breeze,
That sighs along the sleeping seas;
What time the spirit of the rock is nigh,
To pour upon the night his heaven-taught melody.

'But, far beyond the solar blaze,
Again I wing my rapid flight;
Again I cleave the liquid maze,
Exulting in immortal might.
O'er me nor cold, nor heat, prevails,
Nor poison from malignant gales;
I glide along the trackless coast,
That binds the magazines of frost;
Encompass'd by the raging storm,
I smile at danger's threat'ning form;
I mock destruction on his tow'ring seat,
And leave the roaring winds, contending at my feet.'

P. 55.

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The poem entitled 'The Genii' appears to us to possess uncommon merit; and much correctness of thought and tenderness of feeling pervade the 'Verses on an Illumination for a Naval Victory.' 'The Nun' is the least successful of these poetical pieces. The subject, and indeed several passages of this composition, reminded us of Pope's Epistle from Eloisa to Abelard, perhaps the most exquisitely finished poem in the English language—a competition with which may be an indication of spirit, but is certainly attended with the greatest possible risk. The sonnets, ten of which are original, eight translated, and ten founded on incidents in the Sorrows of Werter, are, in general, highly wrought. We shall conclude our notice of this elegant production by transcribing the last of these sonnets, of which the following passage of Goethe's celebrated novel is the germ:

"Be at peace; let me entreat you, be at peace! they are loaded—the clock strikes twelve.—I go, Charlotte!—Charlotte! Farewell! Farewell!"

'Tis midnight now,—all silent as the tomb.
Thou sleep'st, my Charlotte! while thy lover dies.
O that one tear would bathe my burning eyes,
And soothe my sullen soul's tremendous gloom!

'Once more, fair star! I hail thy favourite beam;
Thou shin'st unsullied, on a world of woe.
When gleam the hills, in thy revolving glow,
My soul, reviving, from a troubled dream,

'Shall soar, unfetter'd, thro' the waste of day.
O thou! for whom I liv'd, for whom I die,
Farewell!—farewell!—the awful hour is nigh,
That sees this active heart a clod of clay.
The knell is rung.—Ah, Charlotte! be at peace,
And lose my error, in my blest release.' P. 108.

ART. XII.—*Strictures on the Asiatic Establishments of Great Britain: with a View to an Inquiry into the true Interests of the East-India Company. Comprehending the Rise and Progress of our Settlements in India, the Claim of individual Traders to a Participation of our Eastern Commerce, with an Elucidation of the Means by which those Claims may be made compatible with National Prosperity, and the Welfare of the Company. With a Chart, &c. &c. By William Playfair, Author of the Political and Commercial Atlas, &c. &c. 4to. 12s. Boards.* Carpenters.

AFTER the numerous works already published on Indian affairs, it is scarcely possible that any thing new should arise on the subject. From the dedication to the British parliament we

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find this volume was published in November, 1799, when some important questions respecting India were expected to be agitated. It did not reach our hands, however, till a considerable time afterwards, and on perusal we found it little interesting. In his preface Mr. Playfair observes that

'A commerce the most productive in the world; a commerce which has enriched whole nations in all ages, only divides 60,000*l.* a-year more than common interest for the amount of stock!! and this too with the aid of a territorial revenue greater than that of England in the time of George the First, and equal to that of the emperor of all the Russias at the present day; yet budget after budget is produced, without any one ever inquiring how all this comes about. Millions upon millions, and crores upon crores, appear and vanish like Chinese shadows, leaving but a remembrance behind; while the nation at large, receiving little or no advantage, is at a very heavy expence to maintain a naval force in the Indian Ocean.

'The true criterion of advantage in commerce is found in its paying for its own maintenance and protection. Now our trade to India, at present in the hands of the company, by no means answers that description; for if to the expences which the company annually disburse, are added those paid by the nation for our naval establishment in that quarter of the globe, we shall find a loss instead of a profit.' P. viii.

The author afterwards declares his intention of particularly examining two great questions—that of free trade, and that of the annual sum to be paid to government. He seems fond of the double and triple points of admiration (!! and !!!), which not only impress us as pert and unargumentative, but as a foppish barbarism unknown to all our good writers; and carrying in their face a clear proof that the energy of the preceding sentence needs to be noticed by something more than its own intrinsic power.

We are little inclined to follow him in his verbose dissertations, which have swelled what might have proved an interesting pamphlet into a formidable volume in quarto.

In the first chapter Mr. Playfair discusses the nature and intention of chartered companies, and in what cases they are to be regarded as monopolies. In p. 15 he warmly attacks M. Necker for blaming the English corn laws, though experience seems to prove that Necker was right. In the second chapter Mr. Playfair treats of the rise and progress of the East-India company as a commercial body, a subject sufficiently trivial. In the third chapter he discusses the rise and progress of the East-India company as delegated sovereign of the territorial possessions—an important topic, but here treated without research and without ability. In his fourth chapter our author proceeds to an examination of the company's charter, and the rights which it grants and guaranties. In the fifth we find the finances and

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gains of the East-India company, its state as a commercial body, and reasons why it neither can nor ought to embrace the whole of the trade. Mr. Playfair (p. 59) must be a great stranger to the Catholic worship, when he boldly asserts that no perfumes are used in its ceremonies. Chapter VI. contains the state of the company in regard to territorial revenue. The next chapter treats of the trade which has been deemed illicit, of trade that is illicit, and of free trade. In all these topics we find nothing either new or important. One remark we shall transcribe.

'In a state of commercial prosperity like that in which this country is, it is natural to despise dangers, and to say, that those who do not like it may leave it; but we cannot hear such language without considering it as the combined produce of ignorance and vanity; for though it may with propriety be applied to a few malcontents, whose presence will never benefit any country, yet, applied to men who have either capital or industry, it is very ill applied indeed; and when we consider that our great commercial prosperity is the chief support of our immense national expenditure, and that they have very nearly kept pace with each other* (ever since our expenditure became considerable), the smallest falling off is to be considered as a thing to be carefully avoided, and far from thinking we are safe because we are exalted, it may be depended upon that the very reverse is the case.' P. 85.

In the eighth chapter Mr. Playfair proceeds to propose a plan concerning the interests of the East-India company with those of free traders, and for ameliorating the situation of both. The cultivation of sugar in the East Indies is particularly considered, and the preference given to the West-Indian trade. On this and other topics our author unaccountably forgets that the very soul of an English minister is money, and his perpetual object is finance, finance, finance. Hence ancient schemes of ascertained gain are preferred to any improvements, and hence the poor are sacrificed to the monopoly of the rich. In private life, a man who regarded money only, and was deaf to the voice of fame or beneficence, would meet with deserved contempt; but in a public capacity the case is different, and we regret that Mr. Playfair should see so little behind the curtain. He might as well propose to reduce the price of fishes, because we have the absolute command of the seas; or of spices, because we are in possession of the spice islands.

In the ninth and last chapter our author treats of the ship-

'* In order to see how these have kept pace with each other, see a chart, published by the author of this book, by W. Dickie, stationer, opposite Exeter Change, in the Strand, and Messrs. Murray and Highley, Fleet-Street, from which it will be plainly perceived, that, except during the American war, our exports and revenues have gone very nearly in two parallel lines.'

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ping interest, the Cape of Good Hope, a comparison between the value of territory in India and the commerce to it, with a recapitulation and conclusion. The two latter are as follow:

'It never was the intention to aim at laying down a complete system for the affairs of India; but observing that considerable changes must soon be made, to make such observations, and give such hints as may be probably of some use, when these points come to a public discussion.

'We have had occasion to observe, that the trade to India is the most lucrative on the face of the earth, that it always has been so, and that to obtain possession of it, or at least to participate in it, has been the ambition of every people who had the means of attempting it. Great envy has accompanied the possession of so lucrative a pursuit, and considerable has been the consequence; but when it has been wrested from those who possessed it, their own indolence, rather than the energy of their rivals, has been the cause.

'When any branch of commerce is in the hands of individual merchants, it has many chances in its favour, which it would not have if in the hands of a company; consequently we find that in Spain, in Holland, and France, the public companies fell off to decay through mismanagement, when private adventures went on well.

'Individual energy and intelligence produce effects that are not to be estimated; and from these advantages large companies are cut off; but the nearest thing that can be substituted in the case of a company is new modifications, according to times and circumstances. In speaking of reform and amelioration in the India Company, let those terms not be taken as they are when applied to governments, of which the case is totally different. The fundamental principles of good government are eternal; to adopt them to circumstances is all that is wanted; but in trade and commerce every thing depends on circumstances, and therefore what was originally good, without being changed in itself, may become intolerably and completely bad; and it so happens, that most large companies have a species of the antique, or old fashion, about them, that require attention and redress.

'The acquisition of such great territories as our company has, produced the necessity of the government of the country interfering; and we find the Board of Controul established very properly for that purpose; and consequently we find that part of the constitution of the company more adapted to the present state of things than the commercial part, which is got so prodigiously in arrear, that great part of the business done affords little or no profit, and some of it is attended with loss, while individuals of other nations carry on trade in the same articles with great advantage, though they are very heavily shackled, and labour under many inconveniencies.

'The greatest, however, of all the evils, is, that the capital of the company is totally inadequate to carrying on the trade that is required to be carried on between this country and India; and that the territorial affairs engross the principal attention, so that the commerce is neglected, and not near so extensive as it might be. Or-

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der in the finances, a fair and proper participation with free traders, are the remedies pointed out; and we have no doubt that, as the evil increases, the cure must soon be resorted to.

'It is impossible to separate the affairs of so great a company from the general prosperity of the nation: what is very important to keep in mind is, that a commercial nation cannot support a retrograde motion like one that lives by agriculture. Half the devastation that has been in Poland, or even in Prussia, within the last fifty years, would ruin this country for ever. We shall see Flanders and Brabant flourish, but we cannot expect ever to see Holland thrive; from all which we may conclude, that when a nation is once well advanced, as this is, in a career of commercial wealth, there is an absolute necessity of keeping up the ball; and, to avoid falling back, it is necessary to make efforts perpetually to advance. Fortunately for this kingdom, we have got greater and greater by the industry, invention, and integrity of its inhabitants. But the trade to India does not keep pace with the rest. Let us take care that it does not some day retrograde, and so bring the whole into a perilous situation.

'Too much attention cannot be paid to this; and it is with a view to prevent it that we have enlarged on the necessity of encouraging English houses to carry on such branches of the trade as they can with advantage, in place of leaving to foreigners that superiority which will drive that portion into their hands, and capital out of this country.

'As to the company embracing the whole of the trade, it is not possible; and if it were possible, it would not be wise. It is therefore to be hoped that the business will meet with a candid, an enlightened, and disinterested investigation. Not forgetting for a moment, that the interest of the nation at large, which is connected with the business, ought to be attended to first; and the spirit of monopoly, that has on some occasions been rather too visible, counteracted, by those liberal views of commerce which have of late so widely diffused themselves, both in the political and mercantile world.' P. 118.

An appendix is added containing a few notes, chiefly on the rapid increase of the company's possessions since 1756. In p. 17 of this appendix we find that the failure of the French expedition to Egypt was foretold, but we are not informed where it is *aftertold*. Mr. Playfair's notes are indeed as often petulant and irrelevant as his text is dull and uninteresting; and that, in the comic phrase, is *saying a great deal*. The act of 1793 closes the book. *Terram, Amici!*

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ART. XIII.—*An Historical Account of those Parishes in the County of Middlesex which are not described in the Environs of London. By the Rev. Daniel Lysons, M.A. &c. 4to. 1l. 7s. Boards.* Cadell *and* Davies. 1800.

'WE have already given an ample and favourable account of the work* to which this is an appendage. The advertisement will best explain the author's design.

'The district treated of by the author in his former work, having comprised so large a portion of the county of Middlesex, he has been induced, at the suggestion of some of his friends, to offer to the public a similar account of those parishes which he has not already described; and he presumes that another volume on the topography of Middlesex will not be unacceptable, as there is no history of that county extant, nor is there any but a very imperfect account of the antiquities of the honour and palace of Hampton-Court, which form one of the most prominent features of the present volume. Although many general views of the palace have been engraved, yet the various beautiful specimens of Gothic architecture which there occur have never been delineated for publication with tolerable accuracy: of the great hall there is an engraving in some esteem (now become scarce), by Vardy, but the form of the arches is so inaccurate as to destroy in a great degree its resemblance to the original.

'The author has experienced the same liberality as on former occasions, from the keepers of the public records, and (excepting in a very few instances) from gentlemen of landed property, among whom he cannot help distinguishing sir Roger Newdigate, (to whom he is indebted for the plate of lady Newdigate's monument in Harefield church,) as having favoured him, although a stranger, with the use of very valuable documents, in a manner more than usually polite and liberal. For access to parochial registers, and for various local information, he has again been indebted to his brethren the clergy. As his acknowledgments to them upon former occasions have been so far misconstrued by an anonymous writer, who professes to give genuine memoirs of living authors, as to induce him to assert that the accounts of the several parishes in the History of the Environs of London were written by the respective clergy, and merely tacked together by the avowed author; he thinks it necessary to explain, that their communications have consisted of answers to queries put by him relating to the boundaries of parishes, the number of houses, public charities, and other particulars which their local situation has enabled them to give or procure from intelligent neighbours conversant in each subject; an employment which they have undertaken with much readiness, and furnished, with respect to most of the parishes, such satisfactory information as none but a resident inhabitant could have supplied. It is with great reluctance that the author speaks so much of himself; but he cannot help saying, when thus unjustly accused of assuming the credit of

* See Crit. Rev. New Arr. Vol. VII, p. 398. Vol. VIII, p. 86. and Vol. XXVI, p. 193. 419.

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other men's writings, that as far as a topographical work can have a claim to originality, by being compiled from original documents, he can assert that claim, and that no part of the History of the Environs of London, or of the present volume, has been written by any other than himself.

'The same plan has been adopted by the author in this volume as in his former work, nor has he been induced to alter it by any arguments which he has seen among the Strictures which it has occasioned. He is aware that a narrative more amusing might have been produced by excluding much of what is contained in the present and in his former volumes; but he had another object in view than merely to furnish an entertaining narrative, and intended that his work should answer the same ends of useful reference as county histories, for which it is hoped it will not be found wholly incompetent. For the purpose of tracing descents and making genealogies, which it is well known have frequently a more important use than the mere gratification of family pride, the dates of births, marriages, and deaths, in the vicinity of London, (where so many of the nobility and gentry have had a temporary residence, remote from their family seats,) will be found particularly serviceable for supplying chasms in pedigrees, which frequently occasion much fruitless labour and research.' P. iii.

The parishes here described are twenty-two in number, and the work is ornamented with seventeen plates, mostly etchings. We shall not conceal it that this volume has not interested us so much as the former. In p. 45 the ingenious author seems to consider the word Ham as implying a village; whereas, in the old German, it signifies a wood, and affords the well-known etymon of the city of Hamburgh. Under the parish of Feltham is the following account:

'*Extracts from the Register.*

"Sept. 3, buried William Wynne Ryland, an engraver, who was executed at Tyburn for a forgery on the East-India Company, on Friday, Aug. 29, 1783."—This ingenious artist was son of a copper-plate printer in the Old Bailey.—He was apprentice to Ravenet, and after the expiration of his apprenticeship went abroad for improvement in his art, under the auspices of his godfather, sir Watkin Williams Wynne. During his residence at Paris, he gave such proofs of the superiority of his talents, that he obtained a premium from the Society of Arts and Sciences in London. On his return to England he was appointed engraver to his majesty, with a salary of 200*l.* per annum, and executed with great ability prints of the king, the queen, and lord Bute, from Ramsay's paintings. He afterwards embarked in a concern which proved unfortunate, and involved him in difficulties which led to the commission of the forgery for which he suffered.' P. 49.

The account of Hampton and Hampton-Court is the most curious in the volume; but the etchings of this one subject are too numerous, and some of them of very little importance.

The repetition of a variety of pages of barren names will, we

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suspect, furnish little amusement, even to the antiquary; and the addition, in notes, of the well-known arms, even of the most illustrious families, seems an idle waste of labour. Under Uxbridge we find the following information:

'The Grand Junction canal, for the making of which an act of parliament was obtained in 1793, passes by this town. It was begun by cutting on Uxbridge Moor the first of May that year, and has for some time been navigable from the Thames to Uxbridge. The principal articles of commerce on this part of the canal are flour, grain, and coals. Beyond Uxbridge the canal is navigable as far as Tring summit in Hertfordshire, and will soon be open as far as Fenny Stratford: the whole, being a distance of 112 miles, is expected to be completed in 1801.' P. 177.

The number of houses in these twenty-two parishes Mr. Lysons computes at 3232; and calculating five and a half inhabitants to each house, the number is 17,769.

We are happy to learn that the author and his brother are occupied in a new general survey of Great Britain, to be published in quarto—the counties arranged alphabetically. But we hope that this description will be free from that antiquarian minuteness which can neither amuse nor instruct one reader in a hundred, and is peculiarly remote from the pursuits of the present day. We would recommend the imitation of the Italian and French topographers, who are generally estranged from that trifling prolixity which too frequently characterises English works of the like description.

ART. XIV.—*The Anatomy of the Gravid Uterus. With practical Inferences relative to Pregnancy and Labour. By John Burns, Surgeon in Glasgow.* 8vo. 5s. *Boards.* Longman *and* Rees.

THE gravid uterus has been so often described, that ingenuity is at a loss to add to the store of minute, and perhaps useless, observations. The best labours of later anatomists have been most beneficially and successfully directed in destroying ancient and popular errors, which have led to modes of practice either trifling or injurious. The practical inferences are of more importance; and we agree with Mr. Burns in thinking that these should be connected and the anatomy, for the reasons he assigns. Surgery, in general, is only a collection of practical inferences drawn from anatomy. The rest of the preface contains good remarks and a laudable view; but if Mr. Burns, in urging young men to acquire a minute knowledge of their profession, holds up to them fame and emolument, we fear he holds up a prize in a lottery accompanied with innumerable blanks. There is a better road to fortune, and a better reason for his advice

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—the *road* is a course of study under the care of a fashionable dancing-master; and the necessity of acquiring a knowledge of the profession practised is best supported by attending to the dictates of conscience.

The description of the gravid uterus cannot, as we have said, be new, but it is perspicuous and correct. In reviewing Dr. Nisbet's publication*, we observed that the immediate cause of labour is not known; but on considering the subject, after reading the present work, we think we perceive some traces which lead to an explanation. In every instance where an animal changes its situation, the period, when it is less adapted for one, and urges on to the following, is preceded by uneasiness and inconvenience. The constitution of the fetus in the womb is not calculated for a continuance in that situation; and, among other circumstances, it must be obvious, that when the bulk of the body and the quantity of the fluids are such as to be no longer completely oxygenated by the pulmonary system of the mother; when, on the other hand, the distension is so great as to disorder the being who fosters it; an uneasiness is produced, and labour follows. It is no objection to say that a woman is often peculiarly well immediately before labour, for then the inconvenience is removed by the child having fallen down lower in the pelvis, and the process of exclusion having really commenced. That this, or at least the former, has a principal share in the event, is obvious from this circumstance, that at the end of nine months, if an obstacle opposes the birth, or the child is not in the cavity of the uterus, it certainly dies about this period. On the whole, perhaps, it may be said, that the constitution of the child is no longer adapted to its situation, and a change must take place—no other change than that of birth being, in natural cases, admissible.

In the description, the shades of difference from that of former authors are not material: that the fetus does not immediately pass into the ovarium is by no means clear; neither can any satisfactory reason be assigned in support of the semen actually reaching the ovaria through the Fallopian tubes: but the whole process is truly in obscurity.

In the practical part we perceive many niceties of distinction which cannot be followed, and some obscurities from too great conciseness. Thus the language of 'tapping the uterus,' in cases of retroflection, would lead to the idea of plunging the trocar through the abdominal muscles; but we suspect that the operation is meant to be performed through the rectum, where there would be little danger. Cutting the cervix uteri also, when in a cartilaginous state, should have been mentioned more guardedly. One observation, on a proposed modern improvement, we shall select.

* See p. 412 of our present volume.

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'When the pelvis is so small, that a child, at the full time, cannot pass through it alive, it has been proposed to induce premature labour, about the seventh month, when the child was smaller. But this is an operation which is very seldom advised, until, by the experience of a former labour, it has been demonstrated that the woman could not be delivered without the crotchet, or lessening the head of the child. When this is ascertained, the practice is most undoubtedly proper, and ought always to be had recourse to; because it is in itself safe, with regard to the mother, and gives a chance of life to the child, who must be inevitably destroyed, if the head be lessened, or the crotchet applied. When we have agreed to perform this operation, we may employ the mechanical irritation of the os uteri. If this be not sufficient, the puncture of the membranes always will produce the effect.' P. 65.

That the membranes burst early in abortion, and that these cases are not so favourable as where the rupture does not take place, are assertions not warranted by experience.

The directions are certainly often rash and hasty, and the medicines prescribed, though the work is intended for students, by no means guarded with proper care. We shall conclude with some remarks of our author respecting the membranes, which are in some measure new, but, in what relates to the cord, we suspect, not true.

'The chorion, as well as the amnion, covers the placenta and the whole of the cord; and, at this place, there is either no intervening jelly, or it is in very trifling quantity.

'These two membranes adhere firmly alongst the cord in the end of pregnancy; but, in the very beginning, they join each other only near the navel. There is at first no cord, the fœtus or embryo being in close contact with the membranes; but, by degrees, it recedes, and a cord of vessels connect it to the placenta. This is always covered closely by the chorion; because this membrane is kept firm by its attachment to the placenta and exterior vascular coat. But the amnion is loose, and has no such attachment: therefore the cord, when the child first begins to recede, is not covered close by it. On the contrary, it is drawn out rather like a funnel, adhering to the cord only near the navel. But, gradually, the adhesion spreads, and we quickly find it united to the whole cord, except a small portion near the placenta. Here, likewise, the adhesion, after some time, begins to take place; but, even in the ninth month, we may generally, by inflation, separate the amnion, for a little way, from the cord.' P. 193.

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ART. XV.—*Memoirs of the Life and Travels of the late Charles Macpherson, Esq. in Asia, Africa, and America. Illustrative of Manners, Customs, and Character; with a particular Investigation of the Nature, Treatment, and possible Improvement, of the Negro in the British and French West-India Islands. Written by Himself chiefly between the Years* 1773 *and* 1790. 8vo. 3*s.* 6*d. sewed.* Vernor *and* Hood. 1800.

THIS work is introduced into the world as containing a history of real biography, and a series of actual adventures: and the editor observes, in his advertisement, that, if this specimen should meet with encouragement, the remainder may shortly follow.

In spite of these declarations we are inclined to conclude, from intrinsic evidence, that the work is a novel, composed by the pretended editor, whose thoughts are too exactly arranged, and whose language is too artful, to admit of any other idea. The publication is no mean attempt in composition; but it is prolix in some parts. The hero is a native of the Scottish Highlands, and a younger brother. His father of course wishes to train him up to some profession, in which industry may be rewarded with opulence. Mr. Belfour, the schoolmaster, is desirous of rendering him a classical scholar; and the conversation between the pedagogue and old Mr. Macpherson, though tedious, presents many good points concerning education. The inutility of what is called a classical education in the present system of life, except to the learned professions, is well illustrated; but the argument seems not to be destitute of some national prejudices.

Young Macpherson, for his improvement in mercantile knowledge, is sent to a relative in Bristol, who is an eminent merchant, but is brutalised by rum-punch and violent passions. The characters of this merchant and of his daughter Patty are delineated from nature.

'Another whim, from which he never deviated, was, that at whatever time of night he returned home, no mortal, whether domestic, friend, or stranger, were suffered to retire to rest before his arrival.—This was a kind of night-watch which he established in his house, in imitation of that formerly kept on board ship: and indeed, in general, his house may be said to have been governed by rules equally strict, and delivered in a tone equally arbitrary, as if it had been the Elizabeth. It may well be supposed that I could not have dreamed of such uncommon practices; and miss Patty, who possessed little gentleness or humanity of disposition, and who wished to break some jokes on the simplicity of one who had seen nothing but regularity and decorum in his father's house, studiously kept me ignorant of the secret. The very night after my arrival, I was suffered to go to bed early; and about one o'clock in the morn-

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ing was roused from a profound sleep by one of the maids, who told me, in seeming terror, that the captain was in a violent rage at my having gone to bed, and had ordered me to get up and appear before him instantly. Amazed at this inexplicable summons, I hurried down to the parlour, and found the old gentleman in a melancholy state of intoxication, and miss Patty enjoying the fruits of her admirable invention.

'On my entrance, I was accosted in the following terms: "Come here, sir! Why, you d—d young dog, how dare you go to bed before I come home—Eh! what? do you think you are in your father's house in the country; where, because they have nothing to amuse them, every body goes, stupidly, to snore at ten o'clock—Eh! D—n my blood, sir, if ever you presume to go to bed before I come home, were it six in the morning, I'll have you tied up, you young dog!—I will—Aye!" In return to this speech (the first of the kind I had ever heard), I asked pardon, pleaded total ignorance of his regulations, and promised rigidly to observe them in future. All this time miss Patty continued laughing immoderately at my confusion, astonished looks, and Scotch accent; while the father, drunk as he was, discovered the trick, and relaxed in his severity. "So you were not told that I should be angry at your going to bed before I came home—Eh!"—"No indeed, sir (said I), otherwise I never should have gone."—"Why, you little b—! how came you not to tell him—Eh!"—"Lard, papa! I did tell him; but the boy was so sleepy and stupid, he could attend to nothing."—"Pardon me, madam! (said I) you never mentioned any such thing. On the contrary, you asked me if I chose to go to bed before I thought of it."—"What! sir (said miss, colouring with shame and resentment), do you dare to contradict me to my face?"—"I have always been taught, ma'am, to speak truth, and vindicate myself when I am unjustly accused—I am doing nothing more at present."—"Why, here's a pretty fellow truly!—A Scotch boy to give himself airs!—But you must learn better manners in this house, sir!"—"But, by G—d! he must not (said the old gentleman firmly)—the boy talks as he ought to do, and I like his spirit—Do you go to bed, miss Pert, and do you sit down, boy; I want to talk to you." Miss went off, with a toss of the head, muttering something about Scotch pride and Scotch poverty; and I continued above an hour in conversation with the old gentleman, who asked me a number of questions relative to my father's family, presenting me with some pears, which, in the course of his rolls and tumbles, he had bruised to pieces in his pockets.' P. 63.

By this merchant Macpherson is sent to the island of St. Christopher. The West-Indian characters and adventures, which he there encounters, seem to be faithfully drawn from prototypes. The character of Mr. Penguin, Macpherson's new master, is forcible and original, and the negro persons of the drama play their under-parts skilfully. In that island Mr. Macpherson becomes acquainted with a respectable French lady, madame Bellenger, whose story occupies a considerable portion of the

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volume; but her adventures seem to bear the same marks of fiction as the other parts of the publication. De Foe long possessed the art of concealing art, that of telling a feigned story in a complete dramatic manner, preserving the inborn shades of character, even the most minute and evanescent, exhibiting neither more nor less knowledge, turn of thought, or expression, than the identic character authorised. The late Irish tale of Castle Rackrent, with all its merit in this respect, sometimes leaves the assumed character on the left hand. On the part of madame Bellenger is introduced a poem, called the 'REMONSTRANCE,' a copy of which may perhaps please our readers.

"Haste! haste! my lov'd Laura!—away to the grove,
(One evening, enraptur'd, I said);
Mild beams gild the upland, the mead, and alcove,
And melody bursts round the glade!

"The lark, with his female, soars warbling on high;
The thrush cheers his mate in the dell;
The stream from the mountain foams murmuring by,
While Echo repeats from her cell.

"The turtle's fond cooings come soft on the gale,
With fragrance flung fresh from the thorn;
And soon Philomela will pour her lone wail,
And call her lost lover till morn.

"—Haste! join the full chorus with lute and with song,
Ere Eve spreads her mantle of grey;
—Haste! haste! my lov'd warbler—we've tarried too long:
See! Vesper proclaims parting day!"

"Ah, Edmond! (the fair one replied with a smile)
How warm! how persuasive thy strain!
'Tis the language of Nature!—a stranger to guile;
And Nature should ne'er plead in vain.

"If with passion so ardent my Edmond can plead,
When distant from streamlet or grove,
What! what will he say, when around bower and mead
All Nature breathes fragrance and love?

"When the lark with his consort soars blithsome and free,
When the thrush cheers his mate on the thorn,
Will my Edmond not envy each pair that we see,
Unchill'd by cold prudence or scorn?

"When the turtle bills fondly, or cooes through the shade,
Wilt thou cease then thy love-melting lay?
And when Philomel plaintively mourns round the glade,
Ah! what will my moralist say?"

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" O, Love! how bewitching, how constant thy power!"
(It is thus thou would'st sighing complain)
" When present, soft melody fills every bower;
When absent, 'tis sorrow and pain!

" For thee, lonely mourner! who pour'st thy sad lay,
No partner with love beats the wing!
Yet hark! how yon choristers sport on each spray;—
Hark! hark! how they flutter and sing!

" No sorrow—no plaining, their transports annoy;
'Tis harmony fills all the grove!
No female affects to be distant and coy,
But each chirps the language of love.

" Ah! why then should Nature (sweet nurse of delight!)
Ah! why should she e'er be supprest?
And why, my lov'd Laura, when transports excite,
Conceal the best joys of the breast?"

" 'Tis thus thou wouldst reason—thus pensive complain;
Thus falsely Love's sufferings rehearse;
For say, when did passion adorn Edmond's strain,
That Laura was deaf to the verse?

" With thee should I wander the woodlands among,
And hail the full choir on the spray;
Enrapt join the concert, with lute and with song,
Till eve spread her mantle of grey.

" But, ah! my false reasoner! will transports repel
The shafts that too quickly will wound?
Will Slander's shrill pipe not be heard in the dell,
When Echo reverb'rates the sound?

" Will the dove's cooing murmurs each whisper controul,
False—cruel—illiberal, and mean?
Will the warm throb of Nature expand ev'ry soul
Contracted with envy and spleen?

" No! no, fond declaimer! nor transport, nor youth,
Nor Nature's soft mandates avail;
Nor all the mild dictates of Virtue and Truth,
While Custom's stern precepts prevail.

" For these, (by inconstancy render'd unkind),
Strict limits have mark'd for the fair;
Cold prudence must triumph o'er passion refin'd,
Till Hymen the chaplet prepare.

" Alas! does decorum then rest on a vow?
Or modesty spring from a tie?
Do truth, love, and constancy, dwell on the bough,
And from woman alone do they fly?

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"Sing on, then, sweet warblers!—ah! cease not the strain?
Go—flutter and bill through the grove!
But talk not, my Edmond, of woman's disdain,
While Custom's the tyrant of Love!" P. 152.

The illustrations of the slave-trade, promised in the title-page, follow soon after; and the manner of treating slaves is forcibly delineated from examples, real or feigned. The bad consequences of too much lenity are exemplified in the benevolent conduct of a planter, who was the first husband of madame Bellenger, and was slain in an insurrection of the negroes; but a good-natured uncle secures for the lady a convenient retreat.

A conversation in this asylum arises between madame Bellenger and a Mr. Penguin, (at whose sudden introduction, however, we are not a little surprised) on the proper management of the negroes—the lady pleading for gentleness, and defending the inculcation of religion and morals, while Penguin ridicules her ideas on the subject; but this conversation is so long that we must refer our readers to the volume itself.

MONTHLY CATALOGUE.

POLITICS...POLITICAL ECONOMY.

ART. 16.—*A Letter to* **** *******, *Esq. on Buonaparte's Proposals for opening a Negociation for Peace: in which the British Guarantee of the Crown of France to the House of Bourbon, contained in the Triple and Quadruple Alliances, and renewed by the Treaty of the Year* 1783, *is considered; together with the Conduct of our National Parties relating to it. By J. Brand, Cl. M. A. &c. &c.* 8vo. 2s. Rivingtons. 1800.

ABUSE of Buonaparte—abuse of Mr. Fox—abuse of the Whig-club—an indecent insinuation against the late lord-mayor, whose conduct in office has received the thanks of the city, in an address drawn up in such strong energetic language, that, both for its elegance of diction, its truth, and sentiments, we recommend the perusal of it to this author, and to every one of our readers. The story of the British guarantee is too ridiculous for any serious remarks; and any one who can have the patience to wade through so much abuse, and so much party prejudice on a great national question, must have acquired feelings of which we do not envy them the possession.

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ART. 17.—*The Crimes of Cabinets; or, a Review of their Plans and Aggressions for the Annihilation of the Liberties of France and the Dismemberment of her Territories. With illustrative Anecdotes, Military and Political. By Lewis Goldsmith.* 8vo. 6s. *Boards.* Published by the Author, No. 5, Thavies-Inn, Holborn. 1801.

Tales of blood and horror! We are not surprised that the writer could not find among the booksellers a publisher for his work. He has attacked the crimes of cabinets indiscriminately, without considering whether they be friendly or not to his own country. In the selection of his crimes he forgets to insert those of the French republic. We can consider this work only as a set-off to the horrid tales against the French nation, which are dressed up by some writers amongst ourselves—and a diabolical set-off it is. Assassination, murder, plunder, deceit, whether at Stockholm, Rastadt, Paris, Warsaw, or Naples, are, in our eyes, equally detestable.

ART. 18.—*Marengo; or the Campaign of Italy, by the Army of Reserve, under the Command of the Chief-Consul Bonaparte. Translated from the French of Joseph. Petit, Horse-Grenadier in the Consular Guard. With a Map of the North-West Part of Italy, shewing the Route of the Army. To which is added, a Biographical Notice of the Life and Military Actions of General Desaix. By C. Foudras.* 8vo. 2s. 6d. Jordan. 1800.

The march of Buonaparte over the Alps, and the fatal battle of Marengo, are two of the most distinguished events in the present calamitous war. To an Englishman, who has not seen these stupendous mountains, the former will not excite such strong sensations of wonder; but those who have visited them must be struck with extreme astonishment at the vast exploit—an exploit which gave the fatal blow to the grandeur of Austria, as well as the whole confederacy armed against the rising republic. The battle of Marengo is no less distinguished, both from the extent of its range, the number of men actually engaged, the long uncertainty of the combat, than the almost total destruction, which previously prevailed, of the French power, and the dextrous manœuvre by which it was thus recovered, so as to make our antagonist not only absolute masters of the field, but to have dispersed the Austrian force in such a manner that nothing remained but to purchase a return into their own country by a resignation of all their conquests in the Genoese, Piedmont, and the Milanese. This change from *apparent* ruin (for Buonaparte, if he had retreated on that day from the field of battle, would on the next have still conquered his enemy) fills the mind with astonishment; the detail of it is given here in a very interesting manner, and deserves a perusal from every one who is fond of military achievements.

ART. 19.—*A Candid Appeal to the Nation, upon the present Crisis, and the recent Change of Ministers.* 8vo. 1s. Lackington *and* Co. 1801.

No one that has the least knowledge of the British constitution can doubt the right of his majesty to change his ministers; and he is assuredly not bound to give a reason to any one for such a transfer of authority. It is presumed, in this work, that the change which has lately occurred proceeds from his majesty's refusal to accede to the promised emancipation of the Catholics—a refusal he was bound to

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adhere to by his coronation oath. This obligation we cannot admit. He is bound by that oath to 'maintain the Protestant reformed religion established by law;' but the liberation of the Catholics from civil penalties, or their restoration to civil rights, does not in the least interfere with the true principles of the Protestant religion, nor consequently with the coronation oath. We doubt not that the king had good grounds for dismissing his ministers; but we very much doubt, notwithstanding all that has been said upon the subject, whether the question of Catholic emancipation was by any means the sole, or even the chief, cause of their dismissal. The new minister has peculiar difficulties to encounter, from the conduct of his predecessor: the confidence of the public having been once so much abused, he cannot expect much of it till time has sanctified his measures; and it is well observed in this work that 'plain speaking will serve all the purposes of fair dealing.'

ART. 20.—*Financial Facts of the Eighteenth Century; or, a cursory View, with comparative Statements of the Revenue, Expenditure, Debts, Manufactures, and Commerce of Great Britain.* 8vo. 2s. 6d. Wright. 1801.

Political arithmetic is a very difficult science, and its principles are not as yet by any means ascertained. Exports and imports, balance of trade, prosperity of finance, are terms easily used, and facts may be brought from each to corroborate almost contradictory positions; but how they are connected together we should first determine, before we presume to draw general conclusions in favour or disfavour of the greatness or felicity of a country. If we allow, for instance, the fact and reasoning upon one point in this book, the capability of this nation at the present moment to bear its increased burdens is, to that evinced in the time of William the Third, at the rate at least of one hundred and forty-three to one. For the balance of trade at the close of William's reign was 43,326*l.*; while for the year 1800 it was 6,044,192*l.* And if we take into consideration, says the author, the nature of custom-house values, we are to increase the latter value, and the balance of trade 'will be no less than one thousand and twenty times greater than at the close of king William's reign.' This is very consolatory news; but unfortunately this balance of trade stands higher for the year 1800 than for any one of the last hundred years; and, as in the year 1785 it was only 134,000*l.* the power of the country to bear burdens in 1800 was above forty-five times greater than that in 1785. Now these two latter periods are sufficiently within the memory of every one to overthrow the whole of this part of our author's reasonings.

We could have wished to have seen an inference drawn from the sale of teas in this country, which from 50,000 pounds in William's reign has amounted to twenty millions; and the medical conclusion would have been that the country is four hundred times as nervous now as in the reign of William. The 'increased circulation of gold and silver in the kingdom' is merely referred to, but we looked in vain for the conclusion to be drawn from it; for if any thing depended on an increased circulation of the precious metals, we must in this period, when they have almost disappeared from circulation, be peculiarly unfortunate.

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But though we do not see with the writer such grounds of boasting, from balances of trade and increased taxation, we are clearly convinced with him that trade, manufactures, and the arts, have so far augmented, that if our taxation have increased, the power of paying taxes has increased with it also; but we apprehend that the families which fifty years ago were rising in comforts, and ameliorating their capitals, are at this period diminishing both, and that in a very serious degree.

ART. 21.—*A Maximum; or the Rise and Progress of Famine: addressed to the British People, by the Author of a Residence in France, during the Years* 1792, 1793, 1794, 1795, &c. 8vo. 1s. 6d. Wright. 1801.

If there be any persons in this country weak enough to wish for a maximum, or, in other words, to involve us in all the horrors of famine, let him read this work, in which he will see the necessary effects of so wicked or foolish a measure. If a maximum be established at all, let it be first begun with the landlords: let these fix the rent of their farms; let the wholesale dealers, the merchants, the tradesmen, follow the example; let it be persisted in by every person whose commodities the farmer consumes, and then the addition of force will show the folly of such proceedings! Every man has a right to the produce of his labour and industry; and the moment we injure the freedom of the market, that moment we raise the price of every article. Raw, inexperienced men, like the French legislators, were the only class of people who could adopt so absurd a principle; and, after plunging their country into excessive misery, they too, at length, saw themselves compelled to abandon it.

ART. 22.—*Thoughts on the best Modes of carrying into Effect the System of Economy recommended in his Majesty's Proclamation.* 8vo. 1s. 6d. Wright. 1801.

A very praise-worthy attempt to enforce on all classes due obedience to his majesty's proclamation. The writer diminished the consumption of bread in his family by eating none himself, and, what was a more difficult conquest, by persuading his servants to abstain as well. The time in which the want of bread is most felt is at breakfast—a meal which they supplied from a kind of hasty-pudding of rice-flour and oatmeal, with a third of water in the milk. Other substitutes are recommended; and, with great propriety, the wicked plan of a maximum is mentioned only to be exposed. In these Thoughts we do not find, however, any notice taken of hair-powder, the use of which, in some families, seems to be either a defiance of the king's proclamation, or a plain proof that they do not believe in the scarcity it refers to. To pretend an anxiety for the saving of a crust of bread, and at the same time to look with pleasure on three or four servants standing about with their heads and clothes covered with the sustenance from which that crust is made, are circumstances not uncommon with ladies of fashion, who would too frequently do the utmost in their power to assist the poor, except the parting with any gratification or object of luxury.

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ART. 23.—*Radical Means of counteracting the present Scarcity, and preventing Famine in future; including the Proposal of a Maximum founded on a new Principle: to which is prefixed an Address to the Legislature, on a Plan for meliorating the Condition of Society at large. By George Edwards, Esq.* 8vo. 3s. 6d. Johnson. 1801.

In a long dedication to members of parliament, the author claims a reward for his services. Among these is enumerated the suggestion of the income bill—for which no man who understands equitable taxation will thank him. All his plans labour under this grand objection, that he makes government the prime mover in every thing, not reflecting on the laborious task it has at present to perform, and on the celebrated French maxim—*Laissez nous faire*—'leave us alone.' We have seen the effects of the interference of government in the present scarcity in the brown-bread act, and in the late scarcity by its importation of corn. We are fully persuaded that improvement of society must be produced by individual exertion, and that the best employment of government is not to direct this individual exertion, but merely to prevent its infringement on the rights of others.

ART. 24.—*Remarks on the present High Price of Grain, and on the Expediency of farther Legislative Restrictions, in order to effect its Reduction.* 8vo. 6d. Jordan. 1801.

The best answer to this work is to be found in the voluminous reports of the house of commons on the same subject, if any one have patience to read them. A sure way to increase the price is to make the legislature the corn-merchant; and legislative restrictions will only increase the evil which is now the subject of complaint. In despotic governments, a cabinet may be employed in ways and means to feed the people; in free governments the people will feed themselves. Accidental advances and diminutions in price will be attended with little inconvenience, unless some cause equally absurd and powerful interfere to change the natural order of things under the circumstances of plenty or scarcity.

ART. 25.—*Reflections on the Justice, Advantage, and Necessity of limiting, within a certain Compass, the Price of Wheat, by Legislative Authority; addressed to both Houses of Parliament. By the Author of Dearness of Provisions, &c.* 8vo. 1s. Stockdale.

There is an advantage in limiting the fare of Hackney coaches, because the disputes would otherwise be endless; but it is not so with the price of wheat and marketable commodities, where the demand is not urgent and time is given for bargaining. Who also is to settle this price, and on what data? As to the idea of estimating the quantity of corn in the kingdom by means of excisemen, it is too ridiculous to be entertained for one moment; and the whole of this pamphlet is founded upon a mistaken view of the rise in the price of provisions, and the omitting in its calculation the derangement and speculation introduced into every class of society by paper-money.

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RELIGION.

ART. 26.—*A Sermon, preached before the Lords, Spiritual and Temporal, in the Abbey-Church, Westminster, on Friday, February* 13, 1801, *being the Day appointed, by Proclamation, for a General Fast. By Brownlow, Lord Bishop of Winchester.* 4*to.* 1*s.* 6*d.* Wright. 1801.

That 'public virtue and public prosperity go hand in hand and keep pace with each other,' is the theme which afforded many useful reflexions on the day appointed for the fast; and, in introducing them, the preacher has premised a proposition which we have never lost any opportunity of inculcating, and which we are happy to see sanctioned by his high authority. 'Political details are unfit for this place'—May this proposition find its way into every pulpit!

ART. 27.—*Two Sermons, on the Proclamation, December* 3, 1800, *and on the General Fast, February* 13, 1801; *preached at the Cathedral, Winchester, by the Rev. Edmund Poulter, Prebendary, &c. Dedicated in a Letter to the Lord Bishop of Winchester.* 8*vo.* 2*s.* Cadell *and* Davies. 1801.

In a dedication of above eight pages we are informed that Mr. Pitt is the greatest man that ever lived—*nil ortum tale;* and, for the next eight hundred years, *nil tale oriturum:* the country is endangered by his obligatory retreat, and it can alone be secured by his indispensable return. Our sovereign, in dismissing this great man, has thought differently—the country acquiesces with the greatest complacency—and the feeble voice of this writer will scarcely be heard in the general approbation of the mode in which the king has exercised his undoubted prerogative. The sermons, if sermons they can be called, treat on the question of scarcity, and its remedies; whether the war be the origin of it—the average prices of wheat—the subsistence of 'our foreign fixed war-establishments'—and similar topics, better adapted to the common-hall of the metropolis than to the cathedral of Winchester. The only quotation from Scripture, in these sermons, is balanced by one from Shakspeare; and the rant of Othello unites in sanctifying this just and necessary war. Surely the few minutes dedicated to religious instruction may be occupied by more important concerns.

ART. 28.—*A Charge delivered at the Visitation of the Archdeaconry of Salop, in the Diocese of Lichfield and Coventry, in May,* 1800; *and published by Desire of the Clergy. By John Chappel Woodhouse, M.A. &c.* 8*vo.* 1*s.* Longman *and* Rees.

The clergy, in requesting their archdeacon to publish his charge, have performed an acceptable service to the public; and we shall be happy to co-operate in their intention, by recommending it strenuously to the perusal of every archdeacon in the kingdom.—The charge contains much local information, and affords a specimen of the good that may be done, under the patronage of the bishops, by the body of archdeacons. This archdeaconry contains 550 square miles, 64,000 inhabitants, and 97 churches or chapels. Of these last

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fifty-three are in a very laudable state; twenty-one require but little expence to be bestowed upon them; twelve have undergone, or are undergoing, a thorough repair; three are to be re-built; and but few instances of backwardness to comply with the archdeacon's requests have occurred; for twenty-nine of these churches parsonages are entirely wanting, thirty-eight are in good repair, twenty are moderate, and ten scarcely habitable. The number of legal residents is thirty-six. Seventeen of the non-residents have provided resident curates; and fifteen live near, and discharge the duties of their parishes. The number of communicants at Easter is five thousand, of dissenters seven thousand, who are catholics, presbyterians, baptists, quakers, unitarians, or methodists. The income of the clergy is here considerable, as, if divided equally among them, it would average to each man about 200*l.* a year; and if the whole revenue were seized and transferred, as the archdeacon states it, to the people, it would average only 5*s.* 6*d.* a head to each inhabitant of the archdeaconry. Upon these statements very judicious remarks are made by the worthy archdeacon; and we cannot avoid observing, that as, in a population of 64,000 inhabitants, there appear to be 52,000 on a state bordering upon indifference to the rites of the church, all the exertions of the clergy, in catechising, instructing, and familiarising them to religious knowledge, are requisite, or the evangelical missionaries will here find a very plentiful harvest.

ART. 29.—*Freedom of Enquiry, and Zeal in the Diffusion of Christian Truth, asserted and recommended in a Discourse delivered at Bristol, July* 9, 1800, *before the Society of Unitarian Christians, established in the West of England, for promoting Christian Knowledge and the Practice of Virtue, by the Distribution of Books. By Thomas Belsham.* 12*mo.* 1*s.* Johnson. 1800.

The arguments in this discourse, independently of the peculiar religious tenets adopted by this writer, are manly, judicious, energetic, and deserve the serious attention of every one who calls himself a Christian. Without freedom of inquiry the truths of religion stagnate, or evils are produced, which the present times are unhappily ordained to experience. Upon the introduction of the latitudinarian system into the church of England, it was usual to throw a discouragement in the way of every one who investigated these peculiar tenets. The people were taught to think slightly of doctrines, and were amused with moral discourses alone. In consequence of this the zeal of many was alarmed, and the church is now threatened with the danger of schism, from what is called evangelical or methodical preaching. Among the dissenters the same notions prevailed: an obscure acknowledgement of Christianity was considered as sufficient, the modes of belief were gradually deemed of little importance, Scriptural knowledge was neglected, and they fell into an indifference, from which, in an equal degree with the church, they stood in need of being roused by the new energies of the evangelical missionaries. Hence we agree entirely with this author in his main principle, that inquiry should be every-where encouraged, and zeal recommended. The effects of knowledge without zeal, and of zeal without knowledge, are almost equally pernicious; and it is the duty

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of every Christian to stimulate to the utmost of his power the union of these necessary qualities.

ART. 30.—*On the Observance of the Sabbath: a Sermon. By the Rev. L. H. Halloran, D.D. To which is added a Form of Morning and Evening Prayer, for the Use of Schools.* 4to. 1s. 6d. Rivingtons. 1800.

In a most fulsome address to the bishop of London, the writer informs his lordship that he aims, in this discourse, 'less at elegance than at plainness and perspicuity.' We cannot, indeed, ascribe much merit to the composition in point of elegance; and when we read of 'the principles of infidelity, with mephitic contagion and electric rapidity, pervading every class of society from the palace to the cottage,' we admire the author's idea of plainness and perspicuity. We reprobate as much as himself the violation of religious toleration by the anarchists of France—yet, consistently with the principles of the Protestant religion, and of the church of England, in which we have been educated, we cannot allow the piles of building formerly subsisting in the French churches, illuminated every week with useless tapers, and covered with images of loathsome reliques, to be 'altars of the living God.' The sacramental table in our churches forbids us to entertain such an idea: and if the violence used by the French, in overturning their altars, be not consistent with Christian charity, we must still recollect the blood of the Protestants shed by the supporters of those altars, and their intolerance towards every one who did not bend his knee to their superstitious rites and ceremonies.

ART. 31.—*On the Difference between the Deaths of the Righteous and the Wicked, illustrated in the Instance of Dr. Samuel Johnson, and David Hume, Esq.—A Sermon, preached before the University of Oxford, at St. Mary's Church, on Sunday, July* 23, 1786. *By the Rev. William Agutter, A.M. &c.* 8vo. 1s. Rivingtons. 1800.

The despondency of Dr. Johnson, and the serenity of Mr. Hume, at the hour of their respective deaths, give occasion to the preacher to show that the terror felt by a Christian on leaving the world is no argument against religion, nor the calm of the sceptic a rational ground for approving his opinions. The case of Dr. Johnson is by no means well-treated. The miserable, inconsistent, half-grounded persuasion of religion in his mind naturally clouded his latter days; his intolerance and bigotry afforded him no security in his last moments, when representing to himself the tribunal at which he soon expected to appear. He had through life worshipped a God of terror, and his character was formed on that principle,—haughty, supercilious, arrogant, unamiable. He is respected for his literary talents: but neither his living nor his dying moments present him to the true Christian in any other light than an object of pity.

ART. 32.—*Plain Thoughts, submitted to Plain Understandings, upon a prevalent Custom dangerous to the Establishment.* 8vo. 1s. Rivingtons.

The writer is sensible of the evil arising from a very prevalent custom, but is by no means aware of its extent, nor is he qualified to prescribe a remedy. He would apply caustics where lenitives are

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required. The rapid progress of the evangelical, or methodistical, preachers, has given him an alarm; and he is apprehensive of much mischief from the custom of sending missionaries to preach the Gospel in every village of the kingdom. Yet we would ask him what makes the inferior classes so attentive to these missionaries? What induces them to quit their churches and their meeting-houses (for the dissenters complain as largely as the clergy themselves of the general defection) for these new-erected chapels—these licensed hovels and out-houses? He has not entered upon the answer given by the evangelical clergy, whose cause, nevertheless, wherever it relates to schism, we shall not attempt to defend; at the same time we cannot but discountenance such pretended supports of the establishment as the present, as well as every attempt to destroy a cause by force which should only be attacked by meekness, by argument, by the sword of the spirit, and by Christian love.

ART. 33.—*The Character of the King, a Sermon, preached in the Cathedral Church of St. Peter, Exeter, on Sunday, Nov. the 30th, 1800. By the Rev. Jonas Dennis, LL.B. &c.* 8vo. 2d. Rivingtons.

'In the times in which we live, scarcely a year passes in which some new conspiracy is not formed, and some new plot endeavoured to be carried into effect.'—The king's 'character presents the extraordinary phænomenon of a good, a pious, and a Christian king, ruling over a corrupt, a profligate, and an abandoned nation;—a nation, the major part of which consists of (I must and ever will speak plainly) avowed infidels and concealed atheists.' It is not to be wondered at, in such a nation, that the king 'is surrounded almost inevitably by many noble adulterers and honourable debauchees.'—We find no precept in Scripture for this mode of comparing together king and people. So strange a medley of Scripture and politics does not often, and we wish we had reason to expect that it never might again, fall into our way to examine.

LAW.

ART. 34.—*Considerations on the Coronation-Oath, to maintain the Protestant reformed Religion, and the Settlement of the Church of England, as prescribed by Stat. 1. W. and M. c. 6. and Stat. 5. Ann. c. 8. By John Reeves, Esq.* 8vo. 2s. 6d. Wright. 1801.

The particular opinions of this writer on the English constitution are well known. He can conceive the trunk of the constitution remaining, when the branches are dissevered from it; and of this trunk he is now endeavouring to make a mere log, devoid alike of sense and vitality. The mode of introducing the name of the sovereign, in this debate, we can by no means approve. On a rumour, probably very ill founded, the author justifies a supposed determination of his majesty on a peculiar measure likely to be presented to him; and, taking this determination for granted, argues that the king could not act otherwise without breaking his oath. To say that a private person, like the author, should be 'thought unreasonable or obtrusive,' for offering his opinion on the proposed measure, would be

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very far from our sentiments; for the question admits of discussion, and is equally open to all: but it appears in the highest degree indecent, we must confess, to obtrude in this manner the name of the sovereign on the public. Catholic emancipation, and the defence of our establishment, are two distinct subjects, and ought to be treated of separately; yet this writer unites them in the same treatise: he maintains they are necessarily incompatible, and that the king cannot exercise his high prerogative in affirming the emancipation, without breaking the solemn oath he took at his coronation.

Much extraneous matter is introduced, to cloud the judgment, and to prevent it from examining the simple question. The conduct of churchmen, presbyterians, and Romanists, at different periods, is examined, as if the last are what they were in times antecedent to Henry VIII.; the present Presbyterians (and very few of that description now remain in England) the same as those at the æra of Cromwell; or the members of the church of England, like their ancestors at the Reformation. Religious animosity has happily very much subsided, and the question of Catholic emancipation may be discussed without exciting the uneasiness which agitated former ages. The coronation-oath prescribes to the king the maintenance of the Protestant reformed religion established by law; and if he, contrary to law, should infringe upon this settlement, without doubt he would act inconsistently with this solemn pledge; but the former part of the oath sufficiently explains the latter. The king swears to govern his people according to the statutes in parliament agreed on, and the laws and customs of the same. In the second part the government of the church is considered; and it is the government of that church which is established by law; namely, that law which exists when the king comes to the crown, or which shall be law during any part of his reign. The king cannot, by his single act, affect the established church; for that would be a breach of his oath; but if the king, lords, and commons, should agree in the emancipation of the Catholics, or any other measure in which the interest of the church might be supposed to be involved, we should hold him guilty of treason who presumes to maintain that the king had broken his oath. It is absurd, in these days, to pretend that the church has any peculiar form which cannot be altered by the legislature. The authority of the legislature is paramount over all corporations; and the king is justly to be esteemed, by our laws, in all things, ecclesiastical as well as civil, supreme. Whether his majesty assent to, or dissent from, the emancipation of the Catholics, every good subject will confidently abide by his decision; and though we may think that the emancipation may be attended with great advantages, the denial of it is not a matter of very high importance. The manner in which the question is here treated appears to us equally dangerous and unconstitutional; and it would have spared the writer before us a great deal of trouble, and perhaps have rendered, in his own estimation, the present book unnecessary, if he had reflected, that at the time when the coronation-oath was first devised and sworn to, the Catholics of Ireland were eligible, by the established law, to seats in the Irish senate.

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ART. 35.—*A Letter to a Nobleman, on the proposed Repeal of the Penal Laws which now remain in Force against the Irish Roman-Catholics, from Charles Butler, Esq. Lincoln's Inn, London.* 8vo. 1s. Coghlan.

Every man of liberal mind must be desirous of seeing the disqualifications, founded merely on religious opinions, removed from our statute-books; and the increased toleration, under this reign, is a presage that civil governments will very soon consult their own ease, and the comfort of the subject, by making civil concerns the only objects of their attention. Catholics are at present debarred from a seat in parliament, as well as from several of our principal civil and military offices. Their admissibility to those offices cannot be injurious, in any sense, to a kingdom where so great a majority is of the Protestant opinion; and, as to the king's oath, it is well observed here, that as it did not prevent him from rescinding, some time since, certain restrictions once binding on the Catholics, it cannot now prevent him from granting them farther indulgences. His oath is to maintain 'the Protestant religion established by law;' and that religion is equally maintained, whether a Papist enjoy or not a place under government, just as well as it is now maintained, while a great number of Papists in our navy are shedding their blood in defence of their country. It must first appear that an attack is made against the Protestant religion, before any one should dare to call the coronation-oath in question; and the emancipation of the Catholics being no attack at all upon the church, the oath cannot be infringed by any vote that may ensue. It is well observed, also, in this pamphlet, consisting of twelve pages only, that when the coronation-oath was fixed in Ireland, Papists had seats in parliament.

ART. 36.—*An Inquiry into the Necessity, Justice, and Policy, of a Commutation of Tithes. By Morgan Cove, LL.B. &c.* 8vo. 3s. Rivingtons. 1800.

The commutation of tithes is a subject involved in very great difficulties; and, in arguing for or against it, there is no need of foreign assistance. We must reprobate, therefore, the insinuations in this work, that the desire of such a commutation arises from sinister factions and jacobinical views: nor ought the French revolution to be brought in as a bugbear to avert the mind from legitimate inquiry. With equal abhorrence we remark the insinuations thrown out sometimes, by the advocates for the commutation, against the clergy, and the unjustifiable mode of aiming at a seizure of their property, or forcing them into a compliance to their disadvantage, by representing them as a useless body. Let the measure stand upon its just ground. Allowing the rights of the clergy to a support from the public, and the necessity of an established church, the true question of debate is, whether that support be most advantageously contributed by the payment of tithes, or whether the clergy can keep their relative situation in society by another mode of salary? We confess that every thing in this work, as well as what we have derived from our own observation, and the remarks of other writers, incline us to embrace the former opinion; and to believe that all the modes of commutation, hitherto suggested, have the necessary effect to di-

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minish the weight of the clergy, and to render them, though not in the present generation, yet at a future period, unequal to cope, as advantageously as they may at present, with the laity. The improvement of agriculture is held out as the great reason for the commutation; yet the question proposed in this work before us should be fairly answered by the agriculturists:—'On comparing the quantity of land subject to tithes with that discharged from tithes, do instances of superior culture and productiveness abound more frequently on tithe-free than on untithable lands?' This question is well argued in the work before us; and the reports of the Board of Agriculture receive due animadversion. That the clergy will, in a course of time, be much injured by commutation, is clearly proved, by a comparison of their present probable state, if such a commutation had taken place in the days of Henry the Eighth: and the difficulties attending a general commutation-bill are shown from the different nature of soils, corn-rents, and tenures of tithes, with great skill and judgment. After all, the commutation is rapidly advancing, and the advantages of inclosure-bills are too great to be resisted by a living incumbent. The effect of the measure time alone must discover. We apprehend that it will too much secularise the clergy, and that the nature of clerical property and clerical duties will too frequently be discussed, in no very honourable manner, under the hammer at Garraway's. Against such a consequence the author makes a noble stand; and, in the general principle, we agree with him; though he appears to us to weaken his cause by travelling out of the record. A diminution of the volume, and judicious compression of the subject, would considerably increase its effect.

ART. 37.—*Concise Thoughts on the Game Laws; in which an Attempt is made to show what Part of them ought to be retained, and what repealed. By a Leicestershire Freeholder.* 8vo. 1s. Chapple. 1800.

This writer conceives that there was wisdom in allowing the property in the manor to be separated from that of the soil,—a distinction which naturally took place when the claims for those services on which manorial rights were founded were abolished. The propriety of this allowance may be justly called in question; and, in fact, it is the foundation of more vexation and dispute than any law now in existence. It is not enough to say that the proprietor of land cannot complain, because he bought the land, knowing that the manor was vested in another. The complaint is, that such things should be allowed to any party. The difficulty is insuperable in ascertaining the precise rights of the proprietor of the land and of the manor; and we agree with this writer, that if the game-laws be not, *in toto*, to be repealed, it would be right to suffer all persons who have property in land to kill game on their own estates, reserving to the lord of the manor the same right of sporting, subjected to no action for trespass, unless where specific injury had been sustained. The increase proposed, of the duty on game-licenses and on dogs, is not likely to be entertained by government, because the last augmentation did not raise the amount of the tax in any proportionate degree. The argument, that country gentlemen require such rural amusement to keep them in the country, is scarcely worth a moment's attention.

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They are now driven to London by the taxes, which render their mansions no longer the seats famed for ancient hospitality; and, if the game-laws should be repealed, they will still find sufficient amusement for their horses, guns, and dogs. On the mode of selling game, and the time when it is to be shot, we can scarcely bring ourselves to examine the arguments advanced; but we cordially agree with this writer, that the game-laws 'are so very tyrannical, so frequently absurd and contradictory in themselves, that, at all events, they ought to be revised;' and the reversion will, we hope, end in the total repeal—forming as they do one of the last reliques of feudal and barbarous manners.

MEDICINE, &c.

ART. 38.—*An Essay on the malignant Pestilential Fever introduced into the West-Indian Islands from Boullam on the Coast of Guinea, as it appeared in* 1793, 1794, 1795, *and* 1796. *By C. Chisholm, M.D. and Inspector-General of the Ordnance Medical Department in the West Indies. Second Edition, much enlarged.* 2 *Vols.* 8vo. 16*s. Boards.* Mawman.

The first edition of this work appeared in 1795, and was noticed in our XIVth volume, New Arrangement, p. 380. It is now greatly enlarged, and the principal positions enforced with a vast body of additional evidence, but with unequal effect. We have some reason to think that the yellow-fever in the West-Indian islands is imported, for it was till lately unknown; but when the author extends this doctrine to the yellow-fever of the continent, he is less successful, chiefly for a similar reason, that the fever there is not a novelty. Additional arguments for the yellow-fever being an endemic on the continent we offered very early, and have transcribed others from other authors. That the *fomes*, the original source of the infection, resides in the islands, is not clear; it may be from Bulam, but there is reason to think that the yellow-fever of the continent has been also carried to the islands—and from the confusion of the two kinds we see the origin of some disputed facts.

Our author's other position he has supported also with additional force and some success—the utility of calomel joined with mercury; and we perceive that this practice is gaining ground, probably from its decided benefit. On the whole, this enlarged edition is a valuable work, and contains numerous facts, respecting this singular and fatal epidemic, of the highest importance to every tropical practitioner.

ART. 39.—*The Edinburgh Practice of Physic and Surgery; preceded by an Abstract of the Theory of Medicine, and the Nosology of Dr. Cullen; and including upwards of Five Hundred authentic Formulæ, from the Books of St. Bartholomew's, St. George's, St. Thomas's, Guy's, and other Hospitals in London, and from the Lectures and Writings of the most eminent public Teachers. With Four Quarto Plates, neatly engraved, representing the different Instruments used in Surgery.* 8vo. 14*s. Boards.* Kearsley. 1800.

The name of a celebrated university may probably have been, in the

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opinion of the editors, a better passport to a system of medicine than that of the metropolis; but, except the liberal use made of Dr. Cullen's system, there is, we believe, no foundation for the title. It is certainly a compilation unknown to Edinburgh, before its publication. We have looked at it with some care, and examined it in many different parts—for we will not pretend to have read a professed compilation of more than 800 pages—and shall proceed to offer our opinion in general.

The introduction is of little importance; yet it speaks of the world having already approved of this work in another form. We know nothing, however, of its pre-existent state—of its faults or merits in that period of its probation. It cannot be Domestic Medicine, for that is too 'good a thing' to be allowed to assume another form; and the execution is also very different. The theory of medicine follows; but, though the editor contends that this is necessarily short, because much theory is interspersed with the practical part, we think it in many respects incomplete: had any thing been given under this title it should have been much more full and satisfactory. The practice of physic is well detailed. After the title are the synonyms of nosologists, and the principal systematics—the causes and mode of treatment of each disease. The author seems to have copied from the best authors; and though he has sometimes copied their errors also, the selection is, we think, in general judicious. The diseases of infants, and the method of treating suspended animation, conclude this part of the work.

The practice of surgery follows—with which we are not so well pleased as with the more strictly medical part; yet it contains no material error or misrepresentation. There are some few omissions, which might with advantage have been supplied. The application of bandages, the method of opening dead bodies, and the various methods of embalming, are properly noticed. Some account of the cow-pox forms an appendix.

Four tolerably good plates of surgical instruments are added, with a separate index to the practice of physic and of surgery. The addition of formulæ, of which we forgot to speak, seems, in the author or editor's opinion, to be a great improvement. Our opinion of their utility is not so high; and we think, when any medicine is recommended, no physician will find it a difficult task to direct the exhibition. Some old formulæ we still think should not have been so much simplified, and some which seem to derive their advantages from their combination should still be retained. In other respects, it would have been sufficient to have noticed whether the substance, the tincture, or infusion, were the most useful form. Spirit of turpentine, for instance, is much more effectual when given with honey, because the stomach bears it in a larger dose, and volatile spirit seems to add to the virtues of guaiacum. These and similar hints would have been of more service than four of the five hundred formulæ here transcribed. Honey is, we perceive, mentioned in the formula of spt. terebinth.; but the advantages are not pointed out, nor is the prescriber apparently aware of them; since, with honey, he might have doubled the dose. The volatile tincture of guaiacum is

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best given in milk. While looking at some of these formulæ, a curious error occurred to us:—Dr. Colin of Vienna is Anglicised under the name of Dr. Collins. This work, on the whole, is however printed with tolerable care.

A nosological table, one pointing out the proportion of opium and mercury in the various formulæ of the Pharmacopœias of London and Edinburgh, and another of the altered names, conclude this very bulky but useful compilation.

ART. 40.—*A Practical Treatise on the different Fevers of the West Indies, and their Diagnostic Symptoms. By William Fowle, M.D. &c. 8vo. 2s. 6d.* Symonds. 1800.

This very plain and concise account of the fevers of the West Indies merits the attention of the military surgeon;—the practice is rational and judicious. We meet with little novelty of remark; and we do not find any minute discrimination of circumstances, which perhaps might not have well suited a compendium of this kind. The symptoms, which indicate bleeding in the beginning, are properly discriminated; but Dr. Fowle does not seem peculiarly aware of the state of congestion, which makes it advisable in the more advanced periods. On the whole, however, we highly approve of this little tract, and earnestly recommend it to the tropical practitioner. It is introduced by a short and judicious account of the weather, and the medical topography of the Leeward Islands.

FARRIERY.

ART. 41.—*Cursory Account of the various Methods of Shoeing Horses, hitherto practised; with incidental Observations. By William Moorcroft. 8vo. 2s.* Nicol. 1800.

This tract is comprised in sixty octavo pages, and illustrated by ten wooden cuts. An appropriate dedication to lord Heathfield explains the author's views respecting the subject of which he is to treat. By this it appears that he has invented and brought into actual practice a machine for striking horse-shoes of any given form, in the manner of die working. The real object of this pamphlet seems therefore to be subservient to the author's designs, in the character of a manufacturer of horse-shoes for extensive sale, as well as that of displaying his competency in the veterinarian art. The preamble naturally takes up the argument of shoeing horses in a manner least calculated to derange the natural form and qualities of a horse's foot: the anatomy, the distribution of the different substances composing the hoof, &c. are explained in a general but perspicuous way. The chemical composition of the hoof is slightly touched upon;—this part of the subject, however, deserves more attention, but the physiological reasonings are closely argued.

The sections of the horse's foot, exhibited in the cuts, are well chosen, and display what is required, in a novel point of view. They are, for the most part, perpendicular sections made crosswise, so that the bearings of the foot upon the different kinds of shoe are thus rendered obvious. The author proceeds regularly to discuss the relative

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merits of the variously-formed shoes in present use. He grounds his opinions of their several properties by their influence upon the hoof, whether the tendency be to preserve the natural form or to derange it. He justly attaches the highest importance to this branch of the veterinarian art, because on it depends the soundness and perfection of motion in the whole animal, the safety of the rider, and the only value of this useful creature to mankind. We perceive by the engravings that the weight of the horse's body eventually falls upon the margin of the hoof, where it is in contact with the shoe; that the under surface of the bones forms an arch, whose bearings rest against the margin or crust of the hoof. This being the natural seat of pressure, it follows of course that the chief art of making a horse-shoe lies in the adaptation of it to these principles. The author points out the difficulties which oppose manufacturing horse-shoes of the shape which he esteems the best, with a hammer, and has therefore undertaken to stamp them as before described. The result of experience, and of apparently sound judgement in the author, has determined him to prefer a shoe which he calls the 'seated shoe of Mr. Osmar and Mr. Clark,'—it is perfectly level on the under and outer margin to the thickness of the crust of the hoof, when it is levelled off, so as to leave a space between the sole of the horse's foot and the further extension of the iron shoe. The author concludes by relating some well-devised experiments on the causes of cutting in horses, and the means of remedying it.

'EXPERIMENT I.

'A horse with a narrow chest, who had never cut, and having parallel shoes on his fore feet, was trotted at about the rate of eight miles an hour in a straight line, over ground sufficiently soft to retain slightly the impressions of the shoes, but not to admit the feet to sink into it.

'Two parallel lines were drawn along the track, including between them the prints of the shoes. By these it was found that there was regularly a distance of nine inches and a half between the outer edge of the near fore shoe, and that of the off fore shoe.

EXPERIMENT II.

'Shoes thick in their inner quarter, and like a tip, reaching only half-way on the outer quarter, were then used, and it appeared that the distance between the outer edges of the prints of the shoes, taken as before, was regularly reduced to eight inches and a half.' P. 57.

We can safely recommend this little pamphlet to the practitioners and *amateurs* of this art. We are glad to see a tract of this description reduced to a moderate price, and of a decent aspect, so much better adapted to general utility than the gaudy, hot-pressed quartos, which levy the worst of taxes upon useful literature.

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ART. 42.—*The Principles of English Farriery vindicated; containing Strictures on the erroneous and long-exploded System, lately revived at the Veterinary College; interspersed with cursory Remarks on the Systems of Solleysell, De Saunier, De la Fosse, &c. &c. in which is fully displayed the Superiority of English Farriery over that of Foreign Nations. By John Lane, A. V. P. late of the Second Regiment of Life-Guards.* 8vo. Riebau. 1800.

This little work is levelled at Mr. Coleman and the Veterinary College, chiefly on the subject of shoeing horses. The directions of the college, respecting some of the internal diseases, are severely, and, in one or two instances, justly criticised. The principal observations of Mr. Coleman, the author contends, are taken from the works of his predecessors, and applied without adverting to the different practices in different countries; so that the criticisms in many places directed against the French farriery are levelled at the English, which Mr. Lane contends has not been improved in the college—Non nostrum est, &c. Our author is, however, in general too violent, and exposes himself a little, particularly in his declamations against anatomy. In this respect he reminded us of the Vicar of Wakefield's son, who offered to teach the superior of a college Greek; by whom he was answered, 'You see me, young man:—I never learned Greek, and I never missed it. I have a doctor's cap and gown, and 10,000 florins a-year, without Greek. I eat heartily without Greek:—in short, as I do not know Greek, I do not believe there is any good in it.'

EDUCATION.

ART. 43.—*The Teacher's Assistant in English Composition; or Easy Rules for writing Themes and composing Exercises on Subjects proper for the Improvement of Youth of both Sexes at School. By John Walker, Author of the Critical Pronouncing Dictionary, &c.* 12mo. Robinsons. 1801.

One of the greatest difficulties in education is to teach a young person to think on a subject, and to arrange his thoughts in writing. At great schools the subject of a theme is proposed, and the boy is left almost entirely to his own abilities to decide both upon the matter and the manner of expressing it, and while his years are often a complete obstacle to his success. Gradually to lead him to think and invent is the great proof of skill in the master. The routine of teaching languages, or of teaching science, is easily acquired; the pupil also seems to be making rapid advances, and the parent is delighted with his acquisitions. Hence ordinary teachers will often receive the greatest encouragement: while a good instructor, who is laying deep his foundations, may not appear in so favourable a point of view; and not till a revolution of years will his scholars be truly sensible of the advantages they have enjoyed under his tuition. This distinction is inseparable in human affairs; and the utmost that can be done is to devise some methods by which ordinary teachers may promote, even in defect of extraordinary abilities, the great ends of their office. In this respect the work before us deserves the highest commendation; and we may add, too, that the best teachers will most appreciate its advantages, and make the most frequent use of it. Instances are given of themes, essays, and narratives, by which a young

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person may be led to form something of the same kind for himself. To us, however, the theme does not appear the task best adapted for a beginner. Let an easy narrative be read to a class; let the chief circumstances be pointed out to the pupils of whom it is composed; and let them immediately sit down and write their own statement of it. After this let them, if the tutor please, begin their examples in themes. In the same manner the science of similes may be taught—a more arduous undertaking nevertheless, and which will be found so on experiment; for young minds cannot, particularly in moral subjects, find out, without great difficulty, the intervening idea. This work is designed solely for teachers; and we wish that every one in the kingdom would provide himself with a copy, and follow the modes prescribed in it with his pupils. From the latter the book should be religiously secreted.

ART. 44.—*A concise English Grammar, for the Use of Schools. By the Rev. B. Willis.* 12mo. Mawman. 1801.

This is too concise for general use, though in some parts there is a redundancy. An imperfect, preterperfect, preterpluperfect—first future, second future—these are hard words for the English scholar; and what the majority of these terms have to do with the English verb we cannot perceive. Our nouns are, however, treated better than in many grammars, as the cases are reduced to three—the nominative, the possessive, and the objective; but as there is no change in the names of persons or things in our language, whether they be the subjects or objects of the proposition, we see no propriety for introducing this last case among us. The English language admits of two cases to its names, the nominative and the possessive, and no more, except in its pronouns, where it borrows the objective case, or rather retains it, from the Teutonic, the mother language. The appendix will be found very useful to teachers; as it contains the method of parsing, an exercise which cannot be too much used in English schools; and specimens of false English, to be rectified by the scholar. By attending to this plan of teaching, a schoolmaster or mistress will, with great ease, establish a mode of speaking and writing in their seminaries which will set their pupils on a level at least with those at our public grammar schools, and occasionally give them the superiority in English composition.

ART. 45.—*The Village Orphan; a Tale for Youth. To which is added, The Basket-Maker, an original Fragment. Ornamented with Vignettes on Wood.* 12mo. 2s. 6d. *Boards.* Longman *and* Rees.

This tale is prettily narrated; but we can by no means appreciate it as a tale for youth. It is better adapted to the class of novel readers who have attained their twenty-fifth year, and then 'the simple idea which evinces the affection' may be intelligible to them; but why should we anticipate the effect of these impressions on young minds. The tale also abounds in hard words, and is written in too elaborate a style for the class to whom it is immediately addressed.

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POETRY.

ART. 46.—ΚΑΣΣΑΝΔΡΑ ΨΕΤΔΟΜΑΝΤΙΣ. *By (Fra Gli Arcadi) Aurisco Geresteo.* 8vo. 5s. *Boards.* Hurst. 1800.

This publication is a *jeux d'esprit* written in ridicule of the French expedition to Egypt, and of the famous dispute excited by the speculations of the learned Mr. Bryant on the subject of the Trojan War. The scene is laid in hell, where Cassandra is introduced, thus addressing the ghosts of Homer and the Grecian heroes:

'Weep, bard divine! Oh! weep, thine honours lost—
Hark to yon shrieks on Charon's Stygian coast—
Haste—rouse the magic of thy heav'n-born lyre,
And charm to silence yon dread prophet's ire.—
Dauntless he stands, and thunders fate's decree,
That Troy, from Lethe rescued once by thee,
Shall die unpitied—all its glorious fame
To Troy unborn shall bow, and Egypt's better claim.' P. 1.

The prids of the Egyptians, on the annunciation of this new discovery, is detailed in a humorous chorus. In consequence of an obscure intimation given by Cassandra that the Trojan chiefs will be obliged to revisit earth, and 'fight their battles o'er again' on Egyptian ground, Hecuba, Hector, Achilles, and Priam, in appropriate speeches, express great dissatisfaction at being thus disturbed in their enjoyment of immortality. Paris and Helen, however, feel no reluctance at the idea of renewing their corporeal acquaintance. The Parcæ, alarmed at the idea of repeating their toil in a renewal of the destiny of Troy, descend, and invoke Dæmogorgon to audit this new decree. In the midst of their incantation they are interrupted by Buonaparte, who thus addresses the inhabitants of the infernal regions:

'Ye warriors of the Trojan plain!
I greet you all.—Oh thus accept embrace,
And kiss fraternal, last from him receiv'd,
Who, in short glory of his decade, rules
In France regenerate, a speechful hall
Of lawgivers, unaw'd by chapeau don'd,
Or tinkling of the presidential bell.
Oh let it rest upon your favour'd lips;
'Twill rouse impassion'd sensibility,
And sense so clear of pow'r oppressive, raging
Within the precincts of Elysium,
That, aided by divine philosophy,
Ye safe may purge from despotism, hell;
And charitably Pluto's self relieve
From all the cares of royalty.' P. 31.

But Buonaparte's visit to hell, like his visits to Italy and Germany, is not entirely intended for the benefit of his kind hosts. He wishes to raise among the warmer shades recruits for his diminished

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army; and thus details his distresses, and the schemes which the *scawans* had suggested for their relief.

'Thou ne'er, Æneas! toldst to Dido
A tale so full of woe as I do.
In Egypt still I'm fast—nor how
Back to transport my armies know.
Wide are known our wants so grievous—
Some, with anxious zeal to save us,
Urg'd the secret penetration
Of submarine communication
Twixt Memphis, and th' entangl'd ways
Of royal Crete's Dædalian maze,
Where yet the helpful clue doth lie
Of Ariadne's constancy.
Some the scheme of vessels gave
Gliding 'neath the stormy wave,
Safe as Alpheus' visit paid
To the coy Ortygian maid.
Some prais'd the aëronautic car,
Charg'd with instruments of war—
Stunn'd by projects wild as these,
Your hell alone could grant a hero ease.
—Know ye the fam'd Egyptian plain,
Where Acherusian Hecate's fane,
In gloomy grandeur, guards the gate
Of Pluto's realms? to emulate
Your hell-sent heroes I began;
And there, in guise republican,
Bade th' infernal goddess wave
All ceremony, and receive
A mortal guest, that wish'd to state
His griefs to hell, and learn his future fate.
—Hecate! thanks for all the sense
Thou shewdst of my impatience—
For since by thee, I scape the schemeful noise
Of many an o'er-officious voice,
And, through thine aid, in timely hour appear
To thwart Troy's heroes' coward pray'r,
No hostile god shall save my Trojan friends
From joining Gallic hosts, and forwarding my ends.' P. 37.

On Buonaparte's retiring in full confidence that he shall soon receive the welcome assistance of the ancient heroes, Cassandra suggests to her associates an incantation, by means of which they may be freed from the odious obligation of returning to earth. In the midst of their magic rites they are disturbed by the intrusion of Zoilus, Lauder, Aristarchus, &c. who severally, and in chorus, vent their dislike of old Homer. After these enters the prophet (Mr. Bryant), followed by a mob of ancient and modern philosophers, poets, &c. —The object of the prophet's visit is thus expressed:

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'So to hell's grim realms I came,
Jealous of my well-earn'd name,
To claim my merited reward,
The sanction of Troy's happiest bard,
And silence every hostile prater
With sight of Homer's seal and imprimatur.' P. 73.

The question—

'Whether adult'rous Helen fir'd her Troy,
Near Ida's rivers or Ægyptian Nile'— P. 76.

is, however, still left *sub judice*; and the piece concludes with the exultations of the ghosts on finding that Cassandra's prediction of the speedy renewal of their corporeal cares is false.

By the analysis we have given of this little work, and the extracts made from it, our readers will see that it is the production of a man of wit and learning: we are afraid, however, that his frequent, though humorous allusions to classic writers not generally studied, will render his poem too obscure for the generality of readers; and that on this account Cassandra will, in too many instances, be doomed, even to us mortals,

'To waste her sweetness on the desert air.'

ART. 47.—*The Revolution, or Britain Delivered; a Poem, in Ten Cantos. Dedicated to the King.* 8vo. 6s. *Boards.* Scott. 1800.

We fear the author of The Revolution is not well founded in the self-complacent assertion with which his preface commences:—'This work,' says he, 'from the nature of its subject, cannot fail of being highly popular.' It has often been matter of sorrow to every sincere lover of the British constitution to observe that the principles of the Revolution of 1688 have been long becoming unfashionable; nor can we congratulate the public on any new lustre being reflected upon it, or any additional interest excited in it, by the publication now before us. The author may be intimately acquainted with the history of the times of which he treats, but, decidedly, he is no poet. This he may regard as a very bold assertion; but, in vindication of its truth, we will quote the following narration of the death of the duke of Buckingham:

'But while this godlike aim inflames her care,
Lo! Villiers' guilt a dismal fate did share;
For tho' protected by his prince's hand,
His voted head, his country's curses brand,
Mistaken virtue of the royal breast,
That Villiers deem'd for loyalty's crime harras'd,
Dream'd firm attachment to the royal cause,
Had arm'd against him, Britain's jealous laws;
That blinded saw not in his haughty state,
Loud cause to rouse th' indignant nation's hate—
For rash impetuous his imprudent hand,
Was little form'd, mid faction to command,

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Embroiling Britain in his private wrong,
The just bought fruit of pride's disdainful tongue!
'Hence neath the vengeance of a fan'tic blow,
Now sunk, just sacrifice, his honors low.
Torn from th' envied height of proud command,
His blood imperious bath'd th' ignoble strand,
Instructive warning of Heav'n's awful hate,
Whose shield was rais'd o'er rising Freedom's fate;
—Thou dazzling meteor! where is now that blaze,
Which mark'd the triumph of thy giddy days!
Where now the greatness that debauch'd thy soul,
To spurn with bold contempt, law's fair control!
Thy proud ambition meets a fatal end—
Thy bleeding carcase strews the vulgar sand;
Oblivion's shade, o'ercasts thy short-liv'd gleam!
And all thy grandeur sinks an empty dream!' P. 46.

'The language which pervades this work, (says our author in his dedication) your majesty will have the pleasure of perceiving, can only be that of one of your subjects.' It does not become us to dispute a gentleman's assertion; we therefore concede the fact that our author is really one of his majesty's subjects. But from the errors which continually occur throughout the poem, in the position of accent, we are sometimes inclined to think he is one of his majesty's German, French, or, peradventure, Corsican subjects—e. g.

'The deed that call'd on Nassau's guardian power,
The injur'd rights of mankind to restore.' P. 8.

Nor does the following phraseology indicate the true-born Englishman:

'Accept this tribute, due your heav'n-born zeal.' P. 10.

* * * * * *

'A silent band are order'd next prepare,
The neighb'ring bounds explore with faithful care.' P. 26.

His rhymes, moreover, as well as his accents, are frequently exotic.

'No guards he knew, but in the faithful hearts
Of grateful millions echoing his *deserts*.' P. 14.

In the ensuing couplets he betrays the foreigner both in accent and rhyme.

'When such dire ills our injur'd state *harrass*,
Sure Nature's voice and reason calls '*redress*.'

* * * * *

'If love of mankind warm thy royal heart,
And fame's loud voice resounds its fair *desert*.' P. 16.

If the consequences of clipping the king's English were as penal as those of clipping the king's coin, he would stand but an indifferent chance at the criminal bar: we cannot avoid adding the following to the instances already quoted:

'For soon as Stu'rt's misguided princes rose.' P. 35.

* * * * *

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'And justice' plea its godlike sanction join'd.' P. 42.

* * * * *

'Nor less did Phil'ps accusing former time.' P. 45.

* * * * *

'Which sunk each priv'lege' sacred tie in thee.' P. 54.

* * * * *

'Now Cav'ndish' breast o'erleap'd each selfish care.' P. 193.

This poem, from the happy period of its publication, has already seen two centuries; but we may safely predict that it will never behold a third.

NOVELS, &c.

ART. 48.—*Adonia; a Desultory Story.* 4 *Vols.* 12*mo.* 18*s. Boards.* Black *and* Parry. 1801.

As this novel is a desultory story, it ought not to be judged by the laws of consistency and unity of design; and to enter into any detail of particulars would greatly exceed the limits allotted to productions of this nature. We think that the fair author, or *authoress*, as she terms herself, has extended the work beyond the bounds best adapted for supporting the attention of the reader. She has, however, endeavoured to give it interest by the rank of the persons introduced—among whom is the late king of France. This novel discovers good sense, is written in a style superior to the ordinary effusions of the press, and contains some pieces of poetry by no means unworthy of approbation.

ART. 49.—*The Runaway; or, the Seat of Benevolence; a Novel. By Mr. Smith.* 4 *Vols.* 12*mo.* 14*s. sewed.* Crosby *and* Letterman.

The principal figure in these volumes, and the protector of the Runaway, is a Mr. Somers, a man of genteel fortune, but who had experienced much affliction in his intercourse with the world.—Through the whole of the narrative his character appears to great advantage: he is humane, virtuous, liberal, prudent, intelligent, and polite. A number of other persons, amongst whom are two or three ladies, bear conspicuous parts in the fable, and their respective characters are likewise happily supported. It would lead us into too great length to recite the various motives, intrigues, and adventures, which the author has ingeniously invented and detailed in lively description. Suffice it to say, that the incidents are both probable and interesting, their connexion well interwoven, and the *éclaircissement* conducted through a maze of intricacy equally surprising and favourable to the happiness of the several parties: in a word, it is a novel which affords entertainment without the alloy of that frivolity so common in productions of this kind.

ART. 50.—*Rimualdo; or, the Castle of Badajos. A Romance. By W. S. Ireland, Author of the Abbess, &c. &c.* 4 *Vols.* 12*mo.* 14*s. sewed.* Longman *and* Rees. 1800.

We find too much of the fashionable machinery, of well-timed peals of thunder, of apparitions, &c. in these volumes; and our disgust at the frequent employment of these circumstances is increased by finding them in every instance useless. The story is artfully complicated, but too artificially developed; and the language unreasonably

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and injudiciously inflated. Yet the attention is kept alive in the midst of improbabilities; and we perceive that the author has talents, and knowledge of different countries and manners, which, with a little more experience or judgement, would enable him to produce a more perfect work. The poetry interspersed possesses a native wildness, truly interesting, and is introduced often with great effect.

ART. 51.—*The Soldier Boy. A Novel. By the Author of the Sailor Boy.* 3 *Vols.* 12*s. sewed.* Lane. 1801.

We were much pleased, on the whole, with the 'Sailor Boy'; and we like the 'Soldier Boy,' though clogged with too many improbable circumstances, particularly in the trial, and during the campaign. The fair readers, however, will not weep the less over Charlotte's unfortunate passion, and may still approve of Mrs. Maynard's constant, though imprudent, attachment. This is indeed an example that should be severely reprehended; nor does the circumstance of having taken away the life of a fellow creature, though in self-defence, seem to have made a sufficient or a proper impression on the hero's mind. In general, however, the story is highly interesting, and merits, with the exceptions just mentioned, our approbation. The *dénouement*, at least that part of it supposed to take place on the continent, is managed with peculiar address.

ART. 52.—*Tales of Truth. By a Lady. Under the Patronage of the Duchess of York.* 4 *Vols.* 12*mo.* 14*s. sewed.* Dutton. 1800.

Patronage may arise from benevolence and charity, as well as from a sense of merit, or a wish to raise genius to notice. To the former motives we must attribute the duchess's attention, for we cannot speak highly of the literary qualifications of the lady, who presents us with the 'Tales of Truth.' The first volume contains the old story of Titus and Berenice; the second and third two others, much too far extended, and seldom highly interesting. The ladies, moreover, are somewhat too susceptible of the *belle passion*, though the cheek of innocence is not sullied by a blush at the recital, nor is one principle of virtue undermined in the progress or the result. This merit we can cheerfully concede, though, as an interesting or an entertaining novelist, we cannot grant our fair author's claim.

MISCELLANEOUS LIST.

ART. 53.—*A Plan, preceded by a short Review of the Fine Arts, to preserve among us, and transmit to Posterity, the Portraits of the most distinguished Characters of England, Scotland, and Ireland, since his Majesty's Accession to the Throne. Also, to give Encouragement to British Artists, and to enrich and adorn London with some Galleries of Pictures, Statues, Antiques, Medals, and other valuable Curiosities, without any Expence to Government. By Noel Desenfans, Esq.* 8*vo.* 1*s.* 6*d. sewed.* Law.

The following is the plan proposed by Mr. Desenfans:

'1st. Montague House is a very large building, nearly filled with the British Museum; but the different curiosities it is composed of, may, without any detriment to them, be so arranged as to leave temporary room; to occupy which, the trustees should make an humble

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application to obtain the portraits of their majesties, and government to name such distinguished characters, whose portraits it shall deem proper to deposit in Montague House, unless it should prefer delegating the nomination of them to the trustees.

'2d. No expence shall be incurred for attendants, there being already a sufficient number of them in Montague House on account of the British Museum; but the trustees will appoint a manager or director, with a small salary, who shall carry the plan into execution.

'3d. That no inferior picture may be admitted into Montague House, the trustees shall request the Royal Academy to appoint a committee, which, from time to time, shall meet them, and give their assistance and advice in selecting the artists, either in or out of their body, for the execution of the portraits.

'4th. As soon as a certain number of portraits shall be voted, the director shall give proper notice to the different persons on whom government shall have conferred that honour, and the first opportunity will be taken to have them painted. The director shall also have the charge of applying to the relatives or friends of those who are no longer in existence, for the loan of their portraits, that our artists may copy them—unless the originals should prove good pictures, and the respective possessors should consent to deposit them in Montague House.

'5th. When fifty or sixty portraits shall be completed and arranged, the free admittance to Montague House must be suppressed, and it shall be opened to the public by paying entrance money as at the Royal Academy; except, however, the members of that body, their students, and any artists who exhibit with them, for whom the admission will continue free, as well as for any other artist the Royal Academy shall recommend.

'6th. Montague House shall be open from ten o'clock in the morning till six in the evening from Lady-day to Michaelmas, and from Michaelmas to Lady-day from ten till four.

'7th. The porter of Montague House shall receive the entrance-money, and account for it every day to one of the attendants appointed for that purpose; and he shall remit it to the trustees or their treasurer every fortnight.

'8th. Montague House shall be open during June, July, September, October, December, January, March, and April, by which there will be a month's vacancy in every quarter; and this establishment cannot prove detrimental to the Royal Academy, as their exhibition takes place in May.

'9th. In order to stimulate public curiosity, a new set of ten or twelve portraits shall be placed in Montague House every quarter.

'10th. Artists employed for this establishment will be obliged to send, as they do at the Royal Academy, their pictures properly framed.

'11th. The manager or director to be entitled to no salary for the first year.

'12th. The different artists shall not be paid till twelve months after Montague House has been opened; and if, contrary to my expectations, the plan should not be attended with such success as to induce the trustees to continue it longer, the attempt shall cease at the end of the first twelve months, and the artists, instead of receiving the

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price stipulated for their performances, shall only receive in proportion to the sum levied during the year: in which case, those performances shall remain the property of Montague House; or, if the artist thinks the sum too inadequate, he shall receive back his own works.' P. 36.

We do not think it modest in the author of this pamphlet thus to obtrude his advice without having consulted the trustees of the British Museum, who might have informed him that his plan was incongruous with the design of that institution; nor do we deem it necessary in itself, or beneficial to our artists, to erect a separate edifice for portraits, in which they have already sufficient occupation. It is not therefore without reason that the plan has been rejected.

ART. 54.—*The Life of Robert Fergusson, with a Critique on his Works. By David Irving.* 12mo. 1s. No Publisher's Name.

A sensible and ingenious little pamphlet. The account of the poet's derangement and death we will transcribe.

'Though he had lived for several years in the midst of dissipation, yet the force of vicious habits was not entirely able to efface those serious impressions which had been the effects of a religious education. The following anecdote is related by Mr. Campbell. "It happened in the autumn of 1774, while on a visit to a friend in the neighbourhood of Haddington, that one day as young Fergusson was sauntering near the church-yard of that town, that a person of a sudden joined him, who accosted him in a polite and familiar manner. The solemnity of the scene naturally suggested a conversation rather of a moral cast, which by degrees became abstract and gloomy. This stranger turned out to be a pious divine, of the sect called Seceders from the church of Scotland; his name was Brown, author of several works in divinity, well known among the true believers of that sect. Mortality and a judgment to come were the topics our divine chose to expatiate on, and bring home to Fergusson. These topics seemed to sink deep in the mind of our poet, and they parted; the one convinced that he had found a lost sheep, the other that he had been led too far astray to find favour in the sight of the chief Shepherd of Israel. He returned to his mother's house in all the agonies of religious horror; and soon sunk into a state of complete despondency."

This account of the matter is not altogether accurate. The above incident did not occur in 1774, but almost two years before that period. 'Tis true, his conversation with the rev. Mr. Brown had then made some impression upon his mind; but that impression lasted for a very short while. Nor did his insanity proceed from any such cause as is here assigned. Those who are acquainted with the manner in which he spent the latter part of his life, will scarcely be at a loss in accounting for those misfortunes which at length befel him. He sunk into a state of religious despondency; but previous to that event his body was emaciated by disease, and his mind totally unhinged. His relations began to observe in his behaviour something of an infantine cast: he talked in an incoherent manner, and often manifested an entire vacillation of thought. Persons in his condition most generally have some leading object to engross their attention, and religion happened to present itself to him. His favourite studies were now neg-

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lected: he laid every other book aside, and made the Bible his constant companion.

'Such of his manuscripts as were in his own possession, he committed indiscriminately to the flames, and was heard to declare, that he felt some consolation in never having written any thing against religion.

'From the following anecdote the reader will receive a juster idea of his situation than the most diffuse description can convey. He was one day met below the North Bridge by a gentleman with whom he had formerly been very intimately connected; and as he seemed to pass on quite regardless of every surrounding object, his friend accosted him, and demanded of him whither he was going. He replied he had just discovered one of the reprobates who crucified our Saviour, and that, in order to have him disposed of according to law, he was making all possible haste to lodge the information with lord Kames, —who by the way, if a judgment may be formed from his writings, would not have been very warm in the cause.

'Having experienced a kind of temporary relief from his dreadful malady, he again began to visit his friends; but had one night the misfortune to fall from a stair-case, and receive a violent contusion on the head. When carried home, he could give no account of the accident, and seemed altogether insensible of his own situation. His brain was evidently disordered; and he at last became so outrageous, that it was not without some difficulty that two or three men could restrain his violence.

'As his afflicted mother was not in a condition to command the proper attendance in her own house, she was under the necessity of having him removed to the public asylum. A few of his most intimate friends having watched a favourable opportunity, found means to get him conveyed thither, by decoying him into a chair, as if he had been about to pay some evening visit. When they reached the place of their destination, all was wrapt in profound silence. The poor youth entered the dismal mansion. He cast his eyes wildly round, and began to perceive his real situation. The discovery awaked every feeling of his soul. He raised a hideous shout, which, being instantly returned by the wretched inhabitants of every cell, echoed along the vaulted roofs. His companions stood aghast at the dreadful scene: the impression which it made upon their minds was too deep for time ever to efface.

'Having consigned him to the care of the keeper, they withdrew. —When he was afterwards visited by his mother and elder sister, his phrensy had almost entirely subsided. He had at first imagined himself a king or some other great personage; and adorned his head with a crown of straw, which he plaited very neatly with his own hands. The delusion, however, was now vanished: upon their entering, they found him lying in his cell, to appearance calm and collected. He told them he was sensible of their kindness, and hoped he should soon be in a condition to receive their visits. He also recalled to their memory the presentiment which he had so often expressed, of his being at length overwhelmed by this most dreadful of all calamities; but endeavoured to comfort them with assurances of his being humanely treated in the asylum. He entreated his sister to bring her work, and frequently sit by him, in order to dispel the

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gloom that overcast his mind. To all this they could only answer with their sighs and tears.—When the keeper entered and informed them that it was time to depart, he with great earnestness conjured them to remain with him a little longer: but with this request it was not in their power to comply.

'From his behaviour during this interview, his mother was led to entertain hopes of his speedy recovery. A remittance from her son Henry having now rendered her more easy in her circumstances, she determined to remove him to her own house, and immediately began to arrange matters for his reception. But, alas, these hopes were only delusive! for within the space of a few days, a messenger brought her the melancholy tidings that her beloved son had breathed his last. The violent exertions of his mind had gradually ruined the animal system; and in the end, his strength was so much exhausted, that he expired without a groan. He died on the sixteenth of October, 1774, after having continued about two months in the public asylum. His remains were decently interred in the Cannongate church-yard; and for a considerable time there was no stone to mark the place of his dust. Posterity will find some difficulty in persuading themselves that after the inhabitants of a wealthy metropolis had neglected to erect a monument to his memory, this honour at last devolved upon a private individual, whose pecuniary resources were, at that time, scarcely adequate to his generous intentions. The behaviour of Robert Burns upon this occasion will ever be remembered to his honour.—But he now stands in need of the same tribute of affection which he once paid to the memory of his unfortunate predecessor.

'Upon one side of the stone he caused the following epitaph to be engraven:

'No sculptur'd marble here, nor pompous lay!
No storied urn, nor animated bust!
This simple stone directs pale Scotia's way,
To pour her sorrows o'er her poet's dust.

'The other side contains this inscription:

'By special grant of the Managers
To Robert Burns, who erected this stone,
This burial place is ever to remain sacred to the memory of
ROBERT FERGUSSON.' P. 19.

ART. 55.—*The School for Fashion. By Mrs. Thicknesse. 2 Vols. 8vo.* Debrett. 1800.

Scandalised by the vices of fashionable life, Mrs. Thicknesse has, in these volumes, endeavoured to lift the veil which hides their deformity. Her object is 'to restore the reign of decency and good morals, and to promote a sense of honour, virtue, and religion, among the female youth of this country.' In the prosecution of this object every well disposed mind will wish her success. She describes a great variety of fashionable occurrences in an easy, flowing style, and, throughout her work, inculcates the intrinsic odiousness of 'vices, gilded by the rich and gay.'

We trust, however, that the pictures she exhibits are occasionally too deeply shaded, and not exact representations of the originals. If they be, we have occasion indeed to proclaim the absolute necessity of a speedy reformation of manners.

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ART. 56.—*Critical Remarks on Pizarro, a Tragedy, taken from the German Drama of Kotzebue, and adapted to the English Stage by Richard Brinsley Sheridan. With incidental Observations on the Subject of the Drama. By Samuel Argent Bardsley, M.D.* 8vo. 1s. 6d. Cadell *and* Davies. 1800.

Pizarro is examined on the principles laid down by Aristotle and Horace—that is, by nature, good sense, and experience; by those rules and observations which were, or might have been, derived from the perusal of Shakspeare, Euripides, Sophocles, Æschylus, Corneille, Racine, and men of real genius; and the German bard, with his English adapter, weighed in such a balance, is found to be dreadfully wanting and contemptible. The character of this strange, incoherent, Germano-Anglicised drama, is well summed up by the writer in the following words:

'It must be considered as possessing many faults, with some beauties. When compared with the excellent dramatic works of our best writers, its pretensions are too feeble to be worthy of notice. It suffers even by comparison with some of modern date. Its chief defects are, a violation of all historic probability; a want of connection and coincidence in the plot; a diction unsuitable to the genius of tragic composition in our language; little attention to the preservation of consistency in the characters and manners; and, finally, the moral is tarnished by unjust views of human nature. Its beauties consist chiefly in pathetic sentiment and energetic declamation; an attention to dramatic situation and stage effect; and last, though not least, a display of theatrical pomp in the adventitious decorations of song, processions, and scenery.' P. 47.

The prose run mad with which this play abounds is not well represented to the eye by our author, in the paragraphs he has copied. Either from his own negligence or the incorrectness of the printer, the ranting passage

'On iron pennons borne
The blood-stained vulture cleaves the storm, &c.'

is so arranged as to give it the semblance of metre to the eye; but if read as printed in the original, not one verse is found in the whole extract.

ART. 57.—*A Lecture on Heads, by George Alexander Stevens, with Additions by Mr. Pilon; as delivered by Mr. Charles Lee Lewes. To which is added an Essay on Satire. With Twenty-Four Heads.* 8vo. 2s. 6d. *sewed.* Vernor *and* Hood.

An elegant republication of an amusing satire. The wooden prints by Nesbit have great merit; and we are happy to see this revival of an ancient manner rising in the public estimation.

By an error of the press, the price of Mr. Stockdale's edition of the Translation of Labillardière's Account of a Voyage in Search of La Pérouse, noticed in our number for March, is marked 1*l.* 11s. 6*d.* instead of 1*l.* 7s. We learn also that there is another edition of the same work, in one volume, 4to, with proof plates, price 2*l.* 2s.

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APPENDIX

TO

THE THIRTY-FIRST VOLUME

OF THE

NEW ARRANGEMENT

OF THE

CRITICAL REVIEW.

ART. I.—*Mémoires de l'Institut National des Sciences et Arts.—Sciences Morales et Politiques. Tome Premier.*

Memoirs of the National Institute of Sciences and Arts.—Moral and Political Sciences. Vol. I. (Continued from our last Volume, p. 514.)

EVERY department of this Institution (and, as we have before observed, it is divided into three) proposes its prize questions for public solution. In the class before us we meet with two only. The subject of the first, 'To determine the influence of signs on the formation of ideas,' is introduced by some general observations upon the science of human understanding, and the defects of those who, for the most part, have hitherto engaged in it, and who are characterised as unskilful painters or obscure metaphysicians. The paper concludes with stating that those who become candidates for this prize are expected to attend to the following queries. 1. Is it true that sensations cannot be converted into ideas but through the medium of signs? or, which is to the same effect, Do our primary ideas necessarily suppose the assistance of signs? 2. Would the art of thinking be perfect if the art of signs had attained its perfection? 3. In the sciences in which truth is rendered incontrovertible, are we indebted for our assurance to the perfection of signs? 4. In those which furnish a perpetual source of dispute, is the diversity of opinions a necessary effect of the imperfection *(inexactitude)* of signs? 5. Is there any mode of correcting the uncertainty of signs, and of rendering all sciences equally susceptible of demonstration?

The prize is a gold medal of the value of five hectograms; to be presented at the public session, on the 15th Vendemiaire, the fifth year of the republic. As usual, candidates are admitted from all countries, the members and associates of the

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Institute alone excepted. The memoirs must be written in French, and transmitted before the fifteenth Messidor of the above year.

The subject of the second prize is, 'For what objects and on what conditions is it advantageous to a republican state to possess public loans?' The question must be examined under its relations to politics, œconomy, and morals. The prize is of the same value, and will be presented on the same day as in the former question. The memoirs must be written in French, and transmitted before the 15th Germinal of the year Five.

A list of books received as donations by this class of the Institute follows, which is by no means remarkable, whether for number or intrinsic value. There is no instance of a foreign work in the catalogue. To this succeeds a nomenclature of the titles of memoirs, read by members of the department, which have been printed separately, and from which it was impossible to comprise extracts in the volume for the present year. They consist of thirty-three; but as we have no means of judging of their respective merits, we shall pass them over without farther observation.

The article which immediately follows is a '*Notice* (a new and more modest term invented to supply the old one of *éloge*) on the Life and Works of William Thomas Raynal, Member of the National Institute of France. By Joachim Le Breton, Secretary to the Class.'

The name of Raynal is well known to the politicians and philosophers of our own country; and he is entitled to all the praise bestowed upon him in the present biography, which we are happy to see is composed in a much chaster and more manly style than the old academy was wont to adopt upon similar occasions. It exhibits genuine history instead of vague declamation, and an impartial balance of merits and defects instead of an uninterrupted strain of fulsome panegyric. There are three distinct epochs of opinion very discernible in the life of the abbé Raynal. Educated among the jesuits in the college at Toulouse, he became strenuously attached to the principles of an arbitrary government, and was fully convinced of the truth of the doctrine of the divine right of kings. Under this impression he composed his two first works, which were The History of the Stadtholderate, and The History of the Parliament of England; the latter being published at the very period of the production of the celebrated Spirit of the Laws, to which it may justly be regarded as a counterpart. The History of the Parliament of England, observes our biographer, appears to have been written under the dictation of the immediate ministers of the cabinet of St. James; and that of the Stadtholderate might well serve as a manifesto for a prince of Orange when marching forwards to despotism.

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He soon, however, became acquainted with Voltaire, Rousseau, Helvetius, Diderot, and other philosophers of the same description, and his views upon political subjects became changed to a point of diametrical opposition. He assisted them in their speculative inquiries, and conceived, for the first time, the idea of his *chef-d'œuvre*, which occupied him for nearly twenty years before it was completed, and was then published anonymously, under the title of the Philosophical History of the Commerce of Europeans in the two Indies. This celebrated work, as is well known, produced a most violent political storm in the French court, and indeed among all the political cabinets of Europe; and the moment his name appeared affixed to it as its author, in a subsequent edition, he was formally banished by the parliament of Paris from his native soil. This, however, instead of a punishment, appears to have been an advantage to him; for it afforded him an opportunity of travelling through countries he had never before visited, and of forming a personal acquaintance with men of letters, to whom he was hitherto known only by name. At the Prussian court he was received with tokens of particular favour; but our biographer surely betrays some marks of the common vanity of his countrymen when he tells us that on entering the English house of commons the debate was in a manner suspended, and the most distinguished members pressed forward to receive and accommodate him. After five years of exile he obtained leave to return home, through the pressing solicitations of his friend Malouet, intendant of the marine. He retired to St. Geniez, the spot of his nativity, and for many years occupied himself in the peaceful and virtuous pursuit of making the neighbourhood happy, by relieving the wants of the poor, and encouraging a spirit of industry among the peasants and artisans.

Raynal was the friend and patron of political liberty, and engaged with ardour in the French revolution at its commencement. But the dreadful tempest of evils which soon succeeded and threatened the total subversion of all political order once more produced a change in his sentiments of government; and if it did not carry him back again to his original partiality for absolute monarchy, it very much at least moderated his hopes respecting the advantages of the revolution, and gave him an utter disrelish of all political innovations. In consequence of this dereliction of his former principles, he transmitted an address to the Constituent Assembly on the 21st of May, 1791, in which he fully developed his new opinion upon the state of the country, and asserted that there were truths which it might be very well to contend for in theory, but which we ought to detest when carried into practice:—a declaration which many of our readers will doubtless recollect to be perfectly synonymous with one of Mr. Burke's political maxims.

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'Such,' says our biographer, 'was Raynal. Contrarieties of belief, profound labours, signal services rendered to the nation, proscription, celebrity, brilliant and extensive acts of benevolence, filled the long career of his life. Yet the vigour of his constitution and his imagination seemed to promise a yet longer career. He was born in March, 1711; and died in September, 1796, void of pain or disease. His age was eighty-five years and five months....Let those (it is with this sentence M. Le Breton closes his biography) who are insensible to the services he has rendered, who cannot estimate either the constancy of his labours or the fruits of his pen, disturb his ashes if they dare, and severely reproach him on account of some few errors and defects. For myself, who know that he attacked with courage every species of tyranny, every prejudice most destructive to nations and most subversive of the perfection of moral and political order, and that he excited unbounded indignation against them—I who am persuaded that he who has essentially served mankind has lived gloriously, and that an allowance for little weaknesses is not flattery, but a due regard which every one owes to himself—I deposit, in the bosom of the National Institute, my public homage of esteem and gratitude for William Thomas Raynal.'

The memoirs follow: of which the first is 'A Glance of the Eye on the ancient Exterior Relations of France. By M. L.P. Anquetil.'

This paper is an historical sketch, amounting to not much more than a catalogue, of some few of the principal political events relating to France, from the first dynasty of her kings in the eighth century, who had little connection with any part of Europe beyond the Alps, the Pyrénées, and the Rhine, to the important epoch of the treaty of Westphalia in 1648, in which, under the diplomatic guidance of the cardinal Richelieu, she regulated in a great measure the boundary of the different nations of Europe, and acquired a preponderance which has often been dangerous to the general liberty of the civilised world, and which is certainly not less dangerous at present than it has been in any former period.

'II. State of Europe prior to the Peace of Westphalia, in 1648. By the Same.'

Laws have been compared, observes M. Anquetil, to spiders'-webs, which entangle gnats while they suffer the larger kinds of flies to escape. The remark is equally applicable to treaties of peace: the only states that are anxious for them are those that are sensible of their weakness; as they acquire strength, they break by degrees the web that surrounds them. Consult therefore present expediency, without trusting too much to the future. The principle here advanced is too justly supported by a cursory re-

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view of the most celebrated treaties that have occurred in Europe from the fourteenth century till the period adverted to in the title. "In the arrangement of these political contracts I figure to myself,' says our memorialist, 'plenipotentiaries gravely assembled in congress, like so many masters of ceremonies, who give themselves an immense degree of trouble in allotting to each his rank. The solemnity over, every one renews his pretensions, and confusion begins again. How little soever we may have attended to the course of diplomatic operations, it is impossible to avoid smiling when we read at the head of a treaty these words, which are sworn to in the most solemn manner: *There shall be a perpetual peace between the contracting powers.* Continue to read, and you will find stipulations which nominally annul the clauses of some anterior treaty, by which these same contracting powers had mutually promised and sworn a *perpetual peace.* They are abrogated, because, instead of being the basis of peace, they become, in reality, the basis of war; insomuch so, that restless and turbulent princes deduce from these very stipulations motives of hostilities with which they embellish their manifestoes, and whence they are empowered, almost as soon as the signature is completed, to break this pretended *perpetual peace.*' M. Anquetil proceeds to examine, with some severity, the *religious* wars, and the *religious pacifications* with which Europe, since the commencement of the sixteenth century, has been so frequently tormented and duped: the Protestant league of Smalkalde, established in 1530, under the pretext of compelling the emperor Charles V. to sanction the *Ausburg Profession;* the *Evangelical Union* of 1609, opposed to the *Catholic League;* and many others of later date. This paper, which may be read with advantage at all times, is peculiarly entitled to attention at present, when, as we trust, the different powers of Europe, worn out by a war which perhaps has produced little good to any, and infinite mischief to all, seem to be on the point of dropping the sword, and once more of swearing to the observance of *perpetual peace.* It will show them that oaths and mere stipulations have no permanent effect, and that the perpetuity of peace must entirely depend upon mutual liberality and justice, which the strongest political stipulations never can secure.

'III. On the State of French History, pointing out the Means which have been employed, and those which still remain, of promoting its Perfection. By the Same.'

In this memoir M. Anquetil divides the immense space of the two thousand years through which he is able to trace the history of his country into three epochs; not relating to historical events, but to the writers who have treated of them. The first comprehends, exclusively, the croisades; the second, which is the middle age of the history of present nations, extends to *The League;* and both of these he apprehends to be so well elucidated,

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that very little obscurity remains to be dispersed. His third division he denominates the *modern epoch;* it comprises our own days, and invites the labour of the historian, while it displays to him, in the gratitude of the public, a recompense worthy of his exertions. M. Anquetil examines cursorily the principal histories and historical memoirs of France from the Gaulic Antiquities of the laborious Fauchet to the period of Velly and his continuator Villaret. Much has been done, but much still remains to be done, particularly with respect to the *modern epoch.* Even the two earlier periods are as yet not detailed in any regular historical narrative. The events they comprise are only to be found in detached memoirs, local annals, and partial researches; nor is France capable of boasting, even at the present moment, of a single publication worthy of being regarded as a national history. In this respect our author admits that England has by far the advantage of his own country. The prime object of the present paper is to direct the attention of the National Institute to this important point, and to press on its recollection the following maxim, with which it concludes, viz. that the intention of history is two-fold,—to continue and to commence: to continue the painful but happy toils of those who have preceded the present race in developing the earlier and middle ages of the history of France; and to commence the removal of those ruins with which ignorance, in the possession of power, has covered the monuments of the history of modern times.

'IV. General Considerations on the Study of Man, and on the Relations of his Physical Organisation with his Moral and Intellectual Faculties. By M. Cabanis.'

'V. The Physiological History of Sensations. By the Same.'

'VI. Continuation of the Physiological History of Sensations. By the Same.'

We have combined these memoirs, as comprising, in a considerable degree, a similar object of pursuit. Physiology, the analysis of ideas and morals, observes M. Cabanis, are but three branches of one and the same science, which may be justly entitled *the science of man.* In effect, in the very commencement of the first memoir he regards all arts and sciences together but as so many branches of the same parent tree. 'It is without doubt,' says he, 'a fine and a magnificent idea which considers all sciences and all arts as forming one combination, one individual whole, or as ramifications from the same trunk united by one common origin, and more united still by the fruits they are equally destined to produce—the perfection and happiness of man. This memoir alone occupies not less than sixty pages, and is perspicuously divided into seven sections. Its general object is to demonstrate the chief relations which exist between the organisation of man, his physical wants and faculties, on the one part; and the formation of his ideas, the developement of his thoughts,

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and his moral wants and faculties, on the other: To demonstrate that, to the primitive differences established by nature, and the accidental modifications introduced by the chances of life, analogous differences and modifications perpetually correspond in the general bent of the ideas and the character of the passions.' Whence our author concludes, that, whether our object be to found an invariable base for moral and rational philosophy, or to trace the means of perfecting human nature by advancing to the very source of its passions and ideas, it is necessary to study attentively the different physical circumstances which are able to render one man so different from all others, and even occasionally from himself. These, he thinks, are to be investigated by a history of temperaments—by a physical and moral table of the sexes—by a physical and moral table of ages—by a precise decision upon the influence of climates—by a history of instinct—by a theory of deliriums and of sleep—by a physiological analysis of sympathy—by an examination of the effects of hygieine (the art of preserving health) on moral operations—by considerations respecting the influence of maladies on the character of ideas and passions—by an analysis of the re-action of sentiment upon body (*du moral sur le physique*)—by general views respecting the action of medicine upon the moral feeling; and, lastly, by conjoining *the physiological history of sensations* made with the same view and directed to the same end; or rather in placing such history at the head of these diversity of objects of which it necessarily constitutes a preliminary.

This last consideration, which is by far the most important of the whole, occupies the entire extent of the ensuing memoir. The author displays a very considerable portion of natural philosophy, and has studied his subject with a microscopic eye. His present dissertation is divided into eight sections, and in the course of it he endeavours to establish the following propositions: the faculty of sensation and motion form the characteristic of animal nature: the faculty of sensation consists in the assurance which the nervous system acquires of impressions made on its different parts, and especially towards its extremities. Impressions are external or internal. External impressions, when the perception is distinct, are peculiarly entitled to the name of *sensations*. Internal impressions are very frequently vague and confused; and the animal is then only assured of them by effects whose connection he cannot immediately trace to their cause. The one results from the application of external objects to the organs of sense: the other from the operation of the natural functions, or from diseases peculiar to distinct organs. From the first more particularly proceed our *ideas:* from the second the determinations which bear the name of *instinct*. Sensation and motion are mutually connected. Every movement is determined by an impression; and the nerves, the organs of sensation,

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stimulate and direct the organs of motion. In sensation the nervous organ re-acts upon itself; in motion it re-acts upon other parts, to which it communicates a contractile power, which is the simple and fertile principle of all animal motion, a doctrine long before asserted by our own excellent Hartley. The vital functions may still be continued for some time by the influence of certain nervous ramifications, when even separated *(isolées)* from the system: the instinctive faculties may still unfold, although the brain be almost entirely destroyed, and appear in a state of total inaction. But, for the formation of thought, it is necessary that this organ exist, and that it exist in a sound state: it is peculiarly the cogitative organ.

There is nothing perhaps particularly novel in the catenation of these propositions; but the author has the merit of having drawn them very largely from positive facts; and of having advanced from one to another with a kind of geometrical exactitude. He does not appear to be much acquainted with the metaphysicians of our own country: the names of Bacon and Locke are mentioned, as they ought at all times to be, with due reverence; but not the least notice is taken of the spiritual system of Berkeley, the vibratory system of Hartley, the system of impressions and ideas, so strenuously contended for by Hume, or the reflective theory that has since been started among the Edinburgh professors. The names of these philosophers indeed do not once occur, although the author might in many instances, and particularly with respect to the very accurate and ingenious Hartley, have advantageously availed himself both of their arguments and their facts; at least have been more profitably occupied than in poring over, as he has too frequently done, the doubtful and contradictory pages of the bulky Encyclopedia of his own country—a work compiled by men of very different powers, and of very opposite sentiments, exhibiting an immense patchwork of learning, sometimes accurate and profound, but, for the most part, incorrect and superficial.

Perception, instinct, thought, are, on the theory of M. Cabanis, but so many modifications of the *faculty of sensation*. And it is enough to humble the pride of the most confident philosopher to find, that after the writer before us has been examining this important subject with a very creditable portion of precision, and has carried us through not less than *one hundred and twenty quarto pages*, we find him still incapable of resolving the primary question on which his whole theory seems to depend. 'But what,' says he, 'is the cause of this *faculty of sensation?* what is its nature or its essence? This is a question,' continues he, 'which no philosopher will think of proposing. We only acquire ideas of objects by the phænomena they present: their nature or their essence can only exist, as to ourselves, in the common mass of such phænomena. The ultimate laws of nature, as well as their

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causes, must for ever remain inscrutible to human investigation. In a word, they *are* because they *are:* and we ought no more, at the present day, to attempt an explanation of *sensation* in animal nature than of *attraction* in the nature of atoms.'

In the memoir which follows, our author pursues his system still farther, and resolves all sensations into modifications of pleasure or pain; and endeavours to prove that the sensations necessary to acquire ideas, sentiment, and will, in one word the sensations necessary for life, depend upon the state of the organs, on the strength or weakness of the nervous system, but particularly on the manner in which it perceives.

'VII. Considerations on Man, as examined in Savage, Pastoral, and Civilised Life. By M. Peter Charles Levesque.'

While poets of all countries have divided the moral history of man into the three periods of the golden, the silver, and the brazen or iron age, and have represented him as far most happy in his first, or rude and uncultivated, state, philosophers have as uniformly reversed the description. They too allot to him three distinct periods of existence, but they attribute all real felicity, all that can dignify the human character or render life itself desirable, to the last of these periods. The philosophers are perhaps most correct in their theory; but the theory is often carried to an extreme; and this extreme is too glaring in the paper before us to be passed over without notice. 'Mere brutal man,' M. Levesque justly observes, 'does not exist any where—he is always to be found in some situation of society.—In his rudest state he is a savage or huntsman, stimulated to seize the wild beasts around him by the painful sense of hunger; after which he lays himself down to sleep, and continues in this torpid state till hunger rouses him again. From a similar sense of cold or heat he digs or raises around himself a shelter from the sun or the wind; and from a sense not very dissimilar, in the maturity of life, he propagates his kind: but, in his most brutal state, will he continue with the female upon whom he has gratified his wishes?—The answer,' observes our memorialist, 'has often been given in the affirmative, and the origin of society has been resolved into this union of love. Reason, however,' continues he, 'does not appear to favour this opinion. Brutal man is insensible of love the moment he has satisfied his want. When seeking the female object, he has perhaps endured a long fast—the hunger of the amatory sense alone stimulates him, and he instantly afterwards engages in a different chace, and perhaps may never see the female again by whom he is to become a father. We see, it is true, that the different classes of animals remain with their females, and lavish the tenderest cares upon them. But this,' continues our author, 'only induces me to believe that the natural man ought not to be ranked with such classes of animals; savages are not attached to their wives for the purpose of

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bestowing tenderness upon them, but from the tyrannical motive of exacting their servitude.'

We have said that M. Levesque has carried his system to an extreme; and the observation now before us is sufficient to justify our assertion. Man, it seems, in his natural state, is not to be ranked with animals; but he is not to be raised above them—he is to be sunk below them; he is deficient in the most ennobling quality of which they can boast, the natural affection of the male for the female, of the father for his offspring. This position, however, is by no means supported: there can be no doubt that the amatorial instinct of man acts, in his most barbarous state, with a superior force to that of all other animals whatever, and prompts him to a superior regard for the female with whom he has associated, and the young whom he has begotten. From the greater debility of the feminine frame, the female will, in every class of barbarous life, be in a state of subjection; but it is not among all savages that the man appears as a tyrant, and the woman as a slave. M. Levesque must be but little versed in the general history of mankind not to have met repeatedly with instances to the contrary, and with instances in which the woman, far from being in a state of servitude, maintains a perpetual controul.

Our author is better entitled to attention when he advances to the origin of languages, which succeeds to the communication by gestures. All language, in the first instance, he resolves into simple aspirations, which in reality are vowels, and nothing more. Of these, in our literal characters, he observes we have but five; but the language of every country contains in itself a much larger number. Nature has designed aspirations to be the first expression of sentiment: they may be denominated her cry. Through all the world the *a* admires, groans, testifies astonishment, an abrupt terror, a dolorous plaint, a sudden joy; the *o* in some instances admires, in some represses, in some arrests; the *a*, *e*, *i*, *o*, *u*, laugh: the *e*, in some ancient languages, was the expression of existence, the *i* of a progressive motion, the *u* of disdain. Hence the origin of language. The same sounds would often have different significations, as frequently occurs in the same word even in modern languages; but tone, gesture, expression of the face, circumstance, are always competent to indicate the true sense. From simple aspirations, or vowels, were formed diphthongs and triphthongs, which constituted the first words of the rising tongue: consonants became successively attached, either before or after the vowels, and the tongue was established.

This we know to be the fashionable system. But there seems to be no just reason assignable why vowels alone, or simple aspirations, should have constituted the earliest words in language. The natural language of no animal consists of vowels

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alone: in the bleat of the lamb, the lowing of the cow, the bark of the dog, the jargon of the jack-daw, or the song of the nightingale, we meet uniformly with a junction of consonant and vowel. The muscles of articulation enunciate many consonants with far more ease than some of the vowels: the first wild tones of the nursery are combinations of the two; and the characters of all our most ancient languages consist of consonants without vowels, which are gratuitously supplied by the reader. We agree, however, with M. Levesque, that the noun was a prior invention to the verb, the place of which was long supplied by gesture or accent; and we agree with him also, that all infant languages were greatly enriched by what he quaintly denominates *onomatopics*, topical tones, derived from certain sounds or noises observed in nature. To express an animal, his cry was imitated—to indicate a river, the speaker mimicked its roar. Wind, tempest, thunder, in like manner found names for themselves.

'VIII. Considerations on the Obstacles produced by ancient Philosophers to the Progress of true Philosophy. By the Same.'

This is an entertaining and instructive paper; and though we often find occasion to differ in opinion from the ingenious writer, and have detected a few unexpected errors, we cannot but applaud the unwearied labour he has exercised, and the literary talents he has displayed.—'When mankind, but little removed from a state of savage life,' observes our memorialist, 'were incapable of discovering in any of the objects of sense the causes of those effects which often astonished them, they sought for such causes among beings who do not fall beneath the notice of the senses. They created such beings by the power of imagination, occasionally exaggerating, in their favour, some of the qualities they possessed themselves, and occasionally denying them the participation of any human qualities whatever: and hence the origin of false gods. It is probable it was not altogether from vain curiosity, but from a regard to their own well-being, that they fell into these errors. They observed that pains and diseases had frequently a speedy termination; they conceived the idea that some persons, in their own order of beings, were able, by particular words, or other ridiculous ceremonies, to banish the various evils they laboured under, or were apprehensive of; they conceived that these privileged persons were capable of communicating with such invisible and superior beings; and hence the origin of sorcery first, and of sorcery combined with religion afterwards. The earliest physicians were sorcerers, and the earliest sages or philosophers were priests.'

Thus far there is at least as much fancy as fact.—'Human science commenced in Hindustan; it was thence derived into Egypt, and from Egypt into Greece.' Here again is a position

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that requires proof, and such proof as, in our opinion, the author before us would in vain endeavour to collect. Human science appears to have commenced in Babylonia, a central point between Egypt and Hindustan, and to have been propagated into both countries by colonies of Babylonian Cuthites. That the Greeks derived the greater part both of their mythology and philosophy from the Egyptians we can readily admit: in reality, they derived the greater part of their language, and very nearly the whole of their alphabet, from this quarter; whether it were introduced by Cadmus, or by any other chief. Our author next enters into a critical examination of the principal Greek philosophers, and the influence of their tenets, first upon their own countrymen, and afterwards, on the resurrection of letters in the Christian æra, upon modern sects and systems. Throughout the whole of this series of inquiry he seems to be at home, and we have attended him with pleasure. As a chemist, he might have learnt a much more accurate doctrine, without going out of his own country, than that contained in the obsolete theory that heat is only the presence of an attenuate and exalted matter, converted, *by the mere rapidity of its motion*, into a substance which we call fire: and the sober scholar will be disposed to smile when he finds M. Levesque gravely contending that Socrates, who, to show his countrymen the contempt in which he held their popular mythology, instead of swearing by Jupiter, is said to have sworn by his goose and his dog, was at such times serious instead of sarcastic, and so deeply imbued with the mythology of the Egyptians, that by his goose he meant the Ibis, and by his dog the Anubis, the supreme divinities of this fanciful people.

We shall resume our attention to the remaining memoirs of the volume before us in our next Appendix: the limits to which we are circumscribed call us at present to a continuation of our strictures on the memoirs hitherto published by the class of Literature and Polite Arts.

'XV. On the Study of the Ancients. By M. Bitaubé.'

The writer of this paper pays a due compliment to the moderns, but maintains, with much propriety of argument, that the classical compositions of Greece and Rome are the sources which should be principally resorted to in the education of youth, and which are pregnant with the richest treasures. 'But genius, we are told,' says he, 'is creation—Do we require any other model than that of nature? Actuated by her impulse alone, it will be both more prolific and more original; and many persons of genius are cited on such occasions, who appear to have raised themselves by the mere exercise of their own wings. Horace,' continues he, 'who in his day had to oppose the same

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maxims, asserts that study, art, and nature, ought to assist each other, like friends who are infirm when separated, but powerful when they conspire to the same end. There are, doubtless, some men who seem peculiarly privileged, and who open their career with astonishing brilliance; but nothing is more uncommon; and we ought by no means to flatter ourselves that we shall appear in the list of such phænomena. It would be easy, moreover, to prove that even these highly-favoured mortals are not, for the most part, devoid of all assistance, and that the labours of their predecessors have not been useless to them. He who never imitates will never be imitated himself. The man of genius knows how to remain free in the midst of rules and models, and to convert them to his own purpose. I will say still more; they contribute to the genuine freedom of genius. Anarchy is as destructive in the empire of letters as in any other empire whatever.'

Our author proceeds to a more particular examination of the works of Homer, Sophocles, and several others of the Grecian bards, and of the beauties which an attentive study of them has introduced into the writings of modern poets. The Italians, the English, the Portuguese, and the Germans, may justly boast, he observes, of epic minstrels, who have exhibited a very lofty flight; while the *épopée*, in spite of the Henriad, still calls for the genius of Frenchmen. Gesner alone, among the moderns, is the happy rival of Theocritus. The English, he admits, are possessed of historians of uncommon merit; but contends that none of them have neglected such models as Sallust, Livy, Tacitus, Polybius. The subject of novel-writing he allows to be original among the moderns, and he speaks with high encomiums of Richardson and Fielding: Cervantes, whose name is not mentioned, ought also to have had his share of panegyric. In his observations upon the Odyssey, M. Bitaubé asserts that the topographic and historic knowledge exhibited by Homer in this poem, his use of different dialects, and his portraiture of the manners of different countries, prove obviously that he had been a studious traveller through Egypt as well as the Troad; but he is not bold enough to advance, with our own countryman Mr. Bryant, that he had been an eye-witness to the different scenes he describes, and that he has only concealed his own character under that of Ulysses. In opposition to this last critic he conceives, with sir William Jones and the writer of a memoir we have just examined, that India was the cradle of human science, and that the Egyptians derived all their knowledge from this quarter.

'XVI. Socrates at the School of a Theologian; or Reflections on the Dialogue of Plato, entitled Eutyphron. By the same.'

There is nothing that needs detain us in this memoir. It is composed of passages translated from the Eutyphron; and the

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author endeavours to prove that, independently of the primary object of Plato to demonstrate the difficulty of advancing a precise definition of piety or holiness, he concealed a secondary intention in writing it, which was that of apologising both for the philosopher and his philosophy.

'XVII. Considerations upon the Three Tragic Poets of Greece. By M. Charles Peter Levesque.'

A considerable controversy was some years ago entered into between Bentley and lord Orrery upon the origin of tragedy, which has generally been attributed to Thespis, an Athenian dramatist, an opinion supported by all the learning of the former; while the latter contended, with no small degree of plausibility, that what was originally meant by tragedy, dramatic interlocution, had been invented long prior to the period of Thespis, and was not of Athenian origin. M. Levesque adverts to this disputation, and endeavours to reconcile the opinion of our literary combatants, by observing, that Bacchus, in whose honour, and at the celebration of whose religious festivals this kind of entertainment was first instituted, was worshipped with an equal degree of pomp in many places of Greece, and that consequently tragic representation has equally derived its birth from many or from all of them.

This, however, by no means solves the question satisfactorily. It is not to be supposed that the Greek tragedy originated at all or at many of these places at the same time; and the question therefore still remains in its original force—at which of these places was the ceremony of tragedy first exhibited? Thespis is the reputed inventor, who flourished about five centuries before the Christian æra, and was contemporary with, but somewhat older than, Æschylus; consequently about half a century prior to Sophocles, and a century earlier than Euripides. For the excellence of his performance he is well known to have received the prize of a *goat*, denominated in Greek τραγος (tragos), whence the sort of composition in which he was successful was denominated *tragedy*, which is consequently synonymous with *goat verses*. The author before us contends that it is highly probable, in many places in Greece, that interlocutory poems were rehearsed long anterior to the æra of Thespis, though they never acquired the title of tragedy till the prize conferred upon this dramatic victor: and he inquires what solid reason have we to deny that long before the birth of Thespis a poet of the name of Epigenes invented tragedy in Sicyonia? This investigation we cannot enter into. The authority relied upon by M. Levesque, which is that of Suidas, is at best but vague and questionable: yet we cannot avoid adding in this place that the origin of dramatic poetry, and indeed of poetry of every description, has never been sufficiently scrutinised; and perhaps a critical examination into the subject might afford reason to

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suspect, notwithstanding the vanity of the Greeks has induced them to assert the contrary, that they have no more pretensions to the invention of dramatic poetry than to that of poetry in its earliest form. Of all the arts that were cultivated in the earliest ages of mankind, poetry appears to have been first brought to any degree of perfection; and from the specimens which yet remain among nations of the highest boast of antiquity, though immeasurably separated from each other, or devoid of the means of intercourse—specimens of similar character and construction—there can be no doubt that even tragic or interlocutory poetry itself was invented prior to the dispersion from Babel. The Indians and Chinese have at this moment dramatic poems of an admirable degree of excellence, and so ancient as to have survived the names and traces of their respective authors. Of all the earlier nations of the earth, the Hebrews have transmitted to us the most ample monuments of their history; and among these we have specimens of poetry of every description;—and almost every description is so truly exquisite and perfect as to vie with, and in many instances to excel, the compositions of Greece and Rome. The book of Job may be regarded as an epic poem of astonishing effect: its plan is as regular as Aristotle himself could desire, and its machinery superlatively grand and poetical. It is a relic of immemorial date; and, like the Sacontala, the name of its author is lost in the obscurity of the primeval world. The inimitable Song of Solomon is strictly dramatic; its composition has also considerable pretensions to regularity; and it constitutes a pastoral, surpassing, in poetical merit, all the compositions which have hitherto appeared in English, German, or Italian. The elegant pen of Moses, which bears the marks of genuine inspiration, has left us one or two exquisite specimens of the elegy and the triumphal ode; but the richest variety of the metrical powers of the Hebrews are to be found in the compositions of David, justly denominated *the psalmist*. In these we meet with as ample a diversity of measure as is exhibited in the odes of Horace, and a sublime audacity of language that may well challenge the noblest and most dithyrambic flights of Pindar. Many of these are strictly dramatic or interlocutory, and used obviously to be rehearsed in distinct parts. The dramatic odes bear a striking resemblance to the ancient Greek chorus; and most of them may, with the utmost ease, be divided into the strophe, antistrophe, and epode. The chorus, however, is supposed to have been the form of the Grecian tragedy in its earliest state, the fable and interlocutory parts having been added afterwards. If this be true, and few will be disposed to doubt it, the original drama or tragedy among the Greeks was precisely similar to the dramatic odes in the book of psalms: and the Athenian poets, instead of being the inventors of it, merely received it, as

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they did most of their mythological science, from Egypt or the Phœnicians. M. Levesque has inserted in the memorial before us a valuable critique on the dramatic compositions of the three Grecian poets referred to; and has added an appendix concerning the Greek compilation, entitled the *Epic Cycle*.

'Memoir on Aristophanes. By the Same.'

M. Levesque here pursues his dramatic investigations from tragedy, or the grave and sober interlocutions which were blended with the musical choruses sung in honour of Bacchus during the celebration of his earlier festivals, to comedy, or the intermixture of sarcastic or ludicrous dialogue instead of sober and pathetic discourse, which was occasionally introduced almost immediately afterwards. He draws an accurate comparison between Aristophanes and several comedians of modern days, and especially the laughable but just-judging Molière; and he rescues, with no small portion of learning, the moral character of the Greek comedian from the absurd charges of many of his adversaries, and especially of Ælian, who has represented him as a buffoon and an infamous wretch (Βωμολοχος, καταφατος). Plutarch and Voltaire deservedly obtain a portion of our memorialist's censures for their unmerited abuse of Aristophanes; and, upon the whole, we have seldom seen a more able apology for him than the present.

'XIX. On the gradual Progress of Painting among the Greeks. By the Same.'

In this paper M. Levesque complains with much justice of the paucity of the materials from which he has to work, which extend very little farther than to some passages of Cicero, Quintilian, Plutarch, Lucian, and Ælian; the bare catalogues (for they scarcely deserve any other term) preserved to us by Pausanias; and more especially some particular chapters of Pliny, which contain a succinct history of the art. M. Levesque has nevertheless produced, in the present paper, a composition of much elaborate merit. He has followed the biography of the most celebrated painters as far as he is able; and has given a critical, and, for the most part, a just statement of their most renowned productions. He compares the modern style or *costume* of drawing with the ancient; and while, in the article of grouping, as well as in several other respects, he gives the preference to the former, he apologises in these points for the deficiency of the latter, and contends, in many parts of the science, for the superiority of the earlier ages. Painting, strictly so called, is attributed by Pliny to the Sicyonians or the Corinthians. Our author takes a more enlarged view of the subject, and traces it to a much earlier period. He finds it in the Babylonian hieroglyphics, long before the existence of the Grecian states, and traces it thence into these republics. Our author enters also into a critique upon the origin of mosaic, tesselated, emblematic, vermicular, and many other kinds of characteristic copies from

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nature; and is always ingenious; though, if our limits permitted us to enter into the discussion, we could easily prove that he is not always accurate.

'XX. Remarks on a Passage in Simplicius. By M. Schweighaüsen, Jun.'

The commentary of Simplicius on the Manual of Epictetus has been suspected of defect in many places by several of our best critics; and the father of the writer before us was fortunate enough to discover a manuscript copy in the national library which contained a quarto page of original text in the middle of the work itself, which does not exist in any other manuscript or in any of the best editions, and which makes sense of a passage which in its general reading appears either false or altogether unintelligible. This passage is too long for extract; nor is it of any other consequence than that of giving totality to a sentence obviously imperfect and erroneous. It refers to the honour bestowed on Xenophon, on his return home, for his singular success in preserving the lives of the ten millions of Greek soldiers, and commences at the expression εξ Ολυμπιων εξεκηρυχθη, &c.

'XXI. Fresh Remarks upon the Ships employed by the Ancients, from the Commencement of the Punic Wars to the Battle of Actium, and on the Use to which such Ships might be enoverted in modern Marine. By M. D. Le Roy.'

The celebrated author of this paper divides the object of his inquiry into three distinct memoirs, of which the first only has hitherto been presented to the National Institute. In this first he endeavours to prove that the instrument denominated the corvus or crow of Duillius, of which we have at present but a very imperfect idea, might be successfully employed against the corsairs. In the second he proposes to demonstrate, that, in making some of our vessels approach more nearly the form, the proportion, and the tackle of those of the ancients, and in allotting them the general qualities of the trade-ships in the time of Diodorus Siculus, our coasting navigation, and consequently our commercial ports, would be largely benefited. In the third memoir he endeavours to prove that the galleys of the second class employed by the ancients in their naval armaments, and especially that description of vessels in common use in India till the commencement of the fifteenth century, exhibited a kind of type of the *diligences* adopted at Havre, and may be employed in a manner highly beneficial and lucrative for the commerce and supply of Paris.

The Roman corvus or crow, which is the subject of the memoir before us, is described by Polybius in terms so obscure as to leave a degree of uncertainty with respect to its form. M. Le Roy seems to have explained the passage better than his predecessors, and has accompanied it with two plates, which considerably assist in the illustration. It was a sort of platform or gallery

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constructed on the prow of the vessel, about four feet wide, and eighteen long, capable of being elevated or depressed by means of a kind of strong mast, to which its lower end was fixed with hinges on a level with the deck, and its upper attached by means of ropes or chains and an enormous pulley. It was well guarded with iron, and its use was in boarding the enemy's vessels, at which time it was thrown down with great force over the antagonist's bow, and served as a bridge over which the Roman sailors rushed forwards two a-breast.

(To be continued.)

ART. II.—*Dictionnaire Biographique et Historique des Hommes Marquans de la Fin du Dix-huitième Siécle, et plus particulièrement de ceux qui ont figuré dans la Revolution Françoise. Suivi d'un Supplément et de 4 Tableaux des Massacres et Proscriptions. Redigé par une Société de Gens de Lettres.* 1800.

Biographical and Historical Dictionary of the most celebrated Characters of the Close of the Eighteenth Century, and particularly of those who have figured in the French Revolution. Compiled by a Society of Men of Letters. 3 *Vols.* 8*vo.* Imported by Dulau.

A WORK of the kind announced in the title, if ably and impartially executed, would be a treasure of inestimable value, as affording an inexhaustible fund of present instruction, and as a most important magazine of incidents for future history. But the difficulties attending its due accomplishment are immense, if not insuperable. During the passing scene of events, and particularly the momentous events that have occurred in Europe throughout the period of the last ten years, it is impossible for any man who is not deadened by the insensibility of modern *philosophism*, and whose bosom has participated, with fraternal anxiety, in the dreadful succession of evils that have arisen in almost every country, to preserve that impartiality which alone can hold the balance even, and assign to every party its respective merits or demerits. The personal knowledge of individuals, moreover, in this vast theatre of action, must be extremely circumscribed, and the man who undertakes the task is compelled to have recourse, even for dates and facts of mere chronology or topography, to other writers: yet accuracy even from the labours of different authors is not to be attained in the present moment of hurry and tempest;—the storm must cease, the political commotion must be allayed, a lapse of time must be allowed for the comparison of dates with dates, of memoirs with memoirs, before any thing like positive truth can be acquired, and a regular and unvarnished whole be entitled to the confidence of the public. Nevertheless, every attempt towards so desirable a compilation of the history of our own times is highly praiseworthy; and we hail the appearance of

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the volumes before us, as containing a useful body of facts, and as affording a firmer basis for the future historian to build upon than any work which has lately fallen under our notice.

From the title alone the reader is led to expect some biographical sketches of the principal characters of other nations, as well as those of France, who have made any distinguished appearance within the term comprehended by the writers of this publication; and he will by no means be disappointed. 'It will be doubtless agreeable to find,' say the editors in their preface, 'that we have not limited our researches to Frenchmen alone, but that we have also occupied ourselves with details of foreigners. It is impossible to refuse a high degree of interest to every thing that contributes to inform us of the opinions, the talents, the conduct of the ministers, the generals, the demagogues, who confederated, who fought, or who invited this revolutionary scourge upon their country. We are nevertheless far from believing that we have carried this work to the perfection of which it is susceptible. The rapidity which has been indispensable in collecting the multifarious circumstances it contains has necessarily prevented a perfect digestion. But had it been laboured upon for twenty years, had it been written by a distinguished pen, it is still certain that it would be very imperfect in a first edition. Nothing but time can complete a work of this description. The frame is wrought, the picture is traced out, but there yet remains to add to it, to retrench, to rectify.—Such as it is, however, we dare still to hope that this dictionary will excite at once both interest and curiosity. Besides the data which will be found collected in it for the purposes of history, besides the assistances it offers to those who do not wish to remain strangers to the events which are passing under their eyes, it may even be expected to excite the curiosity of men of the world. And it will acquire a greater degree of interest still, should this revolution be prolonged, by furnishing every reader, upon every change, with the means of estimating its principles and anterior incidents; and, consequently, what we ought to fear, or hope, or expect, of the personages who appear in the scene before us.'

The editors pride themselves upon the virtue of impartiality. We have observed that this is a conduct not easily maintained; and scarcely to be expected in the present disordered state of the political world. All we shall recommend is liberality from party to party: let every one retain his own opinion, but let him allow his neighbour to *go and do likewise*. This boast of impartiality is, however, invalidated by a variety of instances in the work before us. To their own countrymen the bias of the minds of its editors must be obvious in a multiplicity of pages. But it is not confined to the immediate politics of France: it extends too frequently to other nations in as great a degree. The life of Muir begins as follows:

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'Muir, Thomas, one of the chiefs of the conspiracy that existed in Scotland in 1792, and a member of the national convention which assembled shortly afterwards at Edinburgh. He was condemned by the tribunal of Scotland to a transportation of fourteen years to Botany-Bay. Lord Stanhope, *always ready to defend crime under whatever form it may show itself*, attempted to prove, on January 31, 1794, in the house of peers, that this judgement was unjust, cruel, and illegal.'

It is not often we accede to the political opinions of his lordship; but we must protest, in the name of all that is liberal and candid, against this acrimonious libel upon his character—a libel equally unprovoked and unjust. However singular may be his lordship's opinions in general, we believe his severest enemies will give him full credit for purity of heart and rectitude of intention, instead of regarding him as the systematic advocate of vice in whatever shape it may assume.—The following is the life of Dr. Priestley.

'Priesteley, Englishman, minister of the Presbyterian religion, and one of the most celebrated chemists and naturalists of Europe. Born with a *false judgement* and a *perverse heart*, he became still less celebrated for his acquirements than for the ardour with which he endeavoured to propagate the principles of *anarchical philanthropy*; and this zeal procured him an enrollment in the list of French citizens, and afterwards the honour of being nominated deputy from the department of the Orne to the National Convention,—an honour of which he could not avail himself in consequence of his ignorance of the French language. He had already sent his son to France to be naturalised, and he was in effect presented to the legislature. But this revolutionary enthusiasm did not succeed quite so well at Birmingham, a town in the county of Warwick, where he resided: the people pillaged his house, and rased it to its foundations; and his *patriotism* having at length attracted the notice of government, he saw himself compelled to seek a *more philosophical country*. He retired in consequence to America, then to France in the course of 1796, and the directory engaged him in the following year to return to America, *there to labour for the future freedom and happiness of England and the United States*.'

In this short account we have almost as many blunders as lines. Philology, philosophy, candour, and truth, are equally outraged. Prior to the writings of Mr. Locke, man was occasionally supposed to be born with *ideas*; but it remained for the present editors to advance the more absurd doctrine still that he was *born with judgement* either true or false—*judgement* which is but the comparison of *ideas* with one another, and which, far

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from being coëval with the birth of man, demands the pre-existence of those ideas which are themselves only acquired after such birth has been effected. As a *chemist*, Dr. Priestley has doubtless been possest of much celebrity throughout Europe, but not as a *naturalist*. The editors have here confounded the science of *natural history* with that of *experimental philosophy*, the latter of which was the undeviating subject of his studies, and the science they unquestionably refer to. Whence they acquired the information that the doctor declined the honour of a seat in the national convention, from *ignorance of the French language*, we know not. The cause assigned by himself, in his reply to the department which had elected him, was a very different one, and infinitely more to the purpose. That his son was publicly presented to the legislature of France is true: but so far from the doctor's having quitted America for France, and then returned to America, at the particular instigation, and, as is hereby insinuated, upon a stipend from the French directory, we have our doubts whether he ever were in France in his life,—most assuredly he has not been there since his migration from his native country. His very name indeed is spelled wrong, being written Priesteley instead of Priestley: and why his academic graduation of *doctor of laws* is suppressed in this biography we are at a loss to conjecture.

Nevertheless, where this party prejudice does not prevail, the volumes before us will be found highly useful. The biography of crowned heads seems to have been industriously omitted: the only instance to the contrary, which a cursory perusal has presented to us, is that of the unfortunate Stanislaus Poniatowski; and the editors appear to have determined that his deposition alone has given him a right to a portrait in this historic gallery. The longest account we have met with is that of Bonaparte,—here spelled, as he was wont to spell it himself before its late Gallic elision, Buonaparte. As the earlier history of this extraordinary man is not yet very generally known to our readers, we shall select that part of his biography which relates to it.

'Napoleone Buonaparte, first consul of the French republic, was born at Ajaccio in Corsica, August 16, 1769, of Charles Buonaparte, a noble Corsican, and Lætitia Raniolini. Charles Buonaparte, whose ancestors, supposed to have been of Tuscan origin, had established themselves at Ajaccio for two centuries, had studied civil law at Rome; but connected with Paoli, he quitted the magisterial robe, and even fought as a common soldier against the French when they invaded Corsica. After the conquest of this island he wished to retire with Paoli; but one of his uncles, who was a canon, prevented him; and his wife being related to M. de Marbœuf, commandant of Corsica, he was nominated Procureur du Roi at Ajaccio. In 1773 a deputation of the three orders having been commissioned to wait on Lewis XV,

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Charles Buonaparte was chosen to represent the nobles. He had three sons and four daughters; and at his death, M. de Marbœuf, the friend of his house, continuing to protect his family, placed the second son, the present chief consul of France, at first in the college at Autun, and afterwards at the military school of Brien, where he soon discovered an extraordinary character, and a great inclination for serious studies. Averse to sports and noisy pleasures, he avoided his companions; and, devoted to meditation, sought his chief delights in solitude. For a long time he employed his leisure hours in forming a garden out of the plot of ground that was allotted to the pupils. The trees which he here planted and superintended with the utmost care formed in this little inclosure a kind of hermitage, into which he suffered no one to enter; and if any of his companions attempted to interrupt his tranquillity, he rushed out to repel them without being intimidated by their number. St. Lewis's day was a great holiday at the military school; while the rest resigned themselves to pleasure, he still applied himself quietly to his studies. At nine in the evening they discharged some artificial fire-works on the side of his garden; the fire was communicated to a little box that contained several pounds of powder, and some of the young men were wounded by the explosion. Several of them, to extricate themselves, overthrew the palisades of Buonaparte's garden, who, running out at the noise, dealt the blows of his pick-axe pretty freely upon every one who thus scaled or broke down his intrenchments. He quitted the military school in 1785, went to Paris, where his mother resided, and, stimulated by his taste for artillery, studied the mathematics with so much ardour that he was soon qualified for the necessary examinations. He passed through them with complete success, and was placed in the regiment of artillery de la Fere, in which he served for two or three years previous to the revolution. He ardently embraced the new system, which he supported from its commencement, with an enthusiasm that drew upon him the blame of all his comrades. Upon this subject there were often indeed between them very spirited altercations; and one day in particular, when he was walking on the banks of the water with several other young officers, the dispute on the revolutionary principles became so violent that they attempted to throw him into the sea. Paoli having arrived in France, to receive a civic crown, in 1790, embraced the son of his ancient friend: and they afterwards met again in Corsica, in which place Buonaparte quitted the artillery for the post of lieutenant-colonel in the national guard. In the second expedition fitted out against Sardinia he embarked with his compatriots, and took possession of the little isle of la Magdelaine; but dissatisfied with the discipline and organisation of the troops assembled together for this enterprise, he returned to Ajaccio. In the mean while Paoli and his adherents formed the

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project of annexing Corsica to England. Of this project Buonaparte did not approve; but he was personally attached to Pascal Paoli, and took a part in the remonstrance made by the municipality of Ajaccio against the decree which declared this factious man an enemy of the republic. This conduct seemed to imply so close a connexion between them, that Lacombe St. Michael, and two other commissioners of the Convention, gave orders for arresting Buonaparte; nevertheless he remained faithful to France, and fixed his residence at eight leagues from Toulon. At this period Toulon had fallen into the hands of the English; and the deputy Salicetti, who knew Buonaparte, having represented him to Barras as possessed of military talents, this latter employed him against Toulon with the rank of chief of brigade. He there served successfully under Dugommier, and contributed, by the manner in which he directed the artillery, to hasten the capitulation of this place. Being desirous some time afterwards of attempting an expedition against Ajaccio, then occupied by the English, he was less fortunate, and beheld himself repressed by his cousin Masseria, who had already acquired celebrity under M. Elliot, during the seige of Gibraltar. Towards the end of 1794 the conventional Beffroi had him arrested at Nice as a terrorist; but finding nothing reprehensible either in his conduct or papers, he restored him to liberty. He at this time travelled to Paris to solicit employment; but he could obtain no appointment from Aubry, who superintended the military department of the committee of public safety, and it is said that he immediately requested leave to go to Constantinople, which was also refused him. If this incident be founded on fact, what a train of reflections does it not produce.—He was still at Paris during the revolt of the sections on the 3d, 4th, and 5th of October, 1795; and Barras, who commanded against the revolters, having called him near himself, he powerfully contributed to the triumph of the convention. His patron, enchanted with his conduct, nominated him second general of the army of the interior, and relinquished to him a few days afterwards the supreme command. During the winter he married madame Beauharnois, a friend of Barras, and this latter got him, shortly afterwards, appointed to the command of the army of Italy. It is from this epoch that his military glory commences. He opened the campaign on April 10, 1796, by the victory of Monte-notto, and in the course of the same month he fought the Austrians at Millesimo, at Dego, at Mondovi, and compelled general Colli to retreat to Cherases, whence he afterwards drove him still farther.'

The history of Bonaparte from this period is so well known that we shall not pursue the account contained in the work before us. Our editors conclude their article with the following questions;—'Will he endeavour to retain the supreme authority?

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or, ambitious of imitating the example of Sylla, will he abdicate it, after having endeavoured to confirm this new constitution? or finally will not this new constitution be subverted like its predecessors? These are questions which French impatience will not stay to investigate.'

The glory acquired by the British admirals in the course of the present war is conceded to them with sufficient liberality; but lord Nelson suffers a severe reprimand for his conduct prior to the battle of the Nile, in allowing the French fleet, in the first instance, to sail from Toulon without his being apprised of it, and afterwards for quitting Alexandria, which he had reached two days prior to Bonaparte, and again attempting to meet with him in the Mediterranean, instead of waiting for his arrival;—in short, for having, during three complete months, hunted for him through this narrow sea without having once been able to attack, and seldom capable of tracing his route. To the third volume are added two very useful tables, containing a chronology of the different factions and conspiracies that have appeared in France during the course of the war, and of the massacres that occurred in the different prisons.

ART. III.—*Voyage Pittoresque en Suisse et en Italie. Par le Citoyen Cambry.* Paris. 1800.

Picturesque Journey to Switzerland and Italy. By M. Cambry, Prefect of the Department of the Oise, and Member of the Agricultural Society of the Department of the Seine. 2 *Vols.* 8*vo.* Imported by Dulau.

'To undertake in a single work,' observes our author, 'to describe the actual state of Italy, to mark the curiosities of every capital, of every village, of every desert, would be to copy a work already in existence; it would be to collect under one individual title, under one individual name, those books which are furnished by the different towns of this country to communicate information to their inhabitants, or to the travellers who visit them, and which it is absolutely necessary to procure. There is not a village in Italy but affords the requisite notices to become acquainted with it; there is no place where you will not find a cicerone to guide and instruct you. Long details on inns that are perpetually changing, on the price of provisions, which varies as often, on posts and postilions, enter not into my plan—A multitude of sensations, of observations, and pleasures, have successively passed through my mind for two years, and I will endeavour to communicate a part of them to those who will condescend to follow me;—happy if I should hereby become useful to the young man who is on the point of travelling—to the old man who wishes to recal what he has seen—to the man

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who, clinging to his desk, consents for one moment to forget the dryness of his calculations—to him who, from want of imagination, knows not, in the course of his travels, what he ought to survey, to feel, or to study—to those amiable beings who, sedentary by their situation, can derive instruction from books alone.—But I forbear: my pretensions will soon equal those of the quack, who offers a remedy for every evil, a balsam for every wound.

'The count de C— being at Paris in 1788, we were speaking of a journey he was about to make into Switzerland with the prince of H—, together with some English and French ladies, and some gentlemen, who were interesting by their talents or their characters: he pressed us to unite with this select party; he promised to smooth away every difficulty, to burden himself with every trouble, and to strew every path with roses: tents were to be prepared for the groves, in which we were to rest ourselves; instruments of observation were to be procured for new discoveries; we were to pass from the barbarous songs of the Grindelwald to the Italian music which accompanied the prince's train, and the rendez-vous was fixed for the fifteenth of July at Geneva.

'I arrived in this city on the 13th, and I found here neither C—, nor N—, nor the ladies, nor the men of science, who were to have embellished this journey: indispensable occupations had prevented the men,—new plans, the pleasures of the moment, had withheld the women. I forgot the delightful chimæras which I had fondly created to myself; the facility of my imagination persuaded me that travelling with fewer associates, with more simplicity, I should be more at my ease, and that chance, my good dæmon, assisted me as essentially as all the plans of an amiable man. I devoted myself, therefore, to my favourite deity, and thought of nothing more than to abandon myself to whatever could take possession of my gaiety, my freedom, and my insatiable curiosity. Never was journey undertaken with less inquietude, less plan, less thoughtfulness, with a spirit more at liberty, a health stronger or more favourable. Do not expect order or method in a diary; every thing is here intermixed. Next to a cold argumentation I find a description of sun-rise; laughter follows upon tears, and the palace of Florence upon the ruins of Fesole:—it is a genuine image of life, it is a magic-lantern.'

Such, according to the author himself, was the origin of the work before us, which is truly denominated a *picturesque* journey, in as much as relates to Switzerland, though not much beyond a journey of *pictures* in respect to Italy; for we find but little more than catalogues of these ornaments in the pages which are devoted to this part of his tour. M. Cambry, nevertheless, writes with great spirit, and frequently with fascinating vivacity; and

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though, after the innumerable accounts which have already been published of travels through the same countries, much novelty is not to be expected, he is still an agreeable companion, and admirably adapted to those who either read or roam for amusement rather than scientific instruction. His tour commenced on the 14th of July, 1788, from Geneva, whence, as from a central point, he made a variety of excursions to Vevay, Lausanne, the Genevese lake, Maglan, Mont-Blanc, and Chamonix. In his more regular journey he visited Berne, Morat, Payerne, Yverdun, Neufchâtel, la Chaux-de-Fonds; traversed the summit of Mount Jura, stopped at Lucerne, scaled St. Gothard, in the passage over which a bold and fearful description is given of the Devil's Bridge, and finally entered the Milanese. The principal places to which our traveller paid his respects in Italy, were Milan, Bergamo, Verona, Vicenza, Padua, Venice: he returned by Padua, Burgo, Airso; and, passing through the Tyrolese, arrived at Constance, by the route of Dirschenbach. At Zurich he paid a visit to Lavater and the widow and daughters of Gessner; from Zurich he hastened to Geneva, and completed his expedition at Lyons on the 15th of October, having occupied not more than three months in this entertaining tour. The following is the description of his excursion to Maglan, in which he was accompanied from Geneva by M. Bourrit, a naturalist of considerable talents and celebrity. The immediate advantage of this gentleman's talents, however, does not appear; for we have neither natural philosophy nor politics—all is picturesque topography.

'Some writers,' says he, 'accuse the traveller to this country of bombast; they condemn his imagination for being transported by the grandest spectacles in the world; they have never beheld those palaces of crystal and of diamond, those towers and fortifications, which he surveys upon the summit of the Alps; their cold and calculating heads have been employed upon nothing but figures; they crawl while he is soaring, they compute while he is feeling, while he is shedding tears of rapture over the wonderful works of time or of the Eternal. These heavy writers ought in like manner to find fault with the songs of the poets and the prophets, the harmony of the spheres, and all the productions of genius.

'We set off at the point of day: the route has nothing remarkable or picturesque till we arrive at Bonneville, where the mountains begin to ascend. In the darkness of Mount Oiseau you contemplate the first passage of the Alps, a vast girdle of mountains intersected by the Arva. Cluse is seated on the borders of this river. The strait through which you pass is extremely narrow; the rocks have been cut through with a pick-axe; twenty men on their summit might arrest a whole army. The sun begins to sink, the heat to diminish, by the time we

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reach Maglan. How sweet is it, after the jumblings of our rugged carriages, to repose ourselves in this terrestrial paradise. It is a promontory covered with verdure, a kind of peninsula formed by a delightful stream which murmurs along, and the Arva, which rushes with tremendous roar. Here rocks, precipitated from the neighbouring mountains, are covered with earth, moss, flowers, and shrubs; they rise in pyramids in the midst of an orchard, of an immense meadow—little plots of potatoes or of flowering peas divide them; a delicious freshness penetrates every sense, an odorous balsam captivates us. The birds sing their evening song while disporting amid the thick branches gilded by the rays of the setting sun; a breezy zephyr agitates the woods; the restless play of the light contrasts itself with the masses of thick shadows which the neighbouring mountains spread over one part of the valley: beds of moss created for enjoyment, the murmur of the waters, a diminutive lake, tinted with a thousand colours, an air inexpressibly voluptuous, uprooted trees, loading with their thick branches the course of the Arva, which either breaks them or carries them away headlong; cottages visible on the declivity of a rich and distant mountain; a girdle of enormous cliffs, arid and uncovered, which point above the fleeting clouds; the most enviable asylum for love, or contemplation, in the midst of an unbounded theatre of rocks and ruins;—under this retreat, a scene of enchantment, or of fairy-land—here we separated and re-united; here we engraved our cyphers and our devices; every tree was consecrated to friendship, to affection, or filial piety; the sentimental dispositions which Maglan produced among us accompanied us throughout the remainder of the journey. We completed it, occupied by the sweetest sensations, the most happy recollections; we gathered flowers in the name of some one whom we loved, and deposited them in our pocket-books; and our conversation acquired a character of confidence and sensibility which a twelvemonth's acquaintance in the world would have been incapable of producing. I will visit you again, ye captivating bowers of Maglan! I swear to lose myself among your lovely labyrinths, to repose on your beds of moss, to retrace those emblems, those cyphers, which the bark has perhaps already overgrown, and to consecrate an altar to those damsels, clothed in white, whom I beheld tripping it lightly along, or, thoughtful and suffused with tears, tracing the names they cherished, in the midst of your shadows and your foliage. If, on some future day, dark melancholy should oppress them, if disgust of the world should besiege their bosoms, may they think of the pure sentiments they experienced at Maglan, and, by this delicious recollection, may they be recalled to life!'

The same kind of sentimental and picturesque gallantry, and, with the author's permission, we may add, the same redundancy of words distinguishes all his excursions. His incidents are few;

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the following is almost a solitary example; and even this has of late years become so frequent, in similar writings, that we hesitate whether to regard it as a positive fact, or an embellishment gathered from books rather than from nature. It is stated to have occurred in his expedition to Montanvert.

'We descended re-animated by these gentle images, when an unforeseen spectacle arrested us. We saw within the shelter of some rocky fragments heaped together by shepherds, under a roof of ill-cemented stones, upon a bed of earth intermingled with fir-leaves, the figure of a woman, meagre, yellow, dishevelled, naked to the waist, suckling a weakly infant ready to die, and naked altogether, about two steps from the Mer de Glace.—This unhappy mother, alarmed by our noise, looked at us with an air of fearfulness; her infant, whom she pushed from her, uttered a cry that pierced us to the heart. We stripped ourselves of our handkerchiefs and cravats, and covered it with eagerness. The poor mother received every thing with indifference; but the money we offered her struck her most sensibly;—she burst into tears, laid down her infant, rose, and would have fallen at our feet; she wished to follow us; she took firm hold of my clothes; but—what is difficult to be credited, what I can only recount with a sigh—"And your infant?" said I to her: "I will throw him away!" replied she with fury. Conceive the fearful emotion we experienced: we recoil from her—we again approach her with pity—we endeavour to tranquillise her—she sits down, weeps, retakes her wretched infant, presses it to her dried-up breast, and once more seeks her wretched hovel, striking her forehead, and uttering the most mournful cries. Unfortunate being! misery was not the greatest of her evils! Who could believe it?—she was jealous, and threw herself into despair at a distance from every dwelling, alone amidst the rocks, on the night in which she suspected the infidelity of her spouse, who was the most wretched of husbands and of fathers: her reason was deranged; she could not endure the sight of him whom she had adored! What days! what nights! what a situation! She had been the loveliest woman of the valley; her features had still a delicacy, a refinement, extremely uncommon in this country; she was yet in the flower of her age. Poor unfortunate! may she recover her reason, or cease to exist and to suffer!'

It was impossible to avoid an excursion to Ferney—and our author, in his visit to this place, draws a pretty fair portrait of Voltaire, allowing for a little of that vanity which is so natural to his countrymen, and from which he is by no means exempt himself. The character of Voltaire he contrasts with that of Jean-Jacques; but in this latter delineation he is, we think, less happy. At Lausanne he met with the self-banished Gibbon; but the natural reserve of this celebrated historian prevented him

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from much of the conversation for which he was anxious. He reached Milan on September 4th; but his journey through Italy, or rather that part of Italy which he traversed, for he neither visited Rome nor Florence, is very little interesting, and is almost entirely confined to an enumeration of palaces, churches, and museums, together with a dry, and, in some cases, an injudicious catalogue of their pictures and statues. The vast difference that subsists between Switzerland and Italy, in almost every conceivable circumstance, is thus pointed out and commented upon:

'I have not ceased to feel it; I have not ceased to repeat it. Transported in one day from Switzerland to Italy, it is impossible to conceive the opposition, the contrasts, which every object presents;—climate, character, figures, houses, ornaments—in a word, every thing, every thing is changed, every thing is metamorphosed. You leave the chapels, the nudity of the Protestants; you enter St. Alexander, a church where gold, lapis-lazuli, agate, and all the luxury of painting, are displayed with profusion; eight superb columns of reddish-grey granite, a pulpit in the form of a chalice, inlaid with precious stones, a high altar of gilt bronze, covered with oriental jasper, cornelians, amethysts, and tables of porphyry, dazzling the eye with their riches. You are shown in the treasury an opening into the tabernacle, in which the diamond, the sapphire, the opal, embellish the breast-plate of the high-priest of the Jews; in which you behold, executed in gold, the arch-saint, the saint of saints, the golden candlestick, with its seven lamps, and all the splendid ornaments of the temple of the holy city. You see with admiration a crystal sun, whose rays are of gold, and whose decorations an intermixture of coloured vine-leaves, and grapes formed of rubies and pearls. On the massy façade of this church are Hope and Religion, and Jesus Christ, who delicately, at the extremity of his fingers, supports a flaming heart.'

We have already observed, that, in the author's return through Zurich, he had the honour of visiting the worthy and justly-celebrated Lavater. 'Sweetness,' says he, 'dignity, refinement, are the chief characters of the physiognomy of Lavater. He would have been a Pythagorean in ancient Italy, a follower of Orpheus in Thrace, an Essene among the Jews, a martyr under Dioclesian, burnt as a heretic in the twelfth century, a fakir among the Indians, a juggler amidst the Laplanders, and a fool in every age. He cannot reach genius, he passes beyond it;—the measure of truth is no standard for him; he is a man who soars, presses forward, still soars, darts on, and tumbles. Is he fool enough to be possessed of real faith? Is he false enough to deceive? Is it his object to seduce his partisans? Does the credulity of his disciples hurry them into empyricism (*charlatanisme*)?

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I submit these questions to the consideration of those who frequent and who study him. I can only judge of Lavater by a conversation of two hours, by his marked physiognomy, which presents few natural lines, and by his books. I thus know nothing more than the surface: his real character can only be appreciated by his intimate friends; and whether he have such friends I cannot tell. He appears to be hostile to all ceremony, but by no means so to panegyric, which he drinks in like nectar, which he inhales like incense. Criticism outrages him. He continued, in spite of all my efforts, to relate to me the wrongs he had suffered from L—, the most cruel, said he, of all his enemies. I had the ill address to recount to him some passages from Aristotle, from Soloman, from Jesus Christ, on physiognomies. I quoted to him Lachambre, Dupleix, the Examen des Esprits, Baptistus Porta, Adamantius, authors from whom he has drawn the entire substance of his doctrine, and I certainly did not pay my court to him; the whole was, nevertheless, without malice, and with a view of exciting him to conversation."

We have before asserted that M. Cambry is not deficient in vanity—our readers will now begin to think so for themselves. Lavater was an enthusiast, but certainly neither a fool nor an impostor. The warmth of his imagination hurried him into many eccentricities of character, and produced him many enemies; but he was a worthy and an honest man, and, far from being a mere copyist, had more originality belonging to him than any of the characters to whom our author appealed, and who may fairly be regarded as scientific physiognomists. What were the passages he cited from Soloman and Jesus Christ we know not; but we have no doubt that M. Lavater gave him a Rowland for his Oliver; and we have to regret that he did not improve upon the lecture which it is probable he received.

ART. IV.—*L' Homme des Champs, ou les Georgiques Françoises. Par Jacques Delille.* Basle. 1800.

The Man of the Fields; or, French Georgics. By James Delille. 12*mo.* Imported by De Boffe.

OUR readers are already acquainted with the name and talents of the elegant poet before us—a poet who would do honour to any people, and who is certainly laying the foundation for a new æra in the history of polite letters in France. The muses in this country have indeed, hitherto, exhibited a very sorry appearance, excepting when adorned with the sock or the buskin. The Henriad of Voltaire is passable when perused by itself; but, notwithstanding the vanity of the author upon this favourite

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production of his pen, it must not be compared with the epics of any other European nation whatever. The satires of Boileau have great merit; they equally abound in ease and animation; they are superior to those of Ariosto in the Italian, and perhaps only yield in English to the severe numbers of Churchill. They form an isolated exception to our general anathema of all French poetry hitherto composed upon other subjects than dramatic, and, instead of confuting, establish the dogma we have advanced. But didactic poetry, and more especially upon subjects of agriculture or picturesque gardening, has been attempted with less success than any other species, and, to the present day, has been universally disregarded, and too generally despised. It remained for the abbé Delille to become the advocate of this exquisite branch of the poetic art, and to prove, both by precept and example, that it is not only highly worthy of cultivation, and capable of exhibiting ornaments of the first class; but that the French language, uncultivated as it has hitherto been upon this subject, is still competent to catch those ornaments as they arise, and paint them as they deserve.

The success of The Gardens (a most elegant poem upon a similar topic, by the same author, and which has been translated into German, Polish, and Italian, as well as twice into English,) has induced him to persevere in this novel path of the Muses, novel, we mean, with respect to his own countrymen,—and to exert himself upon a work which demanded the greatest degree of skill to prevent him from becoming the mere echo of his former labours. This skill, however, in our opinion, he has sufficiently evinced. The subject of The Gardens is confined almost exclusively to picturesque plantation, interspersed with moral reflexions, and two or three beautiful episodes or digressions, particularly one upon the death of our own much-lamented countryman the late captain Cook. The present poem takes a wider range; it only generally alludes to picturesque gardening; and is principally devoted to the amusements of rural retirement, and the means by which such retirement may be rendered equally productive of public utility and individual happiness.

These new Georgics, observes our author, possess nothing in common with those which have hitherto appeared; and the name of Georgics, as in other French poems, and especially in the cardinal Berni's poem on the Seasons, is employed in a much more extensive sense than its ordinary acceptation. It is divided into four books, which, though all relating to rural amusements, have each of them a particular object. In the first is introduced the rural sage, who, with a penetration and feeling superior to the vulgar, investigates in their infinite varieties the rich decorations of the scenes of country life, and multiplies his enjoyments by multiplying his sensations;—who, blessed with the art of rendering himself happy in his village habitation, labours to

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extend his happiness around him, and finds it augmenting in sweetness as it augments in diffusion. The example of doing good is drawn from nature herself, who presents to his view but one perpetual circle of kindness and beneficence. He unites in this sublime concert, calls to his assistance all the powers of the village in which he resides, and, by the conjunct exercise of benevolence and care, promotes the happiness and virtue both of age and infancy. The second book depicts the useful and perpetual recreation of the agriculturist; by which, however, the poet does not mean those of the ordinary farmer, who merely sows or gathers, in their respective seasons, the different productions of nature, and submits to her established laws and customs,—but that wonderful power, which, not content with profiting of the benevolence of nature, triumphs over obstacles, brings indigenous plants to perfection, and naturalises those which are exotic; compels the barren rock to find a place for the vine; creates or corrects different soils; digs canals for manufactures and commerce; fertilises the most arid spots by irrigation; represses or turns to advantage the ravages and usurpations of rivers;—finally, that flies over the whole country as a goddess scattering her benevolence, or as a fairy lavishing her enchantments. The third book is consecrated to the toils of the attentive naturalist, who, surrounded by the works and wonders of nature, penetrates into their causes and effects, giving hereby a greater degree of interest to his walks, a higher charm to his home, and more pleasant occupations to all his leisure hours. The fourth book instructs the rural bard to celebrate, in verses worthy of his subject, the appearances and riches of nature; and dwells more particularly upon her most impressive and characteristic features.

The concluding paragraph of the preface we shall copy.

'The translator of Virgil's Georgics, in composing his own, has often had occasion to weep over the sad resemblance which subsists between this work and his model. Like Virgil he has written on the toils and pleasures of the fields, while those fields were desolated by civil and foreign war; like him he has averted his eyes from hills of ruins and heaps of dead, to throw them on the sweet images of the earliest art of man, and the innocent delights of the plains. Augustus, when peaceably possessed of Rome, yet bloody with warfare, occupied himself with re-vivifying agriculture, and, its sure attendants, virtuous manners. He engaged Virgil to publish his Georgics; they made their appearance on the return of Peace, and they augmented her charms. This is a happy presage for his imitator: may this poem convey to minds agitated by a long succession of fears, wounded by a long succession of sufferings, gentle sentiments and virtuous affections! The courtesy of the reader will scrutinise less ri-

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gorously a work composed in such afflictive times: it would have evinced more care and less imperfection if it had been written with a mind unconstrained, and a heart more tranquil; and if, in this dreadful revolution, the author had lost nothing but his fortune!'

The style of the abbé Delille is now so well known that we need not dwell very largely upon its merits or its imperfections. Every production of his pen shows him to be zealously attached to English poets, and that much of his taste has been imbibed from this rich, and, for the most part, classical source. It is not to be wondered at therefore, that, in a didactic poem like the present, he should be liberal in his imitations of Milton, Pope, Goldsmith, and Thomson; though he has also applied with no small degree of frequency to Lucretius and Virgil, and has occasionally copied from poets of his own country, particularly from the very elegant Seasons of M. Saint Lambert, and the stiff and unpolished Latin effusions of Rapin and Vanière. This perpetual recurrence of imitations is, in our opinion, one of the most prominent defects of the poem—it exhibits a great want of originality and poverty of conception. Nature in herself is inexhaustible in every department, and as bountiful in her treasures to the poet as to the painter. The man of real genius will seldom be a copyist; he examines the universe with his own eyes, and he perceives for ever something new and captivating through every winding he traverses. Milton and Thomson have imitated but sparingly; Goldsmith more sparingly still. Cowper is strictly original, though treading in the path that had been travelled over a thousand times before him; and the style, the objects, the images, of Bloomfield have little that is common to his predecessors. In our critique on the present author's translation of Virgil, we observed, that he was graceful rather than animated, and exhibited more elegance than energy. The abbé retains the same character in the work before us—all is chaste, harmonious, and easy; but there is little of the daring flight of imagination, or the wild excursion of native genius. In imitating he occasionally improves, but he is an imitator still, and the trammels are too obvious to escape notice.

M. Delille, nevertheless, has a very considerable portion of merit, and the cadence and fluency of French versification will, in future ages, be deemed highly indebted to his efforts. In reviewing his version of the Georgics we objected to the introduction of hemistichs: every artificial end which they can be designed to answer may be far better promoted by a dextrous variation of the pause; and we are glad to find that, in the poem before us, the author seems at length to have embraced the same opinion: in consequence we do not meet with an individual instance of this defect. The figure in which he most indulges is verbal

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iteration; and in this we think he occasionally indulges to excess. The perfection of all art is to conceal the art itself by which we are regulated. In the second canto or book we have the following:

'Chef-d'œuvre qui vainquit les monts, les champs, les ondes,
Et *joignit les deux mers* qui *joignent les deux mondes!*'

And shortly afterwards:

'Hélas! et son amour, injuste un seul moment,
Craint, en *perdant* sa dot, de *perdre* son amant.
Fille aimable, bannis une crainte importune!
L'*aveugle* amour est cher à l'*aveugle* fortune.'

The spirit of a verse is, in like manner, too frequently, we think, made dependent upon an antithesis:

'*Puissante* par leur *art*, *forte* par sa *foiblesse*.'

This is a favourite figure with our author, and, like the former, it often destroys its effect by the redundancy of its use.

We have said that M. Delille indulges too frequently in imitations of other writers: he occasionally, however, gives a novelty to his copies by original traits of his own. As a proof of this assertion we select the following, which is an obvious imitation of the admired schoolmaster of the *Deserted Village*, and, in many lines, a literal version of it:—our readers may compare the descriptions at their leisure.

'Il est dans le village une autre autorité,
C'est des fils du hameau le pédant redouté.
Muse, baisse le ton, et, sans être grotesque,
Peins des fils du hameau le mentor pédantesque.
Bientôt j'enseignerai comment un soin prudent
Peut de ce grave emploi seconder l'ascendant.'
'Mais le voici: son port, son air de suffisance,
Marquent dans son savoir sa noble confiance.
Il sait, le fait est sûr, lire, écrire et compter,
Sait instruire à l'école, au lutrin sait chanter;
Connoît les lunaisons, prophétise l'orage,
Et même du latin eut jadis quelque usage.
Dans les doctes débats ferme et rempli de cœur,
Même après sa défaite il tient tête au vainqueur.
Voyez, pour gagner temps, quelles lenteurs savantes
Prolongent de ses mots les syllabes traînantes!
Tout le monde l'admire, et ne peut concevoir
Que dans un cerveau seul loge tant de savoir.
Du reste, inexorable aux moindres négligences,
Tant il a pris à cœur le progrès des sciences,

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Paroît-il? sur son front ténébreux ou serein
Le peuple des enfans croit lire son destin.
Il veut, on se sépare; il fait signe, on s'assemble;
Il s'égaie, et l'on rit; il se ride, et tout tremble.
Il caresse, il ménace, il punit, il absout.
Même absent, on le craint; il voit, il entend tout:
Un invisible oiseau lui dit tout à l'oreille;
Il sait celui qui rit, qui cause, qui sommeille,
Qui néglige sa tâche, et quel doigt polisson
D'une adroite boulette a visé son menton.
Non loin croît le bouleau dont la verge pliante,
Est sourde aux cris plaintifs de leur voix suppliante,
Qui, dès qu'un vent léger agite ses rameaux,
Fait frissonner d'effroi cet essaim de marmots,
Plus pâles, plus tremblans encor que son feuillage.
Tel, ô doux Chanonat, sur ton charmant rivage,
J'ai vu, j'ai reconnu, j'ai touché de mes mains
Cet arbre dont s'armoient mes pédans inhumains,
Ce saule, mon effroi, mon bienfaiteur peut-être.'

To the merit of the following our author is wholly entitled; and we select it as an advantageous specimen. It occurs in the second book.

'Hélas! pour mes vieux jours j'attendois ces plaisirs,
Et déjà l'espérance, au gré de mes désirs,
De mon domaine heureux m'investissoit d'avance.
Je ne possédois pas un héritage immense;
Mais j'avois mon verger, mon bosquet, mon berceau.
Dieux! dans quels frais sentiers serpentoit mon ruisseau!
Combien je chérissois mes fleurs et mon ombrage!
Quels gras troupeaux erroient dans mon gras pâturage!
Tout rioit à mes yeux; mon esprit ne rêvoit
Que des meules d'épis et des ruisseaux de lait.
Trop courte illusion! délices chimériques!
De mon triste pays les troubles politiques
M'ont laissé pour tout bien mes agrestes pipeaux.
Adieu mes fleurs! adieu mes fruits et mes troupeaux!
Eh bien! forêts du Pinde, asiles frais et sombres,
Revenez, rendez-moi vos poëtiques ombres.
Si le sort m'interdit les doux travaux des champs,
Du moins à leurs bienfaits je consacre mes chants:
Des vergers, des guérets tous les dieux me secondent;
La colline m'écoute, et les bois me répondent.'

The reader may accept the following translation:

I too once hoped, nor other hope was mine,
'Mid joys like these to spend life's last decline:

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And Fancy oft, propitious to my prayer,
Pointed the spot I fondly hoped to share.
Not large my wealth from patrimonial dower,
Yet still I owned an orchard, grove, and bower.
O, through what serpent errors did I guide,
Ye woodland gods! my fresh translucent tide:
What flow'rs, what shades, my fost'ring hand uprais'd!
What fatt'ning herds o'er fatt'ning pastures graz'd!
All laugh'd around me; and my eyes still view
Rich rills of milk and sheaves of russet hue.
Ah! brief illusion! dreams for ever fled!—
The woes that now my native land o'erspread
Leave me alone my rustic reed to boast,—
Fruits, flowers, farewel! farewel, my native coast!—
And now, ye groves of Pindus! fresh and green,
Stretch, stretch before me your poetic scene:
Though fate compel me from the fields I dressed,
Still will I chaunt the joys I there possessed:
The rural powers, propitious, bid me sing,
The rocks yet hear me, and the woodlands ring.'

The episode of Dolon and Egeria, introduced into this book, wants compression: if less diffuse it would be more interesting. The poem concludes with a prayer in which we most cordially unite, and which we shall extract as an additional specimen of elegant versification.

' Ainsi seul, à l'abri de mes rochers déserts,
Tandis que la discorde ébranloit l'univers,
Heureux je célébrois, d'une voix libre et pure,
L'humanité, les champs, les arts et la nature.
Veuillent les dieux sourire à mes champêtres sons!
Et moi, puissé-je encor, pour prix de mes leçons,
Compter quelques printemps, et dans les champs que j'aime
Vivre pour mes amis, mes livres et moi-même!'

In English as follows:

Thus, sheltered by the rocks that round me rise,
While discord fell convulses earth and skies,
Pleased have I sung, in free and honest strain,
Art, nature, virtue, and the rural plain.
May heaven its favour to the song accord!
And O! permit the poet, in reward,
'Mid his lov'd fields to count some springs anew,
And live for science and a chosen few.

The abbé Delille is a rapid writer: since composing the poem now before us he has been engaged on another of considerably greater extent, and which is devoted to the subject of *Imagina-*

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tion: he is also translating into French verse Milton's Paradise Lost, a task which, we understand, he has nearly completed.

Of the Georgics before us we are informed that an English version is now in the press, and will speedily make its appearance.

ART. V.—*Voyage autour du Monde, pendant les Années* 1790, 1791, *et* 1792, *par Etienne Marchand, précédé d'une Introduction Historique: auquel on a joint des Recherches sur les Terres Australes de Drake, et un Examin critique du Voyage de Roggeween. Avec Cartes et Figures. Par C. P. Claret Fleurieu, de l'Institut National des Sciences et des Arts, et du Bureau des Longitudes.* Paris.

A Voyage round the World during the Years 1790, 1791, *and* 1792, *by Stephen Marchand, preceded by an Historical Introduction: subjoined are Researches on the Austral Lands of Drake, and a critical Examination of the Voyage of Roggeween. With Maps and Prints. By C. P. Claret Fleurieu, of the National Institute of Sciences and Arts, and of the Board of Longitude.* 5 *Vols.* 8*vo.* *and* 1 *in* 4*to. containing the Maps, &c.* Imported by Dulau.

THIS voluminous work, or rather compilation, presents itself in the following order:

Vol. I. The introduction, or a short history of the progressive discovery of the north-west coast of America, from the year 1537, in which Cortez discovered California by sea, till 1791, when captain Marchand visited that coast in the 53° of latitude. This account is followed by the three first chapters of the voyage of Marchand.

Vol. II. Continuation and conclusion of the voyage.

Vol. III. Result of the observations of latitude and longitude made on board captain Marchand's ship, Le Solide, in the course of a voyage round the world, serving to determine the changes which the currents have lent to that barren direction, and the velocity of the vessel in different latitudes, as well as the error in calculating the ship's reckoning in the interval of the observations, and at each approach to the line. This volume also contains some additions to the relation of the voyage and to the paper of results.

Vol. IV. The natural history of the birds, fishes, cetaceous and amphibious animals, and of the plants and other marine productions which the Solide met at sea in circumnavigating the globe.

Vol. V. The remainder of the natural history, with additions, followed by researches on the islands and the haven discovered by Sir Francis Drake, in 1578, in the great Southern Ocean, and the identity of these lands with the south-west part of Terra del

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Fuego, and notes relative to these researches. A critical examination of the relations of a voyage round the world in 1721, 1722, by the Dutch admiral Roggeween, in order to determine the geographical position of each of the discoveries of that admiral, and to discriminate which of these discoveries have been found by the navigators of our time, and what others yet remain to be sought; with a comparative table of the different positions which geographers have assigned to the discoveries of Roggeween, and notes relative to this examination. This volume is closed with a list of the authors quoted in the work, and an index to the five first volumes.

Vol. VI. Which is a light comment to the quarto and octavo edition, contains; 1. Observations on the hydrographical division of the globe, and changes proposed in the general and particular nomenclature of hydrography. 2. Application of the new French measures to hydrography and nautical calculations, with means proposed to facilitate their introduction, and tables for that purpose. 3. Fifteen maps, and one plate of figures.

Such are the general contents of this large work, which we have read with some patience, and with little instruction. That Marchand's voyage round the world was the second ever performed by a Frenchman is certainly a poor apology for such a series of dry and minute disquisitions. For even the voyage itself is so much disfigured by long quotations and dissertations, that he who is condemned to peruse it may well lay the book aside at its close, and exclaim, How unprofitably have I spent my time! Never were such trifles narrated with such vanity and pomp; and, instead of the voyage of Marchand, we have a kind of unlimited pillage from all the works of our recent English voyagers, —quoted indeed and acknowledged, but still bearing the marks of spoliation. The editor might have published his dissertations apart for the benefit of seamen and geographers, while the voyage itself might have been restricted to one small volume.

There are so many histories of voyages and travels in the English language, that our readers would be little pleased to dwell on the dissertatory part; and the late voyage of Vancouver may remove many doubts which perplex our editor. After mentioning the Nootka-Sound company established at London, M. Fleurieu thus proceeds:

'A French captain, Stephen Marchand, on his return from Bengal in 1788, met captain Portlock at the Isle of St. Helena, and received from him all the information which he could desire on the commerce of the north-west of America, and on the profits to be derived from it if the fur trade were combined with that to China, which offered an advantageous market for this merchandise, and secured a cargo for the return to Europe.

'Captain Marchand, on his arrival at Marseilles, to which

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port his vessel belonged, communicated the information which he had procured to the house of Baux, who, desirous to open to their compatriots a new path for the extension of commerce and navigation, did not hesitate to undergo the risk of a first attempt; and esteemed themselves paid in advance, for the loss which they might sustain, by the honour of being useful to their country. But an expedition of a new kind, a voyage round the world, a navigation which, in consequence of combined operations, might occupy three or four years, required great preparations, the employment of many manufactures to procure arms and different utensils, seldom reserved in storehouses, and which are necessary for exchange in the fur trade, and in fine the construction of a ship capable of resisting for a long time the severe seas which wash the north-west coast of America. The house of Baux began, without delay, the fabrication of all the objects of foreseen necessity or utility, and the construction of a vessel of 300 tons, to be secured in passing the hot climate by a sheathing of copper,—and the whole was disposed in such a manner as appeared to captain Marchand the most proper for the seas which he was to navigate, and the havens where he was to sojourn.'

We are then presented with a list of the officers on board the ship, among whom are two captains *en second*; one being Chanal, from whose papers this narrative is chiefly drawn up, accompanied by some remarks by Roblet the surgeon; for Marchand having died soon after, on a voyage of a different nature, his papers have either perished or not been discovered.

The editor next proceeds to observe, that, considering the unfortunate fate of La Pérouse, this may be regarded as the second voyage round the world performed by a Frenchman,—Bougainville having neither had a model, nor, till now, an imitator. He states that captains Marchand and Chanal communicated to each other their astronomical observations and the results, while the latter took plans of the ports and coasts; and he introduces a weak apology for making such large additions to a small chart, by declaring that he has added the natural history, &c. &c. in order to render the work more serviceable to future navigators.

As Marchand sailed from Marseilles on the 14th of December, 1790, it becomes ridiculous to admit that year as occupied in the voyage.

The original materials are so slender, and so strangely disguised, that it would be a task beyond our power to attempt to unravel them. Suffice it in general to observe, that, after doubling Cape Horn, Marchand proceeds to the islands of the Marquesas, and some small isles to the north-west, called Revolution Isles, and thence to the north-west coast of America, where he arrives at Tchin Titane, a port considerably to the north-west of Nootka and the Isles of Queen Charlotte; thence he passes south-

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west to the pretended Straight of Fuca, which he does not explore, but returns by the Sandwich Isles to Canton in China, whence he passes, by the usual route of the Cape of Good Hope, to France.

Such is the outline of this insignificant voyage, which French vanity has so much magnified and decorated; while, in truth, the route is common, and there is no discovery of any consequence, that of the Revolution Isles being alike dubious and unimportant.

The bay of Tchin Titane is the Norfolk Bay of the English navigators, and the account of the manners of the inhabitants is one of the most pleasing portions of the book; but is so much intermingled with passages from Cook, Dixon, and other English navigators, that it would be mere waste of time and labour to translate it for the benefit of English readers. In like manner, in the geographical parts, the editor is so frequently indebted to the labours of Arrowsmith, which indeed he faithfully quotes, that it would be idle to repeat what is already well known to the public—the superior merit and precision of the maps published by that industrious geographer. Nor can we specify any part of the work from which the English reader may derive new and valuable information, the minute details of nautical observations being only important to navigators and hydrographers, the natural history a mere compilation, and the dissertations only attempting to illustrate facts of small importance relative to the discoveries of former voyagers. Were the facts true, which they are not, it is certainly rather an object of idle curiosity than of utility to inquire by what forgotten name an isle or a promontory was denominated.

The editor occasionally, with justice, controverts the assumptions of some English writers concerning the discoveries of their countrymen. In the collection of voyages published under the name of Harris, but chiefly, if not solely, compiled by Dr. Campbell, it is asserted that sir Francis Drake was the first navigator who sailed round the globe. This is denied by Fleurieu, who shows that Magelhæns (or, as commonly called, Magellan) must in justice be regarded as the first circumnavigator; and that the second rank must be assigned to Sebastian De Elcano, chief pilot in the squadron of Magellan, who brought back to Spain the only vessel which had escaped the perils of the navigation. In fact, England possesses such an exuberance of maritime merit and fame, that there is not the most distant necessity for arrogating any doubtful pretensions. It was impossible to avoid a smile when we met with the following criticism, which may with more justice be applied to the work before us. So blind we are to our own faults!

'The relation by Behrens is besides very fatiguing to follow, since he leads the reader through long digressions totally

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foreign to his subject, and in which, pretending to display his erudition, he often affords proofs of ignorance: if the two volumes were reduced to one, we should have lost nothing of the intelligence concerning the discoveries of Roggeween.'

In the last volume, which forms the fourth of the quarto edition, and the sixth of that in octavo, the editor proposes a new hydrographical nomenclature, presenting more appropriate appellations of the oceans, seas, &c. He certainly points out some very gross absurdities in the received nomenclature, as the Southern Ocean extending to the northern hemisphere, &c. &c. He observes that the Pacific Ocean received its name from the Spaniards, who, in navigating from Peru to Mexico, found it very tranquil, while, in other parts of its wide extent, it is subject to the most violent tempests. He therefore proposes to call it simply the Grand Ocean; and divides it into three parts, the northern, southern, and equinoxial Grand Ocean. He retains the name of Atlantic, dividing it into similar sections. He afterwards particularly considers the dimensions and form which constitute a sea, gulf, bay, &c. and, in general, denominates them from the adjacent countries. In some instances our author evinces little learning; for example, where he objects to the term German Sea, because it now borders on a very small part of Germany, forgetting that ancient Germany included all the shore from Jutland to the river Rhine. In others he appears too refined and too fond of innovation; but, upon the whole, this dissertation deserves great attention, and might be advantageously followed in many respects. Yet it would be difficult to eradicate appellations, however absurd and originally imposed by ignorant mariners, but consecrated by time and common usage.

ART. VI.—*Histoire des principaux Evénemens du Règne de F. Guillaume II. Roi de Prusse; et Tableau Politique de l'Europe, depuis* 1786 *jusqu' en* 1796, *&c.* Paris. 1800.

History of the principal Events of the Reign of Frederic William II. King of Prussia; with a political Picture of Europe from the Year 1786 *to* 1796, *or the Fourth Year of the French Republic, containing a Sketch of the Revolutions of Brabant, Holland, Poland, and France. By L. P. Ségur, the Elder, formerly Ambassador from France to various States.* 3 *Vols.* 8*vo.* Imported by De Boffe.

HISTORIES of remote periods excite only a weak and imperfect interest; but the accounts of recent times make a strong impression upon our feelings, and, by combining themselves

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with our more immediate recollection, arouse the most lively emotions. We derive pleasure from such works, even when they are far from being excellent in their kind, and when they are debased by a frequency of error. How great then must be our literary and mental enjoyment when they are written with considerable ability, by politicians who were acquainted with the secrets of cabinets, and who, in general, had ample means of satisfactory information!

The author of the present performance is well known in the diplomatic line, having exercised with reputation, in different countries, the functions of an ambassador. In that capacity he surveyed, with an acute eye, the politics and the occurrences of the times, and prepared materials for an important history, which is not merely that of the late king of Prussia, but includes an account of the most memorable transactions in every European state during a turbulent and eventful period.

Of the leading features of the work, M. Ségur thus speaks.

'Russia menacing the Ottoman empire with total destruction; Catharine II. on the point of being driven from her capital by Gustavus; the house of Austria beaten by the Turks, threatened by the Prussians, harassed by the commotions of Hungary, nearly exhausted by the revolt of Brabant; the revolution of Holland, produced by a contest between the stadtholder and those who wished to annihilate his power, but who were constrained by Prussian arms to submit to his yoke; the efforts of Poland in the cause of independence, the misfortunes and ultimate partition of that kingdom; the explosion of the democratic spirit of the French; the war of the people against kings, nobles, and priests; the crusade of all thrones against *the revolution* [he had first written *liberty*, but thought proper to alter it]; the invasion of France, the unforeseen resistance of the French, and their almost incredible success, at a time when every thing seemed to presage the ruin and dismemberment of their country: these are the principal events of the epoch which I have undertaken to describe.'

The introduction exhibits a sketch of the history of Prussia and Brandenburg. A review of the reign of the great Frederic follows. It closes with this portrait:

'Frederic, feared by his enemies and by his officers, was beloved by his soldiers and the people. He exercised his despotism with ability, and not without some regard to justice; and no one was better acquainted with the art of creating and encouraging talents, of which, however, he was jealous. He was an enemy to idle pomp and parade, and his imposts seemed to be the less burthensome, because they were always employed in augmenting the glory and the territory of Prussia, in increasing

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its population, and in rewarding the most useful services. In his court, intrigue was without force, and merit without fear. He is accused of having debased the coin, and checked commerce by injudicious restrictions. The critical exigencies of war may be said to offer an apology for the former injustice: the latter part of his conduct proves that no one can possess all the qualities of a great statesman. Frederic was as narrow in his commercial ideas as he was great in policy and in war. The code which he published cannot give him a very high rank among distinguished legislators: but experience has frequently proved, that it is more expedient for the happiness of nations to alter or improve their old laws than to enact a new code. Frederic, as a philosopher, a warrior, and a statesman, reflected honour on his country, eclipsed every competitor, and perhaps deserved to have his name given to the age which saw him enter the world, reign, and die.'

As his character in point of religion claimed some notice in this sketch, we are surprised at the author's silence on that subject.

The political state of Europe at the accession of Frederic William to the throne of his illustrious uncle is too briefly described; and the remarks on Great Britain, in this part of the history, are not strictly correct.

'England, fatigued with a war of five years [*almost eight years, if we reckon from the first engagement with the Americans*], and humbled by the success of her colonies, waited for an opportunity of vengeance, and prepared in silence to compensate her loss in America by acquisitions in India.'

We are inclined to believe that Great Britain, *at that time*, entertained no thoughts of revenge; that she recollected her Trans-Atlantic misfortunes with apathy rather than with acuteness of feeling; and that, instead of preparing for new acquisitions, she was intent on securing what she already possessed.

Having noticed the tranquillity which pervaded Europe in the year 1786, our author observes that a more general calm never preceded so tempestuous a period as that which soon occurred.

'The most clear-sighted or penetrating politician,' he says, 'could scarcely then discern any of the feeble sparks which soon kindled so terrible a conflagration; and no one could foresee, that, at the moment when policy, directing its attention to commerce, seemed disposed to renounce the absurd and ruinous system of conquest, Europe was in danger of being convulsed by that philanthropic philosophy which had constantly preached peace, and whose eloquence, the friend of reason and humanity, had so often and so justly condemned the Machiavelian arts of

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ministers, the fondness of princes for arbitrary power, the intolerance of priests, and the ambition of conquerors.'

The commencement of the reign of Frederic William was distinguished by wisdom, moderation, and benevolence; but this pleasing prospect was soon obscured; and gross negligence, coarse voluptuousness, thoughtless profusion, superstitious credulity, puerile vanity, in short, extreme weakness and incapacity, degraded the government of a prince of whom better expectations had been formed.

The new king, jealous of the superior talents of his uncle Henry and the duke of Brunswick, would not suffer them to take the lead in the administration; but gave his chief confidence to their adversary Hertzberg, who, as prince Henry favoured the French, threw himself into the arms of England with all the impetuosity of his ardent character. As soon as this change was known at Versailles, the French cabinet strengthened its connexion with the court of Vienna, made overtures to that of Petersburgh, and supported with redoubled eagerness the cause of the Dutch patriots against the stadtholder. 'Thus,' says M. Ségur, 'the rivalry of courtiers, changing the politics of Europe, contributed to accelerate the progress of those great events which were destined to involve that part of the globe in confusion.'

Though this writer speaks disrespectfully of the character of Hertzberg,—stigmatising him as imperious, vain, passionate, peremptory, and vindictive,—he allows that his knowledge was profound, that his views were extensive, and that the few transactions which threw any lustre on the reign of Frederic William ought to be solely attributed to this minister.

'If he imprudently formed the scheme of effecting a revolution in Holland, he executed it with spirit, and, by the rapidity of his success, detracted from the consequence and dignity of France. He humbled the pride of Catharine II. by restoring to the Polanders a glimpse of liberty and independence. He saved the Turks from total ruin by menacing the court of Vienna with an invasion of Bohemia, while he excited insurrections in the Netherlands and in Hungary; and perhaps the fall of the house of Austria would have been the result of his bold schemes, if the versatility of his sovereign had not checked him when he was on the point of reaping the fruit of his exertions. The same jealousy which had raised him to power deprived him of it; and he who had governed too openly was precipitated from his station by mistresses whom he had defied, and favourites whom he had treated with disdain.'

Symptoms of weakness and of vice soon appeared in the king's conduct. He threw off all restraint, and indulged himself in

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dissipation and debauchery. Amidst the pursuit of pleasure he gave way to superstition. On this occasion our historian remarks, that 'the alliance between voluptuousness and superstition constantly astonishes reason, and yet is constantly renewed.' On reflexion, however, such an alliance does not appear very surprising. Individuals who are guilty of frequent deviations from virtue may imagine that an appearance of regard to religion will have the effect of religion itself, and atone, in a great measure, for their vices; and many, the more dissipated and voluptuous they are, are perhaps the more prone to superstitious fears.

Passing from the personal conduct and the internal government of this prince to foreign concerns, M. Ségur investigates the origin of the war which broke out in 1787 between the Russians and the Turks, when he was ambassador at the court of the czarina. It is generally supposed to have arisen from the ambition of Catharine and the emperor Joseph; but he affirms that both those potentates wished to avoid it, and were eager to purchase a continuance of peace by acquiescing in the demands of the Porte. Their hopes, however, he says, were frustrated by the intrigues of the British court, and the arts of the Prussian cabinet, over which our ministry then had a preponderating influence. We learn, with regret, that our court had the principal share in kindling the flames of war: but Mr. Pitt was probably of opinion that the empress would take the first opportunity of attacking the Turks, and he hoped to check her ambitious views by encouraging the grand signor to commence hostilities before she was prepared to resist his aggression.

The revolution in Holland has the next claim to our attention. In introducing this subject, our author mentions the different conclusions drawn from the state of the United Provinces by the advocates of despotism and the friends of liberty—the former representing the frequent commotions attendant upon the republican sway, and the glorious administration of the house of Orange, as proofs of the expediency of a concentration of power in the hands of one man—the latter contrasting the obscurity and misery of the provinces, while they were under the Spanish yoke, with the glory and prosperity which they enjoyed after the acquisition of independence, and boasting of the commercial and maritime fame of the republic. These representations, he adds, 'might equally serve the purpose of useful demonstration, if the spirit of party were not blind, and if it would listen to the voice of eternal reason, which declares that all excesses are alike dangerous, that unbounded liberty is as feeble as unlimited authority, that anarchy and despotism equally degrade human nature, that the energy of liberty without wisdom is mischievous and may be fatal, and that nothing but a well-established balance of the powers of a state can place the happiness of the community on

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a solid basis, by defending persons and property from the dangers of tyranny and the calamities of licentiousness.' A want of such a balance was the chief cause of the revolution in the United Provinces.

The character given of the stadtholder with whom the republican leaders then contended, and who is now an exile in England, is not so flattering as the friends of that prince would wish. He is said to have 'possessed all the ambition of his ancestors, without inheriting their talents;' and it is also remarked that 'a mixture of pride, passion, and weakness, composed his character, as well as that of his wife.' Some distinction, we think, ought to have been made on this occasion, as the characters of the prince and princess are considerably different.

The intrigues of sir James Harris, now earl of Malmesbury, are developed and censured by M. Ségur, whose partiality to the politics of the French court could not brook the anti-Gallican spirit of that minister. The arts of the British ambassador hastened the explosion between the contending parties, and brought the dispute to the decision of arms. The arrest of the princess of Orange, in a journey which she undertook by his advice, roused her brother, the king of Prussia, to a speedy and peremptory interference; but, if Louis XVI. had acted with spirit in support of the party which he professed to encourage, Frederic William, in all probability, would not have ventured on the least act of open hostility.

'The mere threat of forming a camp at Givet prompted Frederic to have recourse to negotiation. But the weakness which soon after occasioned the ruin of monarchical power in France rendered all the resolutions of the cabinet of Versailles slow and uncertain; and the indecision of that court emboldened the Prussian king.'

The duke of Brunswick, whom he employed as his general, has repeatedly declared, that, if there had been the appearance of an encampment at Givet, he would not have continued his march, because Frederic was unwilling to engage in a war with France, by which the house of Austria might have profited. But, being informed that the French had made no preparations for war, he concluded that a display of boldness would intimidate the adverse party, and that the celerity of his expedition would ensure its success. The result was, that the United Provinces lost their liberty, and the melancholy calm of despotism succeeded the agitations of political contest.

M. Ségur's sketch of this revolution is followed by a long detail upon the subject, for which we are indebted to M. Caillard, who then acted as minister of France at the Hague. The partiality which we noticed in one of these writers is also observable in the other; but we meet with important and authentic in-

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formation in both narratives, particularly in that of Caillard. This author traces the constitution of the republic from the time when the Dutch shook off the Spanish yoke, and marks the changes which attended its progress to the year 1787; characterises very unfavourably the prince and princess of Orange; stigmatises the conduct of Great Britain towards the Hollanders, as undistinguished by justice or magnanimity; and relates the particulars of the contest with perspicuity, if not with striking energy. He concludes his account with the following reflexions:

'Thus was a revolution accomplished which left to Holland only the name of a republic, by subjecting it to the most absolute despotism—a despotism the more odious, as he who exercised it, concealing his power in some measure under the forms of apparent freedom, could continually insult his legitimate sovereigns, and daily draw them into measures the most opposite to the general good, without being responsible for his misconduct to any one except himself. He therefore, when the infatuated people entertained the idea of conferring on him the title of sovereign count of Holland, rejected that dangerous dignity, which, by openly attaching the supreme authority to his own person, would have deprived the states of the province and the states-general even of the shadow of sovereignty, and have created a perpetual succession of enemies, who would have been employed without intermission in combating his authority. What occasion had he for an empty title, when he had a plenitude of real power, which he could enjoy in tranquillity, free from jealousy and danger?

'We cannot, without melancholy sensations, reflect on the fate of individuals the most distinguished by the purity of their sentiments and by their knowledge and understanding, who were persecuted, proscribed, banished from their country. Nor can we consider without pain the degradation of a republic whose physical existence was a master-piece of human industry; a state which, under the shade of a beneficent liberty, had flourished by commerce, and collected in its bosom a very great proportion of the wealth of Europe. We lament that this happy country, so respectable for the antique simplicity of its manners, should have suddenly seen every germ of its liberty stifled by the poisonous blast of despotism, and that this strange metamorphosis should have been the effect of the absurd pertinacity of one man, and the vanity of a woman!

'Only one fault could justly be imputed to the patriots,—if that could be a fault which did honour to the purity of their principles: this was their too scrupulous attachment to constitutional forms, at a time when their adversaries openly violated them every day. But France was, and ever will be, inexcusable

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for abandoning her faithful friends at a moment when her aid was indispensably requisite for their success, and for not anticipating that moment by one of those steps for which she would have been accountable to herself alone. If a French army had been put in motion, the king of Prussia would not have dared to support the cause of his sister by force. But Louis performed nothing; and no one respects those who do not know how to make themselves respected.

'Republican France, however, made compensation to Holland for the injurious negligence of monarchical France. The liberty at which the Dutch aimed in 1787 would have been very imperfect, and have even contained within itself the germ of its own destruction, by preserving the office of stadtholder. But their present freedom, being founded on the sacred and imprescriptible rights of the man and the citizen, rests on a basis that cannot be shaken. The new Batavian republic, enlightened by experience, can now distinguish its friends from its natural enemies. The English were not less its foes when they abetted the views of the stadtholder in 1787, than they now are in endeavouring to strangle its liberty in the cradle. It has every reason to be assured of the identity of its interests with those of the French republic; and this conviction, without doubt, will render the union of the two nations as durable as their existence.'

M. Caillard is unacquainted with the nature of genuine liberty, if he think that the Hollanders are in possession of that valuable blessing. They have shaken off the yoke of the stadtholder; but their state is not independent, nor do the people enjoy that degree of freedom to which they are entitled, or which they were taught by their Gallic friends to expect.

The French court, after the failure of its schemes in Holland, meditated an alliance with the emperor, the king of Spain, and the czarina, for the purpose of humbling the pride of Great Britain and Prussia. If this league had been concluded, it might have had the effect of preserving, for a long period, the tranquillity of Europe. But it was rendered abortive, chiefly by the vigilance and activity of the British court; though, indeed, the archbishop of Sens, the French prime minister, rather checked than promoted it. M. Ségur speaks with high approbation of this plan of alliance, and condemns the weakness and timidity of the prelate, who had not the spirit to carry it into effect.

Passing lightly over the first operations of the war between the Turks and Russians, our author introduces the romantic campaign of the king of Sweden with these remarks.

'Gustavus III. not satisfied with the celebrity which he had acquired by effecting a revolution in his own country, had repeatedly declared that war was necessary to give *éclat* to a reign. In vain did his uncle, the great Frederic, when he complimented

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him on the revolution by which he had augmented his power, recommend to him a pacific course,—alleging that he had not an army sufficiently numerous to enable him to take a leading part in the affairs of Europe. Gustavus could not reconcile himself to repose, and was determined, if possible, to be a conqueror. It was not a resentment of national injuries and losses that animated him against Russia: he had often intimated to the empress that he was ready to form an alliance with her, if she would suffer him to wrest Norway from the hands of the Danes; and he had promised to enter into an indissoluble union with France, if that power would assist him in recovering Finland and Livonia from the Russians. Every alliance was equal to him, provided its stipulations were of an offensive nature, and calculated to give scope to the indulgence of his passions.'

He adds, that Gustavus was greatly embarrassed by the difficulty of finding a pretence for a war with Russia; but princes, even when they meditate injustice, are never at a loss for pretexts, though their disguises are easily penetrated by the eye of discernment.

Though the aggression of the Swedes alarmed the empress, she found means to prevent them from obtaining any considerable advantage, and continued the war with spirit against the Turks. In the mean time the king of Prussia was taking measures for the extension of his territories on the frontier of Poland, though he professed himself a friend to that state, and dissuaded its rulers from accepting the offer of an alliance with Russia. At their rejection of this offer Catharine was highly incensed; but the time was not opportune for the display of her resentment. She now endeavoured to draw the king of France and the emperor into a confederacy; but Louis was too fully occupied in the affairs of his disordered realm, and too much alarmed at the state of his finances, to interfere efficaciously in the turmoils of Europe; and 'his ministers,' says M. Ségur, 'trembling at the dangers with which they were threatened, were not so clear-sighted or so penetrating as to perceive that a foreign war was, in those circumstances, the only remedy for the evils under which the kingdom laboured.'

In some cases a war with a foreign enemy may prevent intestine commotion by calling the attention of the people to their external danger; but when, as in the case of France, the confusion principally arises from financial embarrassments, such a war, though it may retard the internal explosion, is more likely to increase the difficulties than to remedy the disorders of the state.

The author proceeds to discuss the causes of the French revolution, after tracing the government and state of the country, from the first establishment of the Franks on the western

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side of the Rhine. We need not follow him through the whole of his course, as it is a subject with which the major part of our readers may be supposed to be well acquainted. It will be sufficient to notice occasional passages.

'In the reign of Louis XVI.' he says, 'all the ancient institutions of the realm were considerably weakened; and, like bodies injured by lightning, they only retained forms more or less brilliant, which the slightest shock might annihilate or reduce to dust. Every thing seemed to conspire to accelerate a decisive crisis. An age of commerce and philosophy had succeeded an age of conquest and of arts. The lessons of the sages of antiquity, communicated to the public by able translators,—the legislative codes of Sparta, Athens, and Rome, illustrated by enlightened politicians,—the principles of English liberty explained and panegyrised by profound investigators,—the contempt with which the barbarous absurdities of superstition were treated by celebrated historians,—bold attacks upon despotism by men of a dauntless spirit,—and the exposure of prejudices of every kind by witty satirists,—had completely changed the ideas, character, and language of the nation.'

These remarks have a strong foundation; but the change was not so complete or so general as some might be led to imagine from these and similar observations. The nobility and clergy, who formed a very numerous part of the nation, retained many of their old prejudices, and were little influenced in their hearts by the new ideas which began to prevail.

The king's *weakness* is mentioned in *strong* terms:

'To avoid the shoals which obstructed the freedom of political navigation, the exertions of a firm and skilful pilot were necessary; but the unfortunate Louis XVI. who has been stigmatised as a tyrant, though his ruin was solely the consequence of his not being a prince of that description, was the most unfit of all men to oppose the gathering storm. He was mild, weak, and pacific: there never was a better man or a more worthy father of a family: but we may at the same time affirm that there never was a prince less capable of governing in times of such difficulty and danger.'

Speaking of the mutual reproaches thrown out by Frenchmen of different parties, the author justly observes, that 'if they would impose silence on their passions, and think impartially of past events, they would see that the revolution is equally the work of those who complain of it and those who boast of it: they have all contributed to it; and, whatever may be its final result, they ought to ascribe to each other both its misfortunes and its success.'

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The meeting of the states-general—the disputes between the *tiers état* and the higher classes—the indecision of the king—and the agitation of the people—are sketched with a spirited pencil. A true though not a complete idea is given of the earlier part of the revolution, the details of which (says this writer) belong to other men and to other times.

In this state of France, Great Britain, it is said, 'flattered herself with the hope of being for a long time freed from a troublesome rival upon the ocean, and of executing without obstruction the projects which she had formed against the Spanish commerce.'—The scheme alluded to was only for the fair extension of our trade in the American seas.—'The king of Prussia imagined that this revolution, by exciting the hatred of the French nation against Marie Antoinette and the house of Austria, would produce a dissolution of the alliance of 1756, and would leave his natural enemy without support.'—This prince was chiefly intent on his own advantage. If the revolution were likely to gratify him in that respect, it was a point of indifference to him whether it would be beneficial or injurious to other nations.

A proper distinction is made between the early Jacobins and their successors. The first members of the club were far from cherishing that turbulent and disorganising spirit which, in the progress of the revolution, produced such a complication of calamities.

'This society originally consisted of some deputies who met with a view of concerting plans for the defence of liberty, and the annoyance of all who opposed its establishment. The revolutionists, having inveterate prejudices and powerful bodies to combat, and being desirous of imparting a greater degree of energy to the public mind, more unity to its efforts, and a more rapid expansion to the new principles, eagerly encouraged the formation of clubs of this kind in different parts of France, which maintained a regular correspondence with that of Paris. Such were the first objects of the Jacobin club, the founders of which had not the least foresight of its fatal consequences.'

Its progress is well known; and the enormities of those demagogues who at length obtained the chief sway at its meetings are lamented and execrated by every friend to justice and humanity.

Leaving for a time the subject of the French revolution, M. Ségur adverts to the endeavours of Prussia and Great Britain to prolongate the Turkish war,—makes mention of the insidious alliance which the former court concluded with the Polanders in 1790,—draws the character of the emperor Joseph with ability,—recounts the progress of the disturbances which the indiscreet conduct of that prince produced in Brabant,

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and which the Prussians clandestinely encouraged,—and raises the policy of his successor Leopold, who, destroying the credit of Hertzberg, obtained a considerable influence over the Prussian monarch.

Returning to the affairs of France, he with brevity traces the tumultuous course of the revolution. Having represented the supposed convention of Pilnitz as merely a vague note, tending to give the French princes some hopes of aid, he proceeds to treat of the danger to which the king was exposed—of the views of the different parties—of the conduct of the legislative assembly—and of the general state of the disordered realm.

He is of opinion that Leopold was unwilling to enter into a war for the support of the royal cause, but merely made preparations in the hope of intimidating the French into a submission to the constitutional authority of their sovereign, and a regard for the rights of other nations. In all probability, however, he would have yielded to the instigations of the aristocratic zealots if his life had been protracted. The king of Prussia was more decisively bent upon war. Incensed at the invectives of the Jacobins against kings, he resolved to counteract the progress of democracy, and he was so sanguine as to think that one campaign would bring the French to reason. Prince Henry, more sagacious than his nephew, considered the proposed war as impolitic; and the duke of Brunswick, though he afterwards commanded the confederate army, is said to have entertained similar sentiments.

Posterior to a review of the campaign of the allies in 1792, our author enumerates the various opinions of the public respecting the causes of the retreat of Frederic William and the duke of Brunswick. He deems it highly improbable that the French procured by bribes the departure of the invaders; and, with regard to the report that Louis XVI. had urged the king of Prussia to retire, he alleges that the unfortunate monarch, being questioned by Malesherbes on the subject, declared the assertion to be false. He concludes that the motives for the retreat were of the following nature:

'The king of Prussia was convinced that he had been deceived; he found that it was not a mere faction, but a nation, which opposed him; he reflected that it was possible to conquer it, but impossible to reduce it to complete submission; and that, the farther he should advance, the more he would be exposed to the risque of losing all means of retreat. He laboured under such a scarcity, that (as he informed madame Rietz) he was without coffee for three days: and when a king is in want of coffee it may be concluded that his troops want bread. A contagious disorder made horrible ravages in his army. He had reason to think that a bloody victory might be indecisive, and

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that a defeat would leave him without resource. His progress, far from calming the minds of the French, had greatly irritated them. He wished to restore the monarchy to its pristine vigour; but, instead of producing such an effect, he had given rise to a republic. If he should continue to advance, the prince in whose cause he acted would perhaps fall a victim to the fury of his enemies. It is probable that Dumouriez secretly made use of this powerful argument to stop the march of the Prussian monarch.'

It is added, that

'A secret convention appears to have been adjusted, by which Frederic William engaged to quit the coalition, if the French would promise not to invade Germany; but this treaty was not ratified by the executive council.'

The invasion of France hastened the death of the king. It is unnecessary to dwell on the unjust proceedings against the deposed monarch: we fully agree with the present writer, that policy, as well as equity, demanded the preservation of his life.

In treating of the confederacy which was formed against France, M. Ségur makes some remarks on the British government and nation. Three parties, he says, were distinguishable in this country—the tories, the whigs, and the republicans: the first were devoted to the court, and had greater wealth and influence than the rest; the whigs, attached to the constitution, wished to prevent all extension of the prerogative; the republicans were not very numerous, but were active and turbulent. He thinks that Mr. Pitt was insincere when he expressed his wish, in the year 1790, for the establishment of liberty in France; and that he only gave way to what seemed then to be the general opinion. It not only required, he adds, great address in that minister, but also a concurrence of favourable circumstances, to seduce a free nation, without rendering himself unpopular, into a connivance at the ruin of the liberties of Poland,—into a support of despotic states against a representative government,—and a risque of Protestant lives in the cause of the pope and the Catholic religion. Incidental circumstances, and the alarm excited by the atrocities of the Jacobins, had a much greater effect, we believe, in giving popularity to the crusade against France than the address or ability of any of the members of the British cabinet; though we do not pretend to dispute their pretensions to those qualities.

The conclusions drawn by M. Ségur from the opposite statements, relative to the conduct of France and Great Britain, are these:

'That the convention, being destitute of finances and a navy,

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and dreading an additional enemy, was sincerely desirous of a continuance of peace with England, though its principles, its acts, and the harangues of its orators, threatened a permanent hostility to all governments; and that the English cabinet, which had less reason than any other court to dread the propagation of jacobinism, in a country where the laws are just, the people happy, and the government strong, after having witnessed the revolution with seeming indifference while it weakened the exertions of the French, determined upon attacking them as soon as it appeared to have given them sufficient energy to prosecute a career of conquest.'

The campaign of the year 1793 is well sketched; and the contests of factions at Paris are justly described. The ill success of the allies in that year concurred with other causes to detach the king of Prussia from the confederacy. The exhaustion of his finances,—the fear of a diffusion of the revolutionary spirit of the French among his troops and in his kingdom,—the desire of interfering more effectually in the concerns of Poland,—an inordinate love of pleasure,—and a remarkable versatility of character,—combined to influence him on this occasion.

The distractions and miseries of Poland, and the ruin of the independence of that state, are related with those sentiments of indignation which the conduct of its oppressors must excite in every feeling heart; and a just comparison is drawn between the arbitrary violence of the French republicans and the rapacious ambition of those sovereigns who, while their honour and interest required them to support, by equity and moderation, the declining cause of monarchy, imitated a system which they professed to reprobate.

The reduction of Holland by the French, and the formation of a new republic in the United Provinces, are too concisely treated; and, indeed, in this part of the work, the writer seems to betray an eagerness for the termination of his labour.

He blames the British minister for not having endeavoured to put an end to the war when opportunities of pacification offered themselves; and ridicules the repeated allegations of the insecurity of a peace which might be concluded with the French republic. He commends the king of Spain for having acted rather as a monarch than merely as a prince of the house of Bourbon, and preferred his country to his family, in withdrawing himself from the coalition. Of the king of Prussia he observes, that,

'—abandoning the stadtholder, and relinquishing his possessions on the left bank of the Rhine, he hoped to render his repose honourable, by securing the tranquillity of the north of Germany, and reserving to himself the office of mediator. It cannot, we think, be denied, that this plan, which divided the empire, and in a manner subjected one half of it to his sway, bore

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the marks of address and policy; and, if it had been, like the neutrality of his successor, the effect of firm and constant wisdom, it would have been attended with uniform praise: but, as he had once been the leader of the coalition,—had been the most eager of all the princes of Europe to undertake the war, and most unwilling to listen to the arguments and expostulations of those ministers who were inclined to peace,—his versatility and defection entailed upon him just reproaches from the princes with whom he had acted in times of prosperity, and whom he abandoned on the approach of adverse fortune. Swedes, Russians, Polanders, Turks, Brabançons, Austrians, Hollanders, English, and French, had seen him by turns support and oppose them, animate and desert them; and this conduct, which deprived him of the respect of the world, occasioned him to be considered as the most feeble of monarchs, the least useful of allies, the most deceitful of pretended friends, and the least dangerous of open enemies.'

During the two last years of his reign he might almost be said to have disappeared from the political scene of Europe. He died of an hydropic disorder which his intemperate and voluptuous life had either produced or aggravated, regretted by his family and by some friends who had a due sense of his kindness, but not leaving any memorial of fame or glory.

The work which we have thus reviewed is recommended to historical readers by the ability which its author has displayed, by the varied information which presents itself, by the general authenticity of the narrative, by propriety of reflexion and remark, and by a degree of impartiality exceeding that which usually appears in the histories of recent times. The account of the French revolution, we may observe, is the best sketch we have seen of that stupendous event, and of its memorable consequences; and particular praise is also due to the narrative of the affairs of Poland. Many state-papers and documents are annexed to each of the volumes; and the work amply merits a correct and spirited transfusion into our own language. A translation of it, indeed, has been lately published; but it has not yet fallen under our notice or inspection,

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ART. VII.—*Tableau de la Grande Bretagne, de l'Irlande, et des Possessions Angloises dans les quatres Parties du Monde.* Paris. 1800.

Description of Great Britain, Ireland, and the English Possessions in the four Quarters of the World. 4 *Vols.* 8*vo.* Imported by De Boffe.

THE writer of this work is well qualified, both by his travels in our own country, and the accuracy of his researches

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into every thing relating to British manners, customs, laws, constitution, manufactures, and trade, for the task which he has undertaken; and natives, as well as foreigners, may be equally instructed and entertained by his communications. In a work of such magnitude some errors are to be expected; but, in the present instance, they do not occur frequently, and an English author would scarcely be freer from defects. The prejudices also of the present contest between the two countries do not pollute these volumes; the writer can see merit in many of our establishments, can applaud the excellencies of our constitution, can point out its imperfections, can appreciate the value of liberty, and indicate the sources of corruption. Many of his remarks on our laws and customs may be peculiarly serviceable to the English reader; for we are all but indifferent judges in our own cause, and daily use reconciles us to a variety of institutions which strike an enlightened foreigner with both astonishment and aversion.

On the mere description of places, it is needless to make our remarks, as they are common to books of travels and geography. The author's observations are of more importance, and they appear in every page to be the result of examination and reflection. Thus, in describing Bath, he gives us the usual picture of that place; but an Englishman, who has never travelled, would probably not have noticed in it a custom which is indeed peculiar to this country.

'No disputes are here known except some trifling ones about places at a ball, where every one stands up according to rank, a thing as ridiculous as it is troublesome.'

This source of contest arises from the greater equality that obtains in this island, compared with other countries. Birth makes so marked a distinction abroad, that the persons enjoying that privilege do not require the puny honours of a ball to show their pre-eminence; and we remember having once noticed a dance, in which the prince of the country stood third couple, and in which those above him were without birth, while countesses and baronesses took their places indiscriminately at the top or bottom of the party: a foreigner therefore cannot but regard this English custom as a very troublesome one; and, indeed, it often gives a sombre hue to our merriment at the commencement; and we have the recollection of one country ball that was particularly affected by it. The patron was a neighbouring peer, who had five daughters. These ladies occupied the first stations, called the dances in turn, and, not being in the habit of visiting London, danced over and over again the same routine, to the perpetual lassitude of the entire company.

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The author has carefully studied our universities, and we wish we could contradict the following remark:

'They enjoy,' says he, 'so much comfort, with such security for the future, that their zeal is deadened, and the efforts which they might otherwise be disposed to make, for the reputation of the university, are lost.' In this remark he immediately adverts to Oxford, 'a place,' he observes, 'which is exceedingly quiet, unless when the young men get drunk, and become riotous, as it sometimes happens. They drink here a great deal, ride a great deal, and make their arrangements to pass as little time at the university as possible; and, in general, the taste for pleasure and expence is superior to that for study. Besides, a young man, it is said, can hardly live decently under less than a hundred a year.' He must be a hard student indeed who lives for that sum. At Cambridge a similar observation occurs. 'They drink a great deal here in general, and appear to be very idle. The professors, who are little known by any literary works, make very feeble attempts to excite the emulation of their pupils; and every degree conferred on the university is obtained by time.'

It is evident that our traveller was not at Cambridge in January, and that he did not visit the Sophs' schools, for there is no part of the world in which students are so anxious not to disgrace themselves, and where so great emulation is excited.

The representation of the people in parliament is the great object which strikes the attention of every foreigner; but his presence at a general election is sure to destroy all elogies which he has been accustomed to bestow on the excellence of our constitution. After enumerating our laws for maintaining freedom of elections, he speaks too lamentable a truth.

'These laws do not prevent, however, the employment in elections of every possible method of corruption, legal or illegal. They are almost every where carried on with the most disgusting outrages—by drunkenness, debauchery, and meanness. Every candidate, when it serves his interest, solicits by himself or his wife, or his sisters or his daughters, whom he exposes among the electors, to the utmost brutality. He appears, accompanied with music, at the head of his partisans, drest with ribbands, whom he makes drunk at the alehouses near the place of election, so that they are carried, sometimes dead drunk, to the hustings. How could these elections have been the ruin of the most powerful families, and the greatest proprietors, if they had not flung away their money by handfuls! England is filled with families ruined by this extravagance. One election, in which he failed notwithstanding, is

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supposed to have cost a noble duke 50,000*l.* The expence of Mr. Fox's, to his party, is prodigious, as may be collected from that only of the scrutiny. I was told at Norwich that the election there costs each of the candidates 6,000*l.*; and I have heard it often asserted, that Old Sarum, a mere mound of earth, might produce to the proprietor five or six thousand pounds sterling at each election.'

After enumerating these too well-known instances of corruption, he adds,

'It is useless to collect farther examples; no one disputes now that this sort of corruption is general; formerly, the entrance into parliament was considered as a troublesome and expensive office, though part was defrayed by the constituents. What then is the object of those who fling away so much money for this office, when it does not produce a single farthing? Some may wish to display talents worthy of public esteem; others may be led thither by the true love of their country; but a great many, it is generally allowed, endeavour to sell, as soon as possible, their votes to the minister, to obtain an indemnification for the expences of their election, or pensions and places for themselves or their dependants. Many, too, support the opposition with the hope of its future triumph and a future place, or to enhance their price with the court, which thus, always sure of a majority, governs the nation as it pleases. Hence corruption, being almost universal in England, takes no pains to hide itself, and appears with open front. Every thing has its price, said sir Robert Walpole; and you are often obliged to bribe members of parliament to vote according to their conscience.'

On the power of the crown our foreigner seems to have acquired some very just ideas.

'From the restrictions laid within the last century on the authority of the king, which seem to leave him only the ensigns of royalty, he would, without the civil list, be in a constant state of dependence on his parliament. Secured for his life, and providing abundantly for the support of his royal dignity, and the expences of administration, it has established his constitutional independence, and seems to fix that balance of power which the English consider as the safeguard of their liberty, and which was the principal object of the changes made in the constitution in the last century: but the immense increase in the national debt and in taxes, the vast possessions acquired in the East Indies, the increase of the forces by sea and land, the disposal of an enormous quantity of employments, for the most part very lucrative, have inclined again the balance

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to his side. Add to this the receipt of all the revenues of the state, the command of a disciplined army, and it will be seen how the power of the crown, so often restrained, is augmented by the force of events, and may become dangerous in the hands of an ambitious prince.

'Indeed, if this power were used in an open attack on the constitution, the whole nation would rally against it; but such violent methods are unnecessary, the numerous employments at its disposal, the civil list, even the debts contracted by it and increased to purchase on occasion the means for it to pay them, assure to it a majority in parliament: and the avidity of one part of the nation, which offers itself to ministerial corruption; the fear of another, lest some shock should derange the regular payment of their interest in the national debt, which makes a portion, more or less considerable, of their incomes; the indifference of the people for every thing which does not immediately affect them; the inability of the efforts of parliamentary opposition, when it is not supported by a strong national opposition; all these things leave to the crown the facility of silently undermining that constitution, the idol of the English, which, like the idols of the gods, is neglected in the moment of ease and tranquillity.'

Venality is affirmed to be a particular and distinguishing feature of the English nation, and is proved by the union of the highest and lowest employments in the same person, such as those of duke and comptroller of the customs, and the like, of which the instances are too numerous.

'These employments, it is true, are exercised by deputies; but such an abuse does not correct the faults of this capricious union of opposite titles, which contrast pride and meanness, opulence and want, independence and servility.'

On the state of religion in this country, which is preceded by an abridgement of the thirty-nine articles, we have the following remark:

'Reason may here contemplate a very extraordinary sight—a great nation, wise, industrious, laborious, enlightened, philosophical, for it deserves this appellation, which allows of no kind of religious persecution, and where all sorts of religious errors, all the follies of a disturbed imagination, are propagated with inconceivable rapidity; where enthusiasm is combined with reflexion, and prejudice with information. The internal tranquillity maintained in the midst of such a diversity of sects, of religious rites and doctrines, clearly proves that, whatever two may be, ten different religions are not at all dangerous in a state.'

The writer's remarks on the manners of this country, little

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flattering as they are, discover no small degree of reflection, and an intimate knowledge of our customs, to be obtained only by a considerable residence amongst us. After describing the usual methods of passing our time, whether in business or what is called pleasure, he represents us as being ever wrapped up in our own contemplations.

'Whether at home or abroad, in sorrow and disappointment, or in the midst of joy and pleasure, every individual in England is inveloped in gloom, reserve, and taciturnity. This mode of existence is, however, less the effect of education and social institutions than of constitution and climate; since, excepting young ladies of rank or great wealth, the education of all is public. Even in companies, united by the greatest degree of intimacy, a tone of reserve and stiffness, and a kind of etiquette, perpetually prevail. When a ball is given, it is sure to be deficient in that which alone constitutes the charm of a dance—grace and gaiety.'

But if the stiffness of our manners in adults be disgusting to the foreigner, he does justice to the ease of liberty and happiness which young children enjoy. An Englishman is not conscious of the truth of his description of our females, when they enter into life.

'Shut up for a long time in the interior of a family, which offers them but few objects for dissipation, ennui soon preponderates, and their general course of reading the Bible and novels forms a romantic and melancholy character, and gives them an air of languor and softness, which suits their figure, and inspires more attachment than passion.'

A singularity in our country could not escape so accurate an observer. 'The middle classes read a good deal, every one runs over the newspapers, and these papers talk of every thing. Necessity, interest, emulation, oblige men of business, merchants, artists, to collect all the knowledge which can give them the superiority over their rivals. Besides, thanks to the public schools established in every town, (he should have said many) 'from the care which the people themselves take of the early education of their children, every body, countryman or not, can read and write.' To this passion for literature is added another passion not less common. 'There is no country in the world where the value of money is better understood, where they have fewer scruples in offering or receiving it, and where persons, pressed by want, or urged by their passions, have so general, and apparently so natural, a tendency, to debase themselves, and to be bribed. Poverty, on the other hand, is despised in proportion to the estimation in which riches are held; and a foreign minister, who had been for a long time in

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England, described perfectly well the sentiment which it inspired in a conversation with another minister just arrived: 'Every where else,' says he, 'poverty is a fault;—here it is a crime.'

The prevailing feature in our character is, it seems, pride, which is found in every age, and in every class of society: the child derives it from his family, increases it in the public schools, and adds to his stock afterwards in every station of life, in travelling, in clubs, at the playhouse, and parliamentary debates. The English believe themselves the first nation in the world, the only one that is free, ingenious, powerful, generous, and capable of great actions. They think nothing good but what is in their own country, despise every thing not belonging to themselves, and have a little respect for France only, whose power they dread, and whose government (this was before the revolution) they held in constant ridicule. They despise the Scotch, notwithstanding the progress made by them in the arts and sciences, because they are poor, and come to seek their fortunes in England; they despise still more the Irish, to whom they impute, besides poverty, a base and grovelling spirit, which cannot be redeemed by any quality. Courageous and haughty, they esteem all other nations slaves, without energy, without information. This pride, these pretensions to superiority, which they do not endeavour to conceal from foreigners, has not a little contributed, by exciting their courage and industry, to the success and prosperity of England. Hence, undoubtedly, its philosophers and writers have been restrained from shewing its absurdity; and newspapers, dramatic authors, parliamentary speakers, combine, on the contrary, in nourishing such lofty sentiments, in drawing off the attention of the people from these misfortunes, and fixing it only on their successes.'

We have selected the points in which we are stated to present not the most favourable aspect to a foreigner, rather than those for which he can extol us; but, on the picture, as given at large, we cannot, on the whole, find any reason to be displeased. On our revenues of expenditure he has exhausted all the information our writers can communicate to him; and the documents on these subjects, on imports and exports, &c. form a considerable portion of the work. The French, who are in any degree educated, pay a greater attention to this branch of knowledge than ourselves, and, being less attached to what we call a classical education, numbers apply to the study of these documents, and acquire a far greater insight into our statistics than would satisfy the chief of our parliamentary speakers, or men in public life. Hence these volumes will be very much studied in France; and if they could be reduced to a fourth part of their present bulk, by the rejection

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of matter generally known in England, a translation of the abridgement would be an acceptable present to the public.

ART. VIII.—*Vita Davidis Rhunkenii: Auctore Daniel Whyttenbachio.* 8vo. Leyden.

RHUNKENIUS could not have a more able biographer than his successor, Whyttenbach:—but if it required a congeniality of soul, to relate the events of a life, or to delineate the traits of a character, perhaps Whyttenbach should not have been chosen for the task, since they are only similar in their studies, and in the success with which they pursued them. Rhunkenius was not the most modest of men, nor did he 'bear his faculties meekly,' but was fully conscious of his own dignity and importance, of which we shall copy one or two instances. Whyttenbach, on the contrary, is constantly modest, and diffident; and tells us very early (p. 3) '*me natura in mediocribus esse hominibus voluit.*'

Rhunkenius was born at Stolp in Pomeranian Prussia, in 1723, and commenced his classical career at Schlaff, whence he removed to Königsburg, where he found Emanuel Kant, whose philological system has lately engaged so much the attention of Europe. From fellow students they soon became friends. From Königsburg he removed to Göttingen, to attend the learned Gesner, and improve his knowledge in Greek. Some time after this period he was at Witteburg, where he formed an acquaintance with professors Ritter and Berger. With them he remained two years; and his first public attempt was in this place: it was a thesis De Gallâ Placidiâ Augustâ, daughter of Theodosius, and the celebrated sister of Arcadius and Honorius. Ernesti, who spent some time at Witteburg, engaged Rhunkenius to go to Leyden, to complete his knowledge of ancient literature in the school of Hemsterhuis. He had already relinquished the study of theology, for which he was originally intended; but, with difficulty, persuaded his parents to permit his journey to Leyden. He arrived here with recommendations to many of the learned, but he had none to Hemsterhuis; for such, however, he had no occasion. 'He had only to present himself; Hemsterhuis immediately perceived his value, and received him very graciously.'

We need not pursue the biographer in his account of Hemsterhuis's method. It was that of Joseph Scaliger, followed by Casaubon and Salmasius, and adopted by Schultens, in his lectures on the Oriental languages. He persevered in his studies with avidity, mixing however occasionally in the world, and accompanying the learned theologist Alberti in his visit to the

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Spa in 1750. This was between the periods of the publication of his two critical epistles, the one on the hymns attributed to Homer; and on Hesiod; and the other on Callimachus and Apollonius Rhodius. Hemsterhuis wished to attach Rhunkenius to Holland; and to give him an additional chance of employment, urged him to continue the study of the law, so successfully began under Ritter. With this he complied, and published in 1752 a translation of some works of Thalelæus, Theodorus, and Stephanus, celebrated lawyers in the time of Justinian; and of Cyrillus, a lawyer of a somewhat later period. These works he found in a MS. in the university of Leyden.

The publication of the Vocabulary of the Platonic Philosophy by the sophist Timæus, gave occasion, according to the biographer, to a laudable emulation in the French and English philosophers, who endeavoured to unravel the mysteries of that philosophy, and apply it to modern science. In 1755 he went to Paris, where he was kindly received by Caperomer, then keeper of the king's library, and formed an acquaintance with Dr. S. Musgrave and Mr. T. Tyrwhit, who was there for the purpose of examining some of the MSS. particularly those of Euripides. He meant to have gone to Spain also, but was recalled by Hemsterhuis, who wanted his assistance, as lecturer in the Greek language. He obeyed with reluctance, as he rather wished for the chair of Oudendorp—but he still obeyed; and, in 1757, on taking possession of his office, read an excellent discourse, 'De Græciâ Artium et Doctrinarum Inventrice.'

At this period Rhunkenius made himself useful to Ernesti, in his edition of Callimachus. He would not stoop to ask that assistance which Valckenaer could have so well given; as Gesner, on a future occasion (the publication of the Fragments of Orpheus) would not condescend to ask the assistance of Rhunkenius.

In 1761 Rhunkenius succeeded Oudendorp in the professorship of history and eloquence, pronouncing an oration De Doctore Umbratico. The younger Burman and Schrader could not pardon the preference thus given to a stranger; but the appointment is defended with zeal, perhaps with a fellow-feeling, by Whyttenbach, who is from Berne.

About a year afterwards Rhunkenius was offered the chair of Gesner, by the university of Göttingen, which he refused, recommending Heyne, who was chosen. In the year 1764 he married a beautiful Italian lady, who, about six years afterwards, lost her speech and her sight by an attack of apoplexy. She had two charming daughters, one of whom is since blind. In this distressed situation his widow is still alive.

Rhunkenius, who, before his marriage, seems not to have lived

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in the most regular exemplary manner, pursued afterwards his amusement of hunting, still lived in society, but found time, notwithstanding his amusements, and the numerous avocations of his professorship, to complete the edition of Hesychius begun by Alberti, to which he added a valuable appendix, and to pursue his projected editions of Rutilius Lupus, Velleius Paterculus, and Cornelius Nepos.

In 1766 Hemsterhuis died, and was honoured by an Eloge from Rhunkenius, who published, in 1767, his edition of Rutilius Lupus, to whom his Critical History of Greek Orators is prefixed. This history is an admirable composition: but what will appear singular is, that Rhunkenius, in his preparations for this edition, unexpectedly discovered a fragment of a Treatise on Oratory by Longinus, concealed under the name of Apsine in Aldus's Collection of the Rhetores Græci.

In 1769 Whyttenbach's connexion with Rhunkenius commenced. He was known to him by his Epistola Critica in Julianum, Eunapium, et Aristænetum. In 1770 the biographer came to Leyden; and we shall copy his account of the impression which these great men made on him. It will probably be more generally intelligible in English.

'I had known in other countries, professors who, with their disciples and unlearned persons, and often with those of equal or superior learning, affected an appearance of gravity, and of a kind of recondite wisdom. Such men I could never endure, yet I thought, if this behaviour were to be tolerated, it should be in the two Leyden professors. I will tolerate it; and if they conduct themselves in this manner, will allow that they are assuming a dignity to which their merits entitle them: but I found nothing of this kind in their manners—no supercilliousness, no reserve, nothing but what was sincere, simple, and modest, without pretending to any superiority—a manner which will be universally known and practised by those who have sought for the fruit of true wisdom in the writings of the ancients.' We shall only add, that our biographer quitted Leyden two years afterwards, having been appointed to the chair of philosophy and belles lettres at Amsterdam at the age of twenty-eight.

The desire of obliging Ernesti turned the attention of Rhunkenius to the Memorabilia of Xenophon; and the wishes of Mr. Toup led him to examine, more particularly, Longinus's Treatise on the Sublime.

In 1772, rising above his domestic misfortunes, he pursued his new edition of Velleius Paterculus. He prepared also a second edition of the Epistolæ Criticæ et Timæus, as well as a collection of Scholia on Plato, which have appeared very lately. The year before he had succeeded Gronovius as librarian to the university's library at Leyden. In 1776 he published, in the form of a thesis, under the name of one of his pupils, an ex-

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cellent little tract De Vitâ et Scriptis Longini. Toup, who published his edition of Longinus in 1778, prefixed this tract to it, and was obliged to Rhunkenius for more than twenty pages of notes, and the collection of the Codex Vossianus in the library at Leyden. Toup's gratitude is not spoken of with respect by the biographer, for he never sent a single copy of his works to Rhunkenius; but Oudendorp was more thankful for his services in the publication of a posthumous work of his father, on Frontinus's Stratægematæ.

His Velleius Paterculus, which Whyttenbach calls his Opus Palmarium, appeared in 1779; and in 1780 Homer's (reputed) Hymn to Ceres, formerly noticed at some length in our journal. He was anxious to publish a new edition of Plato; but a desire of rendering it more perfect than even his learning and diligence could effect, delayed it, and he confined himself to a work, consisting of three parts, the first of which was a new and greatly enlarged edition of the Vocabulary of Timæus; the second, Scholia on Plato, from the libraries of Florence, Venice, and Vienna; the third, various readings and corrections, under the title of Miscellanea Platonica. The two first parts are printed, and a single sheet only of the third. The rest is not even written, but is scattered in the collections of Rhunkenius, and may be collected perhaps by Whyttenbach.

Valckenaer died in 1785, and Rhunkenius attempted to induce Whyttenbach to accept his chair; but the latter was firmly established at Amsterdam, and unwilling to quit it, so that Luzoc was in reality his successor. Rhunkenius enriched the library this year with the MSS of Gronovius, his son and grandson. In 1786 he published the first part of Apuleius, which had been prepared by Oudendorp; and about this time Sweighhauser received assistance from him, for his edition of Polybius, as he had already done for his Appian. He induced also the master of the High School, Henry Harra, to publish an inedited Greek lexicon, that of Phrynicus Arabius.

In 1789, Rhunkenius published a new edition of his Timæus, and of his Eloge on Hemsterhuis. He collected also and published the works of Marc-Anthony Murat, in five volumes octavo. The biographer has forgotten to mention, that he paid much attention to an edition of Celsus 'ex Recensione Trägæ,' and prefixed a preface. In 1792 and 1793 he was chiefly engaged with the Scholiast of Plato, with a new edition of Velleius, and even assisted the new edition of the Dictionary of Scheller, by adapting it to the use of students. For this work only he received a pecuniary retribution—and what a retribution!—70 florins.

The loss of friends, the misfortunes of the Batavian republic, with an attack of the gout, weakened both his body and mind, which were relieved a little by the pleasure he felt at the de-

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dication of Homer by Wolf. He did not, however, coincide with Wolf in opinion, that the reputed works of Homer were written by different authors, who were not even cotemporaries. On the 14th of May, 1798, he sunk into a stupor, which, after two days, terminated in death.

The character of Rhunkenius is drawn at some length. His knowledge and his learning are unquestioned. In other respects he was lively, cheerful, and gay, almost to criminal indifference, but he knew his own value and consequence. He said once to Villoison, 'Why did not you come to Leyden to attend Valckenaer and me.' He once showed, with pride, a chest of MSS of Joseph Scaliger to a Swede called Biornsthall.—'Ah!' said Biornsthall, 'this is a man who wants judgement,' alluding to his epitaph, but playing a little too severely on the equivoque. Rhunkenius grew angry, and replied with warmth, 'Begone with your ignorance'—'*aufer te hinc cum tuo stupore.*' A German professor, to whom he showed the same collection, observed, 'We now write in Germany in our own language, and cannot comprehend the obstinacy of those who continue to write in Latin.' 'Professor,' replied Rhunkenius, 'look then for a library of German books,' refusing to show him any thing more.

Whyttenbach has not forgotten to record the posthumous honours paid to him, and the pension granted to his widow and daughters. On taking possession of Rhunkenius's chair, on the 4th of May last, Whyttenbach delivered a discourse on the early age of Rhunkenius, proposed as an example to the Batavian youth engaged in the study of belles lettres.

ART. IX.—*Du Commerce Maritime, de son Influence sur la Richesse et la Force des Etats, demontré par l'Histoire des Nations anciennes et modernes; Situation actuelle des Puissances de l'Europe, considérées dans leurs Rapports avec la France et l'Angleterre; Reflexions sur l'Armément en Course, sa Législation et ses Avantages. Par Xavier Audouin.* Paris. 1800.

Maritime Commerce,—its Influence on the Wealth and Power of States, proved from the History of ancient and modern Nations: the present Situation of the Powers of Europe with respect to France and England: Reflexions on Privateering, its Regulations and Advantages. By Xavier Audouin. 2 *Vols.* 8vo. Imported by De Boffe.

XAVIER Audouin is a true Frenchman. He sees nothing in the world but France, before which every thing in the world must bend. The Frenchman has every virtue, and the Englishman is weighed down by his vices. England has too much

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commerce, and every state is to be excited against her. France is, in consequence, to be made commercial, and become as formidable upon sea as upon land. That this is feasible, citizen Audouin proves by his history of the naval prowess of his country, in which every little adventurer is named—every combat in which the French had the advantage,—and all our victories are very judiciously kept in the back ground. Our heroes are scarcely enumerated; and, on reading the work, a stranger to the two countries would be inclined to exclaim—If you Frenchmen are, as it appears from your own account, such expert seamen, such valiant heroes, why, in every war, do so many of your ships find their way into the ports of Britain?—It is strange that men writing in their closets will indulge in such nonsense, unpardonable even in the heat of our own parliamentary debates. Men must be prejudiced beyond measure who can pay the least attention to this gasconade; and the vain boaster, does not consider, that, by ascribing a little more merit to his adversary, the ignominy of defeat would be diminished.

'Totally devoid of impartiality when the name of England comes across his pen, he is alive to every insinuation that might in return be thrown out against his own country. The horrible cruelties by which it has been disgraced he imputes to their proper cause; and asserts, that 'to maintain that the achievements of the Augustan age were not the produce of the Roman republic would be as absurd as to pretend that the crimes committed at the origin of the French republic were not the disgraceful relics of the French monarchy.' Crimes and virtues are too often attributed to nations, when, in fact, very few individuals are entitled to the merit or demerit attached to them;—but how ridiculous appears our author's effort to gloss over the action at Aboukir. Hear this Frenchman's fanfaronade. 'This victory at Aboukir, the fruit of corruption, what is there in it which can excite envy? Conquered from an excess of loyalty, are we not greater than our conquerors?' This excess of loyalty consisted in their treating 'Naples and Sicily as friends of the republic; yet Naples and Sicily gave an asylum to Nelson.'

But our author is as great in eloquence as in argument. After his efforts to excite the nations of Europe against England, he thus apostrophises with the same design the grand-signor Selim:—'If thou are not driven headlong by irresistible fate, resist England; whilst it is time, oppose the force by which thou must otherwise be crushed. Thy soul is noble; thou art worthy to tread the ground which supported the heroes of ancient Greece. Turn thyself to thy southern states in Europe, look on Thessaly and Macedonia—Macedonia, where Alexander was born! Contemplate the Valley of Tempe, and the mountains

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of Olympus, Delphos, Parnassus, Helicon—the springs of Parnassus and Cythera, where lovers vowed to each other eternal affection! Dost thou not remember Athens, where so many illustrious men resided—Thebes defended by Epaminondas? Traverse the plains signalised by the valour of the Romans! See there, Pharsalia! see where was fought the battle of Actium! Farther on, the Greeks celebrated the Olympic games. Thou canst not make one step without treading on the ashes of heroes—every thing in these places recals to memory their glory and their triumphs:'—To the memory of a school-boy, or one educated in our grammar-schools. The pious musselman laughs, and with reason, at the idle tales of the Cyprian goddess and the nonsense of the Muses of Parnassus; the remains of Athens and Thebes only excite his contempt for the nation which could not defend them; and the heroes whose achievements he delights in recounting traversed at the head of armies the extensive plains of Tartary; and the chiefs of Greece, whose exploits are fit subjects for our school declamations, excite in his mind little or no interest.

But if sultan Selim might with some degree of propriety be apostrophised, we must confess our surprise that Scotland should be encouraged to turn her back upon us, and to seize the happy moment for freeing herself from an odious supremacy, from a debasing yoke. 'To the wars of the Stuarts have succeeded the tyranny of the English—to so many ills liberty will hereafter succeed. Scotland will one day declare her independence.' He might just as well have said—England one day will declare its independence. Can the French suppose a single inhabitant of this island to be so absurd, when he sees France so eager to unite in one bond of union all its ancient provinces, as to wish for a separation which must be injurious to both parties?

Preposterous as the greater part of this work is, little as the matter in it corresponds with its title, we could almost wish to see it translated into English, that those of our writers who are every day endeavouring to excite the basest passions against the French nation might see themselves outdone by a Frenchman in malignity. Their works, in return, should be translated into French; and thus the two nations, by comparing together the scurrility of such kind of writers, would cease to be influenced by these unworthy instruments, and learn to entertain a higher respect for each other, as well as for human nature.

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ART. X.—*Traité des Maladies Vénériennes. Par André Vacca Berlinghieri, M. D. et Professeur d'Anatomie à Pise. Publié par P. P. Alyon, de la Societé de Médicine.* Paris. 1800.

Treatise on Venereal Diseases. By Andrew Vacca Berlinghieri, M. D. and Professor of Anatomy at Pisa. Published by P. P. Alyon, Member of the Medical Society. 8*vo.* Imported by De Boffe.

IN this short tract we meet with more information, closely compacted and advantageously detailed, than in many a treatise of immense bulk. We mean not, however, to say that we always agree in sentiment with our author; but his remarks are uniformly judicious; they are the result of long and attentive observation—and the general value of his decisions will lead many readers to distrust their own, when in opposition. The subject will not however admit, in a popular work, of minute analysis. We must select some of the more important remarks, and our author's opinions on disputed points. It is unfortunate that this little volume is very incorrectly printed, and more so that even errors abound in the errata. Should it be translated, a very particular attention ought to be paid to the text; should it be re-printed, an equal degree of care will be found necessary.

M. Berlinghieri thinks that the gonorrhœal mucus will produce syphilis, that there is no ulceration in the urethra, and that gonorrhœa will infallibly exhaust its own virulence, and disappear, without the use of any remedies. To the first point we shall return, and the two others we can safely concede. The difference between the mucous discharge and the chancre he attributes to the poison affecting, in one case, a secreting membrane, in the other the ephelion. When the matter is applied to the odoriferous glands a similar effect to that in the urethra occurs, called, by our author, a preputial gonorrhœa. As there is no ulcer, so the exact seat of the disorder is not to be ascertained;—and M. Berlinghieri particularly contends that there is no evidence of the seat being the fossa navicularis, as Swediaur has asserted. The disease is wholly in the membrane—perhaps in the glands; the vessels which bring the serum, indeed the serum itself, are wholly uninjured; and this argument has afterwards great influence with our author in his recommendations of caustics for the cure of chancres.

The discrimination of a virulent gonorrhœa, as many authors have already remarked, is very difficult; and the wisest may at times be deceived, if their patients be not candid. In conformity with the opinion just mentioned, our author trusts the cure of the disease to warm baths and opium; even purgatives he thinks unnecessary, a diet peculiarly low useless, except in a very early state of the disease, and injections often injurious. All

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these points he undoubtedly carries too far; and, in England at least, where lemonade and ices are less common, where wine and animal food are more freely employed, this advice will prove deceitful. Mercury, with almost every practitioner, M. Berlinghieri thinks unnecessary or hurtful.

Hernia humoralis our author does not attribute to the suppression of gonorrhœa. It is an accident that would happen, independently of the stoppage of the discharge; and the latter he supposes only a symptom—the effect of inflammation; for when an inflammation supervenes, suppuration ceases. The exciting cause is in general too great carelessness, when the principal complaint begins to disappear.

Even in the second stage of gonorrhœa our author thinks there is no ulcer; the discharge, in his opinion, arises either from some remaining irritation or weakness. The former is to be managed like the disease in the first stage, and the latter he insinuates should be left to itself. As so many different and opposite medicines have been supposed to cure, he suspects that nature alone accomplishes the work, and the last remedy has the credit. Tonics and stimulants on the neighbouring parts have undoubtedly succeeded—and to these he gives a reluctant approbation.

In the fifth section, on the diseases resulting from the injudicious treatment of gonorrhœa, he contends that stimulant and astringent injections have never produced a contraction of the urethra, nor ever occasioned syphilis. They have been supposed to confine the matter; but he thinks that they only check the discharge, and that the serum, brought to the glands as before observed, is uninjured. Venereal chancres are, in this way, safely treated by caustics; the discharge is prevented, and consequently the healthy fluids, brought to the part, no longer subject to injury. Buboes will undoubtedly follow the application of caustics; but they so often follow chancres that they should not not, he thinks, be attributed to the remedy. Mercury has no effect on these topical ulcerations. Acids and oxygenated medicines are, in our author's opinion, equally useless.

The question, Whether gonorrhœa and chancre proceed from the same virus? is very shortly and ably discussed. We shall select the passage entire.

'It is said that gonorrhœa is never followed by syphilis; which, on the other hand, is often produced by chancres. In chancres there is an excoriation of the part; in gonorrhœa an inflammation, with an increased and depraved secretion: mercury is useless in gonorrhœa, but indispensable in syphilis.

'On the contrary, it may be alleged, first, It is not true that syphilis is never the effect of gonorrhœa. The best practitioners, as well as myself, have seen many instances of it, and we can admit only that chancre produces it more frequently. Secondly, The difference of some of the effects of purulent matter on dif-

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ferent parts does not prove any difference in their nature. If the effects of lemon-juice on the tongue or in the eye be compared, we should say that there are two kinds. A slight reflexion will inform us that the same stimulus affects different parts differently, according to their powers; and it would be surprising if the surface of the glands were not influenced in a way very different from the internal surface of the urethra. Thirdly, Mercury is no more efficacious in chancre than in gonorrhœa, according to the remarks already stated; and were it so, the consequence, that the diseases were different, would not follow, since the particular structure of the part will have a great influence on the cure.

'Other arguments even less unequivocal may be added. The same woman will give chancres to one, gonorrhœa to another, or both to a third person. A man inattentive to cleanliness will have the chancres supervene on gonorrhœa. It has been said that, in the first instance, both diseases existed at once, and, in the second, that both are caught at the same time. But what shall we reply to the experiments of Harrison, who produced chancres with the purulent matter of gonorrhœa?—to Hunter, who did the same? The ulcers excited by the last experiment communicated syphilis. It is in other respects singular, that those who admit any stimulus to be capable of producing gonorrhœa will not allow the venereal poison to do the same. The existence of gonorrhœa before syphilis proves only what every practitioner knows, that all gonorrhœas are not venereal.'

In our frequent recurrence to this subject we have not, we believe, been always consistent; at least we are conscious that we never felt the confidence that would give firmness and uniformity to our opinion. We have lately been *willing* to believe that the two diseases were *not* the same, nor from the same poison; and we own our author's last explanation of the priority of syphilis betrays a weak cause. If no better reply can be given to an historical fact so well established, the system must be weak indeed. Another question will recur, on which the whole of our author's reasoning must depend—Will the matter of gonorrhœa on the glands produce a chancre, and the contrary? Our author, with Harrison and Hunter, says *yes*. M. Alyon brings, in his notes, some circumstantial experiments on the contrary side. The question may therefore be said to be still at issue; but as we were before *willing* to believe, we now feel somewhat more confidence, and must decide according to the *present evidence* against our author. If, however, the matter be not the same, may they not be connected, and may they not, in particular circumstances, degenerate into each other? This is a new query, and on which something probable may be suggested. This is, however, not a proper place to examine it minutely; we must follow, not start from, our subject.

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A question, nevertheless, must remain, even on the hypothesis before us, Why a chancre and a gonorrhœa do not always produce syphilis? Our author's reply is too important to be overlooked, even independently of the immediate dispute. It rests on a fact, recorded by Mascagni, that the fluids absorbed from the receptacles of glands are of the same kind with those which are secreted no longer than till they have passed the first lymphatic gland; afterwards they appear to be serous; so that they are at least diluted, if not changed, in these organs. Perhaps, however, the real cause of the present difficulty lies more on the surface. The absorbents are not always capable of their functions. It is seldom absorption takes place from highly inflamed surfaces, nor indeed from ulcers of some particular kinds. When a syphilis follows gonorrhœa, it is not certainly produced from it. How often does syphilis appear without any known chancre or any swelling in the inguinal glands.

Buboes are often sympathetic swellings, though in the greater number of cases truly syphilitic. The distinction is confessedly not easy; but when other venereal symptoms have preceded, or the cause is probable, they may safely be supposed of the latter kind. Resolution is strongly recommended by our author, by the usual cooling methods, and by mercury directed through the diseased gland. Ice and highly cold applications he disapproves of; in which, however, his editor and annotator, M. Alyon, differs from him. If resolution do not succeed, our author recommends opening by the knife. Resolution, he thinks, often prevents syphilis, either in consequence of the virus being destroyed in the gland by mercury, or by the power of the organ, according to the principles just quoted from Mascagni.—The ulcers resulting are often unmanageable. Our author's plans are those which have succeeded with us; viz. stimulating the languid parts by caustic, after having destroyed the hardnesses in the same way. We have seen buboes, with pale unhealthy surfaces, change their appearance, and heal, in consequence of the stimulus of opening one only of many neighbouring sinuses.

Syphilis is the next object of our author's attention. The fluids are in general confessedly not affected, or, at least, the poison is so largely diluted in the general mass as not to be injurious. M. Berlinghieri's theory is, that the matter conveyed into the circulation is at first deposited on parts to which it has the greatest affinity. Its quantity is increased by assimilation in those parts; and, when again absorbed, as the former organs are saturated, it attacks those in succession to which its affinity is nearest in order. The disease, in his opinion, is not likely to be communicated to the child at the moment of conception, nor during gestation; if at all, it is communicated during labour.—It is not clear that the disease can be communicated by the milk

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if the nipple be uninjured; but children sucking syphilitic nurses die of atrophy, without any marked appearance of the disease. We have had reason to think that, when the malady has deeply affected the father's constitution, it is communicated to the infant: its appearance is then undoubtedly anomalous, but, on the whole, sufficiently marked to discriminate its nature.

The symptoms of syphilis are well detailed, and their progress more clearly discriminated than in any other author. The difficulty of distinguishing ulcers truly venereal is carefully pointed out; and it is shown that their not yielding to mercury is not a decisive proof. M. Berlinghieri is, in this chapter, somewhat sceptical. He doubts whether syphilis may not be cured by nature—whether the disease be infectious, if the parts by which it is usually communicated be not locally injured. We have no hesitation in saying, that the whole of these observations are vague and idle, and that such scepticism is likely to prove very dangerous.

With respect to many boasted remedies, our author is also doubtful, and St. Thomas himself was not more difficult of belief. Some of his general remarks we shall copy.

'Physicians, in general, observe very slightly the natural progress of diseases, and seem scarcely to be aware that, in their course, there are often alternate changes from a bad to a better state, while many terminate successfully without the assistance of art; they constantly prescribe remedies, and attribute to these every change: hence originate eternal disputes between physicians, the difficulties of persuading them of the inutility of some of their plans, the great reputation of some remedies for a time, and their neglect afterwards.'

Mercury, in our author's opinion, is the only remedy to be depended on, and even this will sometimes fail. After considering the different explanations of its modus operandi, he seems to think its good effects owing to its neutralising the virus. The management of a mercurial course we need not detail. M. Berlinghieri prefers the external use of the ointment, and endeavours to avoid salivation; but we find no very particular remark which merits a detail. The plan, in general, is entitled to our approbation.

Among the accidents supposed to be owing to mercury, our author justly reprobates the modern imputation of its superoxygenating the system, and dissuades practitioners from attempting to cure infants at the breast by giving mercury to the nurse. The last chapter relates to combinations of other diseases with syphilis, which he seems to think seldom take place.

Many of the annotator's remarks on one subject we have al-

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ready noticed; the others are not of great importance. The longest is in defence of oxygenated remedies and acids; and it is contended that mercury itself acts in consequence of its oxygen, and that it is deoxygenated in the system. Contrary to the author's doctrine, he informs us that vegetable substances will cure syphilis, and he has added the formula of the syrup of M. Affecteur, which, he confidently affirms, is often successful. This we shall transcribe.

'Take the roots of the marsh-reed (arundo phragmites), sarsa, sliced, of each seven pounds; rock roses, seeds of anise and sena, of each an ounce; sugar and honey, of each eight pounds.'

No great scepticism is necessary to disbelieve the efficacy of this remedy: it is perhaps of more importance to observe that M. Alyon's oxygenated ointment may be superseded by manganese joined with axunge. It is singular that M. Berlinghieri never used mezercon.

ART. XI.—*Notions Mathématiques de Chimie et de Médecine, ou Théorie du Feu, ou l'on démontre, par les Causes, la Lumière, les Couleurs, le Son, la fièvre nos maux, la Clinique, &c. Par Antide Mangin, D.M. de Jura.* Paris. 1800.

Mathematical Ideas of Chemistry and Medecine, or a Theory of Heat, in which are consequentially demonstrated, Light, Colours, Sound, Fever, Clinics, &c. By A. Mangin, M.D. of Jura. 8vo. Imported by De Boffe.

WE cannot conceive a more difficult task than that which would oblige us to offer an analysis of this work. It is mathematical only in form: the rigour of demonstration, the accuracy of the mathematician's views, are wanting; and so vaguely are the consequences connected with the premises, so ridiculous are the results, that every demonstration is a *reductio ad absurdum*, and of course destroys the credibility of the axiom, or the accuracy of the reasoning. The dedication to the minister of the general police is truly singular.

'Citizen minister.—This theory would have remained in my hands, if the revolution, which has, at length, *arranged mankind in the order of their respective gravitations*, had not put into your hands one of the reins of government. Its publication is owing to you: permit this mark of my gratitude to attend its destiny.'

The two principles on which the whole doctrine rests are the

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following. In every combination the bases (viz. carbon and hydrogen) permit their caloric to escape in an expansive form, and the oxygen to combine with them in a fixed form: this produces *heat* and *acidity*. 2dly. In every volatilisation the oxygen combined with the body is separated, and the atmospheric heat, before liberated, is resumed in a fixed form: this produces cold and an alkaline nature.

In this manner, during inflammation and evaporation, caloric and oxygen play opposite games, and these principles appear occasionally true; but they are so much generalised and unmercifully extended as to render the whole system ridiculous. Were we to follow each step, our article could not be shorter than the work, which, in reality, contains the author's philosophical, physiological, and medical doctrines. We shall only select a few specimens; and, if they displease the reader, he will of course wish for no more: should they give a favourable impression, the work itself is full of reveries altogether as important.

Our first specimen we shall select from the second part, entitled the 'convergencies of fire, particularly relating to a thaw.'

'*Proposition.*—Thaw is a species of combustion.

'*Demonstration.*—Thawing is constantly attended with a rise of the mercury in the thermometer, as is generally known, and this elevation does not occur without an expansion of caloric (105); but there is no expansion of caloric without combination (141 and the first principle); and no combination without combustion (136): *Ergo*, thawing is combustion. Q. E. D.

'*Another Demonstration.*—Hippocrates has told us (*de aquis*) that snow and ice neither preserve their bulks nor their specific gravity when thawed. From the diminution of masses and bulks during a thaw, joined with a higher temperature, this process is combustion!!'

The next specimen shall be on the origin of light.

'*Proposition.*—Light emanates from the earth.

'*Fact.* When a lens is placed perpendicular to the axis of the sun, and a match put between the earth and the glass, it immediately inflames in the focus. It was supposed to be inflamed by the rays of the sun collected by the lens: it is my present business to show that these rays are separated from the earth, and diverge towards the sun.

'*Demonstration.*—The match is inflamed in a luminous cone, whose point is directed towards the earth, and whose base is the lens. If, by its affinity, the caloric proceeded from the base to the summit, which it would do if descending from the sun, it would congeal (168), for this is the motion of convergence. On the contrary, it burns: therefore it proceeds from the base to the

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point (169). But the point is towards the earth, and the base towards the sun: therefore the rays emanate from the earth.'

It is lucky when authors assign their reasons, for we then can discover whether they are right or wrong. Had the writer before us endeavoured to destroy his own system, he could not have succeeded better than in thus reducing it to an absurdity. He seems to suspect the fallacy of his argument, for he adds

'*Another Demonstration.*—If it were true that the sun transmitted his own rays, and projected them even to us, it would be easy, at any time, to collect them with a lens, and kindle a match. Yet it is impossible to kindle it at sun-rise or sun-set, when the match and the sun are in the earth's tangent: the effect is only produced when they are in secant.'—*Ergo*, &c.

Again: 'Of the composition of darkness.—Light is composed of combinations of hydrogen (518); darkness of the volatilisations of carbon!'—Enough, however, of M. Mangin's philosophy: we shall turn to his physiology.

'*On the difference of the masses of the two sexes.*—Hippocrates informs us, that women have a more rare and a more delicate texture than men, and a blood and temperament warmer. It follows hence that they contain more hydrogen, which is thirteen times lighter than atmospheric air.

'From the nature of hydrogen and its affinities, it follows that this ingredient should preserve the fluidity of the prevailing bases (440); to be, like these, easily converted into *tears* (watery vapours, 326); freely dispensing their fixed caloric (457); brilliant as the light, often with a splendor that we dare not approach (64).'

Hippocrates has never before, we believe, worn the dazzling garb of modern philosophy.

We shall leave the philosopher of Jura with one other short specimen. Systems indeed change:

'Time was when breath was out the man would die,
And there an end:'

But there is much more in death than wise men have hitherto supposed. When surveyed in our author's representation, it will fail to make 'the wisest look serious.'

'Death does not annihilate our existence: it separates only our primitive radical from its menstrua, which are bases attracting simply identical substances. These are at last saturated. By the convulsions of agony they drive off the oscillating oxygen, which, lamenting its defeat by the rattling in the throat (515), flies off (151), and the torch is extinguished.'

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The primitive radical is azote, which our author considers as the principle of life, though denominated from its destroying life.

ART. XII.—*Traité élémentaire et complet d'Ornithologie, &c.* Strasbourg.

A complete and elementary Treatise on Ornithology, or the Natural History of Birds. By P. M. Daudin. 2 Vols. 4to.

THIS work promises to be all that the title professes, and will be comprised in six volumes, of which we have only seen two; but the third is in the press; and the others, it is said, will soon follow. In the first volume the general history of birds is detailed. M. Daudin describes the different parts, and compares them with each other. From an examination of some of their organs, he points out a new method of arranging birds in a natural order; adding what the inquiries of his predecessors in this department have already ascertained, respecting their natural history in general, the description of their external forms, their colour, internal structure, their manners, and uses. As we find less novelty in this volume, we pass it over more cursorily, but shall give a fuller account of the second, now before us.

This second volume contains a description of 490 species, distributed in eighteen genera. M. Daudin's method is founded on the relation of the different organs; and those birds which most nearly resemble each other in the greatest number of these are arranged in the same classes, &c. The author has very carefully and properly avoided creating new genera, and has rather divided those already adopted into sections, some of which will, in many respects, form very natural genera. We approve greatly of this plan, for the reasons so properly assigned by M. Daubenton in the Memoirs of the National Institute. In this way the species are well distinguished; and, in a more advanced state of ornithology, genera may be projected, which it will not be necessary again to disturb.

The first order is the sessilipedes; and is thus characterised:

'Toes simple, cloven, three before and one behind. The heel concealed by feathers, monogamous: the young blind, weak, and incapable of procuring their food soon after their birth.'

This order is divided into three families—rapaces, coraces, and sparrows. The volume is filled with the description of these only.

The first genus of the rapaces is the vultures, whose head and neck are more or less naked: these are divided into three sections;

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1. Those which have the head or the neck carunculated, as the condor, the king of the vultures, and two other species; 2. Those without caruncles, but with a band of feathers at the bottom of the neck, as the percnopterus, the vulture of Malta, and nine others; 3. Those without caruncles or band, as the Urubu and four others. The second genus is the gypactus, whose essential character consists in a tuft of coarse hairs under the lower jaw. This is divided into two sections, not very numerous, as the beard consists of hair or feathers. The third genus is the secretary, whose character consists in a crest on the back of the neck, the tail terminated by two feathers of considerable length, and the tarsus very long. It contains but a single species. The fourth is the falcon, which is seldom crested, but the beak is strong and crooked through its whole length. The author adds the divisions offered by Cuvier and Geoffroy; and divides, under six principal titles, the 151 species described, without reckoning varieties. These are; 1. Eagles, properly so called. 2. Eagle fishers. 3. The goss and spar hawks. 4. The falcons, properly so called. 5. The kites. 6. The different buzzards.—We shall select the account of one species, as an example of our author's method.

'Species XXIII. Aigle pygargue.—The bald eagle of Latham.

Small pygargue	Buffon's Hist. of Birds.	Aquila trinularia of Aristotle.
Great pygargue		Falco albicaudus Lin.
Pygargue, or the eagle with a white head.	Brisson Ornith.	Albicilla Gmelin.
		Leucocephalus trinularius Latham.

'*Physical Character.* Height three feet three inches at most; head and neck white in the old birds, and of a pale ash colour in the young ones; iris yellowish; the naked skin bluish; the beak yellowish, with a yellow cere; plumage brown; caudal feathers white; top of the tarsus woolly; the rest, as well as the toes, yellow; claws black.

'Note. When the bird begins to fly, the head and the neck are of a deep ash colour, the body of a deep iron colour, the top of the feathers black, and the tail white. It is then the little pygargue of Buffon, falco albicaudus of authors. At the end of eight or ten months the head and neck are ash coloured, the plumage of the body brown, mixed with ash colour, the tail white, and the body about three feet long. It is then the great pygargue of Buffon, falco albicilla of authors. After about a year and a half, the plumage is uniformly brown, with the head, neck, and tail, white. It is then the white-headed pygargue of Buffon, the falco leucocephalus of authors.

'*Habitation.* The pygargue is found in Europe, particularly in Scotland, and the neighbouring isles, and in the northern parts of

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America, down so far as Carolina, according to Catesby. It frequents the sea-shores, the rocks, and islands, and equally devours carcases, water-fowl, and fishes thrown on the shore. Its eyrie is near the sea, in inaccessible cliffs, and its nest is lined with feathers and moss. The female lays two whitish eggs, like those of a goose. The young are fed, in the nest, with pieces of flesh. When they can fly they still follow the parents in hunting and fishing, according to Otho Fabricius, who has observed this bird with care; and his opinion is preferable to that which Buffon has adopted from Aristotle, viz. that the pygargue is so little attached to its young, that it drives them from the nest before they can provide their food; and that these young ones would perish were it not for the sea eagle, who takes them under its protection.'

To each genus are added its number and name in French and Latin; its essential character; its physical character, particularly including the form of the head, of the beak, of the tongue, nostrils, the external form of the body, toes, &c.; its habitual character, in which its manner of living, its habits, customs, artifices both in attack and defence, as well as in procuring the conveniences of life, are described; together with its mode of flying and building its nest, the number of its eggs, the education of its young, its usual habitation, emigration, &c. An accurate well-engraved figure of a new species, or one not hitherto designed, is superadded.

When the genus contains many species, the author divides them into sections, to which he gives a short, easy, essential character. The species are distinguished by numbers; the generic and specific characters are in French and Latin; the quotations of authors and figures in the works most commonly met with are ranged in two columns. As we have already seen in the above quotation, the description of the forms occur under the title of essential character;—of their habitation and manners, under that of habitual character. We shall add a specimen of our author's manner in describing the varieties, from his account of those of the common falcon.

'Varieties. A. White-headed falcon, Frisch, tab. 75.

'Character. Head, neck, and breast, white, with little brown spots.

'B. The white falcon, Frisch, tab. 80. Klein av. ov. tab. 5, fig. 3.

'Character. Body wholly white, with yellowish spots, scarcely distinct.

'C. The black falcon, travelling falcon of Buffon, Pl. enluminées, 469. F. Columbarius Ray's Syn. F. Fuscus Frisch, 83.

'Character. Orbitary skin naked, of a leaden colour, beak

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of a dull lead colour, shaded with a reddish pale; under the head, neck, and back, of a brownish red; feathers of the tail of the same colour, but edged with red.

'D. Spotted falcon; Brisson Ornithol. Spotted falcon, Edwards, tab. 5. F. Nævius, Gmelin Syst. Nat.

'Character. Wings spotted.

'E. The brown falcon; Brisson Ornith. var. G. Vultur pygargus, Frisch, tab. 76.

'Character. Body brown, with spots of a less bright hue, above, white with brown spots below. On the breast, spots lance-shaped.

'F. The reddish falcon; Brisson Ornith. var. II.

'Character. Differs from the common by black and red spots, not white.

'G. Red falcon of India; Brisson Orn. var. I. Aldrovand. Hist. Nat. Aviûm. Willoughby Orn. tab. 9. p. 47.

'Character. Ash coloured, brown above; a reddish fawn colour below; tail marked with bands and semicircles, alternately brown and ash coloured.—N. Aldrovandus is the only author who seems to have seen this kind of falcon, and has described it from many individuals sent from India to the grand-duke Ferdinand.

'H. Falcon of Italy; Brisson Orn. var. K.

'Character. Head and neck of a reddish fawn colour, with ferrugineous lines; breast brown, with ferrugineous points, tops of the feathers of the wings marked with white spots.

'I. Sacred falcon; Briss. Orn. Buffon Hist. des Oiseaux, I. p. 246. tab. 14. Gerini Orn. I. tab. 8.

'Character. Two feet long, bill and cere blue; back, coverings of the wings and breast, variegated with brown spots; tail variegated with brown spots in the form of a cross; feet blue.

'K. Sacred American falcon: Arct. Zoöl. 2. N° 96. Speckled partridge hawk, Id. Phil. Trans. 62. p. 383, 423. Faun. American. p. 9.

'Character. Shape of a large raven; cere blue; head, breast, and belly white, with brown longitudinal spots; body brown with pale bands, as well as the wing and tail feathers.—N. The sacred Ægyptian of Belonis is our white vulture.'

The fifth genus is the owl, whose head is large, face flat, surrounded by a collar of feathers, eyes large, directed to the front, encircled with feathers. It has four sections—the hawk owls, the owls properly so called, the dukes, including the strix, bubo, otis, and scops, Lin. and those with tufts of feathers on their heads (aigrettes).

The coraces, the next family of sessilipedes, have a long and strong beak, either straight or slightly bent, nostrils naked, or co-

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vered with a silky plumage. They live in flocks during a great part of the year, and some even during the time of laying their eggs. The female is as large as the male, and the plumage the same. The tarsi are curled, the claws weak and slightly curved. The crow, the first of the coraces, forms the sixth genus, and is divided into four sections, the carrion-crows and the jack-daws, the pies, the jays, and the nut-cracker.

The seventh genus is the rollier (the roller), well known to almost every ornithologist. The author describes, in a particular section, the coracias strepera of Latham, from Norfolk Island, whose mandibule is hollowed at the extremity. The paradise forms the eighth genus, distinguished by the velvet plumes which adorn their front and cover their nostrils, their straight strong beak, somewhat compressed laterally, and the peculiar feathers of the tail. M. Daudin describes thirteen species.

The ninth genus is the meinote, the mino of Edwards, known by the long strong bill, by the naked spots or caruncles which adorn the heads and necks of different species. They are divided into those with naked spots and those with caruncles.

A species from New Zealand, discovered by Forster and described by Latham, forms the tenth genus, under the name of glaucopus.

The eleventh genus is the buphaga, known by the swelling of the mandibules, in different directions, at their extremities.

The twelfth genus is the starling, distinguished by a long beak, straight, a little obtuse at the extremity; the superior mandibule lengthened, but not bent; nostrils half closed by a cartilaginous membrane. This genus is divided into four sections.

The thirteenth genus is the cacique, composed of some of the species of oriolus, characterised by a conical beak, lengthened and pointed, the base of the superior mandibule forming a *rounded* slope in the front.

The fourteenth genus is styled the troupiale, containing some of the other species of oriolus. The long-pointed beak is but slightly arched; and the slope, at the base of the superior mandibule, is pointed.

The sparrows form the last family of the sessilipedes. These are the crucirostra, the coly, the phytotome, and the loxia. The phytotome contains only two species, the one described by Molina in his History of Chili, and the other by Bruce.

Such is the work of M. Daudin, so far as he has hitherto proceeded; and we have little doubt of the subsequent volumes proving equally satisfactory. One advantage this work possesses over every other, we mean that it points out the cabinets where every bird, either new or singularly curious, may be found; yet we discover scarcely more than six new species. The difference in birds, either as male or female, as young or adult, is immense; and na-

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turalists, not always adverting to these changes, have greatly multiplied the number of species. It is in distinctions of this kind, as our readers will perceive from the passages purposely selected, that the present work excels; and, if we discover any fault in our author, it is too modest a deference for some travellers, who have neither been acquainted with the subject, nor been able to understand the descriptions of ornithologists.

We regret greatly the want of the concise Linnæan language; but this, in imitation probably of our countryman, Mr. Latham, (whose Index Ornithologicus followed his other volumes) will be given at the end of the work.

ART. X.—*Pouvoir Législatif sous Charlemagne; par M. Bonnaire de Pronville; en Deux Parties.* Brunswick. 1800.

Review of the Legislative Power under Charlemagne. 2 *Vols.* 8vo. Imported by Dulau.

THE generality of readers will not be very solicitous to know what was the state of the legislative power in France or in Germany in the eighth and ninth centuries, when Charles the Great was sovereign of both countries; but some of those who are devoted to literary research, and who wish for complete accuracy of statement, will be eager to peruse a work which may be expected to throw light on a subject of historical curiosity. The author's motive for the investigation of this topic was to correct the errors and refute the misrepresentations of modern innovators, enemies of social order, whom he accuses of having perverted to their own sinister purposes the documents of ancient times.

The work is introduced by an inquiry into the legislative power under the earliest kings of the Franks. M. de Pronville speaks doubtfully of the origin of that community, concerning which indeed there are many opinions. It appears to us most probable that the Franks were not a single nation, but that the appellation belonged to a confederacy of the Chauci, Catti, and other German tribes enumerated by Tacitus. When they had taken possession of a part of Gaul, our author supposes that their princes succeeded to the same degree of power which the Roman emperors had enjoyed; but we do not conclude with him that both the Franks and Gauls were subjected to the same arbitrary dominion; for the free spirit of the former would have revolted at the idea of such subjection as that which the latter were at first constrained to endure.

The Salic law, the earliest monument of legislation among the Franks, was, he observes, only a collection of usages or customs,

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prepared by four men selected for that express purpose. This code received various alterations and corrections in the time of Clovis, who acted as sole legislator according to M. de Pronville, though he has not decisively established that point. He allows that the kings of the Merovingian race sometimes consulted their nobles before the promulgation of laws; but this he represents as a mere act of condescension, not a point of obligation.

He proceeds to treat of the constitution of the assemblies convoked by Charlemagne when he wished to make alterations in former laws or enact new statutes. He contends that the commons did not belong to those meetings, and that only the nobles and the principal clergy were permitted to attend. He controverts the conclusions drawn by the abbé Mably and other writers from the use of the terms *generalis populi conventus*, by alleging that, if the term *populus* was intended to refer to the people in the ordinary acceptation, the clergy and the nobility would have been excluded, and that those expressions were applied to the assemblies before the commons are supposed, even by their professed advocates, to have formed a part of the great council. But it may be fairly inferred, from the extensive import of the words in question, that many members attended besides the nobility and clergy.

After a tedious dissertation against the rights of the commons, he inquires whether the nobles and ecclesiastics had any controul over the sovereign in the public assemblies, or were merely the passive instruments of his legislative will. He dwells on the jealousy which Charlemagne, as well as the Merovingian kings, entertained of the power and intrigues of the nobility; and then asks triumphantly, 'Can it be supposed that the sovereign of an agitated empire, the father of a prince who was already the victim of the great, one who is extolled by modern writers as the model of kings, had so little regard for his people, was so weak a politician or so bad a father, as to resign the most important part of his power into the hands of that class of his subjects of whose conduct he might justly complain, and whose turbulence he had so much cause to dread?' Such suppositions he pronounces to be absurd; but there is no absurdity in supposing that, though this monarch might be unwilling to surrender any part of his power, he might be constrained, by the free spirit of his nobles, to admit them to a participation of the legislative functions, which no individual ought to appropriate to himself.

The question relative to the consent of the assembly to the laws proposed by the sovereign occupies a long discussion. Our author denies that the term *consensus*, as used by the writers of those times, included a right of opposition, and asserts that it only signified an acquiescence, or a conformity of opinion. The royal influence might, not unfrequently, procure a ready assent;

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but we may also suppose that the members had a right of differing from the prince, and of withholding their consent: otherwise the assembly would have been a *servum pecus*, a servile herd of ministers of the crown.

He bestows a whole chapter on the investigation of a disputed passage in the edict of Pistes—*lex consensu populi fit et constitutione regis*. As this strongly militates, in appearances, against his favourite doctrine, he pretends that *lex* intimates a judicial process rather than a law, and that the alleged consent of the people merely implies the presence of a multitude; thus converting the paragraph into an auxiliary passage. His illustrations of this point are minute, and we must allow that they are plausible.

He then recapitulates, in a confident tone, the points which he thinks he has proved—the exclusion of the commons from all concern in legislation, and the forced assent of the real members of the national council to the despotism of Charlemagne.

This work is evidently the production of party spirit, and of a zeal for the high claims of monarchy. In reply to our assertion, it may be said, that the author did not enter upon the defence of Charlemagne's monopoly of power from a predilection for such an extent of royal authority, but from a desire of displaying, in a strong point of view, what he supposed to be the strict truth. From his elaborate and prolix discussion, however, and his peremptory mode of remark, we may conclude that he is friendly to such assumption of power. His performance, we may add, argues diligence and research; but it is not remarkable for elegance of composition.

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RETROSPECT

OF

FOREIGN LITERATURE.

FRANCE.

JOURNAL des Opérations Militaires du Siege et du Blocus de Gênes, precédé d'un Coup d'Œil sur la Situation de l'Armée d'Italie, depuis le Moment ou le General Massena en prit le Commandement jusqu'au Blocus. Par un des Officiers généraux de l'Armée. Journal of the Military Operations of the Siege and Blockade of Genoa, with a Glance at the Situation of the Army of Italy from the Time General Massena assumed the Command till the aforesaid Blockade. By a General Officer of the Army. 8vo.—This work, some time since announced, has been expected with impatience. The defence of Genoa was truly surprising, and may serve as a model to generals entrusted with enterprises so difficult and important. Why it was again lost will remain a question, till posterity shall have traced intrigues, and developed mysteries, which can only at present be conjectured. To appreciate properly the prodigies of valour and constancy which this brave army is said to have displayed, we shall examine, with our author, its state when general Massena, at the solicitation of Bonaparte, arrived to take the command. Somewhat must be allowed to exaggeration, designed to raise the merits of those who so successfully withstood the attack.

'Pale, languishing, disfigured, famished, and naked,—sunk and discouraged,—the soldiers appeared as spectres. The dread of the hospitals was so great, that they preferred death to entering them: and there were instances, where, to terminate the intolerable wants they experienced in these receptacles, the patients threw themselves from the windows. Already whole regiments went off without officers and without orders, and generals without leave. Every one fled from these countries in despair, and sought to escape death, which appeared in the most hideous forms.'

In this state Massena found the army with which he was to oppose the united force of the Austrians and the insurgents. He

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sometimes employed consolation, and sometimes severity, to bring the exhausted troops to the posts they had abandoned; he regulated the markets, and stopped the epidemic at Nice, by orders as wisely planned as judiciously executed; and by the firmness he displayed, by the punishments he inflicted, but still more by the confidence which his name and reputation inspired, he is said to have re-organised an army which misery and evils of every kind had reduced to despair. He supported and encouraged all those with whom he had any communication; and '*gave to public men a great example, that of finding only in the reverses they experience motives for redoubling their efforts and constancy.*'

It would be painful to enter into the detail of the blockade of Genoa, and the firmness which the army, and the inhabitants in their interest, displayed for three months. For this we shall refer to the work, which we have reason to expect in an English dress.

Receiving no news of the army of reserve, it was suspected that the intention of the government was not to sacrifice this army to the preservation of Genoa, but to preserve the place so long as possible, to keep the enemy employed, and to surround him in Lower Piedmont. On the other hand there remained only one ration of what was called bread for each man; almost all the horses were eaten; and the distress had attained to such a height, that the number of inhabitants who had died, during the blockade, of sickness and epidemic diseases, was estimated at 15,000!

In these circumstances Massena assembled his general officers, and asked them what he could depend on, if he determined to attempt a sally. They unanimously declared, that they could only expect to be followed by officers, the men being no longer in a condition to fight. It was necessary therefore to terminate so many evils, and he reluctantly resolved to enter into a negotiation with the enemy. They at once proposed that the army should return to France, but that the general should remain a prisoner. Lord Keith, *it is said*, used this remarkable expression: 'You are worth 20,000 men." Massena declared, that no negotiation should go on, if the word '*capitulation*' was employed. At last he obtained his wishes, Lord Keith repeating (it is added) every instant; 'Your defence, general, has been too heroic to refuse you any thing.'

However honourable the evacuation, so different was it from his hopes and expectations, that, on the point of signing it, he said to the Genoese who filled his apartment, 'Unhappy men, still exert yourselves to save your country!—give, or secure for me, provisions for four or five days only, and I will tear the treaty. He signed it the 15th Prairial, at seven in the evening—'after having combated for seventy days, after having destroyed more

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of the enemy than was in his own army, after having taken more men than he had to oppose—having had to keep in order more than 160,000 with 8,000 soldiers, which constituted the whole of his forces.' All this Massena effected by the energy of his own character; and such was the air with which the negotiation was concluded, that an Austrian officer is said to have remarked, that he himself was apparently the enemy who capitulated with the French general.

Programme d'un Plan, &c. Programma of a Plan to divide Europe into Four Powers. By M. Thomerel. 4to. Paris.—We mention this work, not from its importance, but its singularity. The favoured powers are to be France, Spain, Prussia, and Russia; and it is only necessary for these powers to understand each other thoroughly to insure the happiness of the world. One trifling preliminary is only requisite, truly trifling to an enterprising schemer—to inundate England, and destroy her fleet.

Ce que nous avons été, &c. What we have been, what we are, and what we shall be. By Peter Fournié.—Jacob Behmen, madame Guyon, and Swedenborg, ran the same career with this author. They who are fond of mystical writings, of triangles and circles, of lines and darts, instead of the plain truths of the Gospel, will here find, or think they find, both instruction and entertainment. The author was let into the secret by one Don Martinets de Pasquallys, who renewed his instructions two years after his death, and from that time visions innumerable from heaven completed the system, which this writer thinks himself bound in duty to present to the world. There are, too, in the world, we fear, some who will be led away by this strange effervescence of fanaticism.

Eloge Funèbre des Généraux Kleber et Desaix, prononcé le premier Vendemaire, An. IX. à la Place des Victoires. A Funeral Oration on the Generals Kleber and Desaix, delivered the first of Vendemaire, Ninth Year, in the Place des Victoires. By Citizen Garat. Paris. 8vo.—It is singular that these two generals, companions in one expedition, should have fallen so soon on the same day, in distant scenes; and it is no common task to unite the elogies of two, when, in works of this kind, at least in France, every virtue under heaven is scarcely sufficient for one. But in M. Garat's work, these heroes come forward, like the two kings of Brentford, smelling at the same incense and adulation; or rather, perhaps, like the two Amphitryons, to enjoy, in succession, the same Alcmena. Kleber and Desaix were indeed heroes, though of different casts; nor was it easy to praise one, in some circumstances, without tacitly blaming the other. M. Garat escapes from the difficulty with dexterity,—for both are right. Hear him!

'Desaix, deeply penetrated with the numerous difficulties which every government experiences in conducting its wisest

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plans, rather indulgently concealed, than impatiently exposed, the errors of those who *governed the republic*. Kleber would never pardon those whose faults were the misfortunes of the people; he would always bring against great authorities a restless opposition; and, by the side of flattering compliments, place sarcastic sneers. Kleber would have had, even in a monarchy, that courage which so rarely approaches thrones, to brave, for the sake of truth, the power on which his glory, and his fortune must have depended. Desaix had a kind of courage still more rare in raising republics than of managing and assisting the power, which does nothing for itself, but all for its country.

'Neither displayed in France a wish to obtain the first rank, or to play the first character. Had the events of the revolution placed them there, they possessed talents to have sustained their parts with glory. Each carried to the camps, and returned in the midst of victories, a contempt and horror of the riches which are their spoils. Each preserved that glorious poverty, which, in every age, has been the most brilliant ornament in the triumphs of victorious generals.'

We shall not stop to analyze these characters; but will ask the reader of the first paragraph, whether the Turks, the English, or the French, were the assassins of Kleber?

Cours de la Morale Religieuse. A System of Religious Morality. By M. Necker. 3 Vols. 8vo. Paris.—This is a new edition, which the ex-minister has condescended to revise and correct for the benefit seemingly of France. In the preliminary discourse M. Necker proves the necessity of morality, and of morality founded on religion, to ensure the happiness of nations, and the tranquillity of governments. But, though the principles of morality are obligatory in general, the author particularly applies them to the French nation; not indeed appearing to question their deficiency, but because, having passed through so many trying scenes, and experienced so many severe shocks, they require a fixed system of conduct, and invariable principles of morality.

'If, in the midst of these tumultuous feelings, in which so many eventful circumstances have placed the French nation, its attention cannot be fixed by any general idea, we may observe that reflections on religious morality are, at this time, very closely interesting; that they are essential to strength and to happiness, and have an immediate relation with financial considerations and political debates. Let justice and truth be fixed and raised on a double or triple base, and confidence will revive without an effort. When the first supports of your rights are once established, the columns of social order will succeed, and the *most ambitious will dispute for the honour and pleasure of governing you.*'

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We have great reason to think that neither the beginning nor the end of this paragraph will be particularly agreeable to the French; while we suspect that the connexion of religious morality, with finance or political debates, will be looked on as imaginary, both at the Stock Exchange and at Westminster. But M. Necker may now refine at pleasure with little danger to the world. He has already opened Pandora's box, and unfortunately left Hope behind. His intention, however, deserves respect, and we can praise it with less reserve, where the consequence may not probably be so fatal as from his former efforts.

The work is divided into five sections. The first treats of the principal positions necessary to form the basis of natural religion and morality; the second, on the duties of men in every state, and in every situation of life; the third, on the duties peculiar to every age, and some pointed situations in social order; the fourth, on the internal feelings, and those habits which can either make us wretched or unhappy; the fifth, strengthens the principles of natural religion by the authority of revealed, and explains the chief branches of evangelical morality.

Voyage Pittoresque et Physico-œconomique dans le Jura. A Picturesque and physico-œconomical Journey over the Jura. By J. M. Lequinio. 2 Vols. 8vo.—This work is an interesting one. The author is an able observer, and a faithful instructor; and, in his travels, we find many interesting remarks on the natural history of this chain of mountains, its productions, as well as the manners and customs of the inhabitants; in a word, we find useful information in whatever can be of importance to the philosopher or the naturalist. M. Lequinio describes in turn the two routes over the Jura, which lead from Paris to Geneva, leaving few valuable objects unnoticed; a circumstance of more importance, as travellers in general have hastened on with too great rapidity for accurate information.

The second part relates to agriculture and the mechanical arts. The author presents us with what he calls the 'Physiognomy' of Mount Jura, containing an account of its geographical position, climate, vegetation, minerals, agricultural antiquities, the manner of rearing and managing cattle, the physical and moral constitution of its inhabitants, and the population of this department. In August 1799 the population amounted to 286,842: from the beginning of the war Mount Jura has furnished the republican army with 2,400 men, without reckoning 2,000 conscripts, who went off during the author's residence. The whole is concluded with remarks on the language and idiom of the country, tables of exportation, and rural details. In the first volume there is a beautiful chart of the department, engraved by Tardien.

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Voyageur curieux et sentimental. The inquisitive and sentimental Traveller. By M. L. Damin. 8vo. Paris.—M. Damin is a sentimental traveller, and we find occasionally the usual fault of his predecessors—an affectation of sensibility which disgusts. The first part contains an account of his journey from Chantilly to Ermenonville; and to his sentimental adventures is added a description of the places he visits; and whose beauties, which republican equality has hitherto respected, recalled the splendor of ancient times, as well as the exalted character of many of their inhabitants. The anecdotes of the Great Condé, and of Jean Jacques Rousseau, we found particularly interesting.

The second part comprises a Journey to the Boromean Islands, to Lake Major, and the Lake of Como, and contains a description of the rivers by which they are fed, the mountains which surround them, their productions, commerce, &c.

The third is of unequal merit, consisting of verse and prose, chiefly containing some interesting particulars of the Boromean Islands and the Isle of St. John.

De la Nature et de l'Usage des Bains, &c. The Nature and Use of Baths, translated from the German of H. M. Marcard. By M. Parant. 8vo.—As M. Marcard's work escaped us in the original form, we shall notice the translation before us. It contains the whole of the subject, detailed, as usual with our author, who is well known in this country, somewhat unequally, but very extensively. The translator boasts of his accuracy; but of this we cannot judge, as the original is not before us. He professes, however, to be a 'fidus interpres,' verbum verbo reddens. In truth, his language partakes of German stiffness.

The first chapter contains the difference and the distinction of baths, according to their degrees of heat; the second is on warm or tepid baths; the third, on the relaxing or debilitating quality attributed to warm baths; the fourth entertains the question whether baths are stimulating at some length; the fifth chapter is on the effects of baths on the pulse and respiration; the sixth, on the effects of tepid baths on the pulse, and their application in the treatment of diseases; the seventh, on the influence of warm baths in pain, spasms, and producing sleep; the eighth, their effects on the fluids and the vessels, accompanied with some remarks on the humoral pathology; the 9th, on some other real or pretended effects; the 10th, 11th, and 12th, on very hot, vapour, and cold baths.

Instructions sur la Pratique de l'Inoculation, &c. Instructions for the Practice of the Inoculation of the Small-Pox, followed by a short View of the Nature and Treatment of the Disease, extracted from the Lectures of M. Portal. By C. Salmade, M. D. 8vo. Paris.—We have often observed that the small-pox is more formidable in France than in England, and consequently little understood. Inoculation is considered as a bugbear, and therefore seldom practised. The accounts of the

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nature and treatment of the disease in French authors are insufferably tedious to the English physician, who sees facts that daily pass before his eyes, and which he considers as trifling, magnified with all the parade of the daily changes. M. Portal, who writes more reasonably than many of his countrymen, is not, however, less blameable in giving importance to trivial circumstances, and thus renders a common operation terrible, by arraying it with evil. His directions, however, are clear and judicious.

Recherches Anatomiques, &c. Anatomical Inquiries respecting the Situation of the Glands and their Action. By T. Bordeu. 12mo. Paris.—M. Bordeu's work on the glands of the human body has been always held in high estimation by anatomists of every country; and this new edition, for it is nothing else, is rendered more valuable by much information collected since the period of its publication by the author, and by the observations of the editor.

Recherches sur l'Influence de l'Air, &c. Inquiries into the Effects of the Air, in the Production, Character, and Treatment of Diseases; in which it is designed to establish the Relation between the Constitution of the Air and of Diseases, on the Principles of Natural Philosophy and Chemistry; and on those of Medical Observation. By L. D. A. Bouffey, M. D. 8vo. Paris.—We find nothing very interesting in this work, except a strong recommendation to ascertain the connection of the changes in the state of the atmosphere, with the appearances of diseases, by a constant attention to the former. The author is by no means satisfied with the supposed uses of respiration, and the source of animal heat: from the increased heat in fevers, he strongly suspects that some undiscovered cause of the latter exists.

Traité d'Hippocrate des Airs, &c. The Treatise of Hippocrates on Air, Waters, and Situations, (de Aëre, Aquis, et Locis) with the Greek Text, collated with two MSS. critical, historical, and medical Notes, a preliminary Discourse, a comparative Table of the ancient and modern Heads, a Geographical Chart, and the necessary Indexes. By Coray, M. D. &c. 2 Vols. 8vo. Paris.—The Treatise of Hippocrates is one of the few genuine works published in his name, and the additions by M. Coray will render it more intelligible; to enumerate them would be to copy again the title, which is unusually full. The execution merits our commendation.

Histoire des Plantes Grasses. History of succulent Plants, By M. Decandolle, Member of the Society for the Cultivation of Natural Science at Geneva. 5th and 6th Numbers. Paris.—This work has been interrupted for many months; but it will now probably proceed with activity, in the hands of Garneri, the bookseller, who has engaged in the undertaking. Its ob-

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ject is to preserve, by coloured drawings, the figures of those succulent plants which cannot, on that account, be preserved in herbaria. The physiology of these plants will follow in a second part; for, though they form a single family in no system, yet there is a considerable similitude in their œconomy. These two numbers contain twelve plants,—crassala, perfossa, anthericum alooides, aizoon Hispanicum, tetragonia chrystallina, sedum anacampseros, mesembryanthemum veruculatum, splendens, stellatum, et barbatum. The two last have been usually considered as varieties; but M. Decandolle thinks he perceives in them some specific distinctions. There are also three species of aloes—the A. ferox, which has hitherto been imperfectly described, and very badly figured; the A. marginalis, not hitherto figured, and formerly classed under the Genus dracæna; and the A. vulgaris, the medicinal species. Our author speaks of the method of cultivating and collecting this since, referring to the article of Succotrine aloes for its medicinal virtues. The plant brought from Abyssinia by Bruce he regards as a simple variety of the A. vulgaris.

Entomologie, ou Histoire Naturelle des Insectes, &c. Entomology, or the Natural History of Insects; with specific Differences, Descriptions, Synonyms, and coloured Representations of every known Insect. By G. A. Olivier, of the National Institute. 23d Number. 4to.—We early announced our author's intention, and have occasionally noticed his progress. This work is the fruit of a journey of six years, made by order of government in the East, and will be comprised in five volumes, consisting of twenty-six numbers; the present completes two-thirds of the fourth volume. We need not add to what we have formerly observed of the merits of the author: it is sufficient to say, that the work proceeds with unimpaired spirit, splendor, and accuracy.

De l'Influence des Passions, &c. On the Effects of the Passions in Diseases, and the Methods of correcting their Effects. By J. C. Tissot, M. D. Paris.—The name of Tissot will give currency to every trifling subject, and the present work has nothing farther to recommend it.

Choix de Costumes, civils et militaires, des Peuples de l'Antiquité, &c. Description of the Customs, civil and military, of the Ancients. Designed, engraven, and arranged by N. A. Willemin. Folio.—We do not recollect that we have yet announced this elegant and interesting work, of which the seventh number lies before us. How far it is to extend we are not informed. Each number contains six plates and a sheet of explanation. The present fasciculus represents the heads of Grecian women, adorned with bandeaus, diadems, veils, and nimbi; their jewels and their various dresses.

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GERMANY.

Geschichte der neuern Philosophe. A History of modern Philosophy, from the Period of the Restoration of Science. By J. G. Bahle. Vol. I. 8vo. Göttingen.—This first volume of the History of modern Philosophy forms the sixth section of the 'History of Arts and Sciences, from the Restoration of Letters to the End of the Eighteenth Century,' written by the same author. It contains, under the title of An Historical Introduction to modern Philosophy, a general view of the history of philosophy, from the æra of the Ionic school to the restoration of letters in the fifteenth century. Such an introduction was the more necessary, as, without the knowledge of the principles of the ancients, it would have been difficult to understand the modern systems, which are chiefly scyons of the Grecian stock, and drawn from the Grecian schools. M. Bahle has properly chosen the æra from which he commences, since the restoration of letters is only the renewal of the ancient systems; and he endeavours to abridge whatever is most valuable in the larger works of Bouker, Meiners, Teideman, &c. We have, however, in the volume before us, the introduction only. The second volume will begin with the History of modern Philosophy; and we shall attend to it as soon as it reaches us.

Beschreibung Merkwurdiger Hoehlen, &c. A Description of the most remarkable Caverns, to illustrate the Natural History of the Earth. By Rosenmuller and Tilesius. With Plates. 8vo. Leipsic.—We know not that the description of caverns will greatly illustrate the science of geology, since their depth and extent are inconsiderable, and few have been found, except in mountains of alluvial origin. Our authors, however, speak differently, and have described many caverns, some of which are well known. The most important phænomena of this kind, which have attracted their attention, are the caverns of Alcantara near Lisbon; those of Castleton, Pool, and Fingal, in Britain; that of Sturth in Iceland; of Os in Egypt; Del Cani, near Naples; the little yellow grotto in the Valley of Ilcantara; the cavern of Pilate in Switzerland; that of the Sorcerers in Cevennes; of Sausenberg near Bale; of Bredewinde in the Higher Palatinate; the caverns of the Dragons in Darmstadt; and of the Ice near Scelioze in the Carpathian mountains, &c. Our author's general conclusions are not very important.—Caverns consist in general of the same kind of stone, and all contain stalactites. 'There is a river in Macedon, and a river in Monmouth too,' said honest Fluellin; and beyond these general remarks we find little instruction. The description of the caverns is illustrated by ten coloured plates.

Theoria Generationis et Fructificationis Plantarum Cryptogamicarum Linnæi retractata et aucta. Theory of the Generation and Fructification of the Plants arranged by Linnæus in the Class Cryptogomia. A new Edition, enlarged, by J. Hedwig.

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4to. Leipsic.—This new edition, which is greatly enlarged, commences with some reflections on the art of observing in general, and the qualities essential to an observer. These are, 1. an acute and experienced eye; 2. a love of truth; 3. a knowledge of the opinions and the systems of authors; 4. *scepticism*; 5. reflexion, circumspection, and patience; 6. deliberation. These reflexions, which form the first section of the prolegomena, are followed by others equally valuable on microscopical observation, as well as the best construction of microscopes and other instruments.

The division of the work is the same as before. The author treats, first, of the history of the generation of plants; 2. the principles of the theory of generation; 3. the opinion of botanists on the sexes of cryptogamic plants; on the ferns, mosses, and fungi. The plates are beautifully coloured.

Tabellarische Uebersicht der Fieber krankheites. Tables of Febrile Diseases. 4to. Nurenberg.—The anonymous author of this work has endeavoured to comprise, in twenty tables, the opinions of ancient and modern physicians, respecting fevers; he divides them into inflammatory, bilious, nervous, and catarrhal. Other fevers are subsidivions of these principal genera. In each table one of the following fevers is comprehended; viz. pure inflammatory fever, inflammation of the brain, throat, lungs, pleura, breast, mediastinum, pericardium, heart, diaphragm, liver, stomach, intestines, kidneys, bladder, and uterus: bilious and slow nervous fevers; phlegmatic inflammatory fevers; simple, lymphatic, and dysenteric catarrhal fevers; and putrid fever.

Each table consists of seven or eight cases, containing the symptoms of the disease, the true or probable causes, crisis, treatment, prognostics, regimen, and remedies. On the whole, this is an elaborate work, but the performance of a compiler rather than a practitioner. Under the appearance of methodical arrangement it is still crude and confused.

Versuch einer Chronologischen, &c. An Attempt to reduce the Literary History of Medicine to a Chronological Order, in order to facilitate and promote its Study. By J. G. Knebel. 8vo. Breslaw.—This history extends from the time of Hippocrates to the year 1797, but no living characters are introduced. It is not a work either of utility or importance.

HOLLAND.

J. Van Heckeren, M. D.: De Osteogenesi præternaturali; cum Tabulâ Æneâ. Of the præternatural Production of Bones; with a Copper-plate. 4to. Leyden.—This is an inaugural dissertation, which we have read with care, but with no considerable advantage. We perceive nothing peculiarly interesting in our author's remarks on the morbid generation of bone.

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ITALY.

Del Petrarca, et delle sue Opera: Libre quatro. Of Petrarch, and his Works; divided into four Books. 4to. Florence.—Italy will never be weary of celebrating Petrarch. Like our Shakspeare, he is the constant theme of criticism and panegyric. Indeed this enthusiasm is not ill founded; for, independent of his poetical talents, neither his predecessor Dante, nor his successor Boccacio, have so much contributed to the progress of erudition and of ancient literature, to the general cultivation of taste and genius. The memoirs of Petrarch, which were published in French, and translated into our language, contain some interesting particulars, thrown together with little order, and mixed with many bold assertions. The writers of the 14th, 15th, and 16th centuries, not even excepting Alexander Velutello, furnish very few materials for the history and life of this celebrated poet, since truth is so often in their accounts mixed with fable. Other Italian and foreign authors, who have given the history of Petrarch with greater or less success, are Gesnaldo, Tomasini, Schoderen, a Fleming, Philippe van Maldeghen, Catanusi, Beccadelli, Muratori, the abbé de la Bastia, &c. There is also, we apprehend, a manuscript life of Petrarch in the Ambrosian and Ricardinian Libraries, written by Lelio di Leli, a descendant of the friend of Petrarch; but this has never been printed, nor we believe consulted, by any of the biographers.

The present author, Giovanni Baptista Baldelli, has endeavoured, in the work before us, to collect the authentic facts relating to Petrarch, and offers a complete life of the poet, with some remarks on the state of literature, in his æra. This last subject is treated with equal knowledge and taste in the introduction; and the literary portrait of Italy, which it contains, is followed and elucidated by a view of the political situation and the civil wars of that part of Europe.

The two first books are entirely confined to the history of the earlier years of Petrarch, that is, the History of his Love for Laura, which has immortalised his memory, by inspiring those effusions that are read, after five centuries, with delight and admiration. In the third book the author speaks of the influence of Petrarch in the political affairs of Italy; and, in the fourth, of the assistance he afforded to the progress of science, and of his powerful influence on the taste of the nation, his literary connections, his friends, and protectors. An appendix, under the title of Illustrations, contains some very interesting chronological accounts, respecting the life of the poet, and some eminent men with whom he was connected. Baldelli's remarks and notes on these points are taken from the ancient and modern authors, who have written on this subject; so that the present biography is the fullest, most authentic, and complete work of the kind, which has yet appeared.

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The biographer promises us the lives of Boccacio, and his other Tuscan countrymen. We wish he would also give us a new edition of the Letters, or rather of all the Latin works of Petrarch, enriched with his learned notes.

Storia Pittorica del' Italia, del' Abbate Luigi Lanzi. History of Painting in Italy. By the Abbé Louis Langi, Antiquary in the Tuscan Court. 3 Vols. 8vo. Bassano.—The author of this work is one of the most distinguished literati of Italy, who, in the midst of the calamities of war, continues his researches into the history of that art to which Italy almost gave birth and fostered. He has been seconded in this attempt by count Joseph Ramondini, a celebrated printer; and the present work is one of the most interesting which has appeared in Italy for many years.

The abbé Langi follows the plans of Winkelman and Zanetti, in giving a separate history of each school. He first discriminates the character of such different schools, and then divides their histories into four or five periods, according to the successive changes of taste. Each period commences with an account of one of the masters whose new manner distinguished the epoch, and gave the period a determined character. After the chief masters he introduces the scholars, who have preserved more or less of their style. The author discriminates the painters of history from those who confined themselves to portraits, fruits, flowers, animals, perspective, &c. To these last he adjoins the engravers; the painters in mosaic, on glass, stone, and wood; the embroiderers on silk, &c. pointing out the progress they made in their respective styles.

By this method the author has happily attained his purpose, which was the contributing to the perfection of the art of painting, and facilitating the progress of the study both to students and amateurs. The whole work is divided into two principal parts. The first, comprehending Lower Italy, treats of the schools of Florence, of Sienna, of Rome, and of Naples. The second should have been subdivided into two sections, since the materials were so copious. It comprehends the schools of Venice, of Lombardy, and of Bologna; next come those of Romagna, both Upper and Lower. The schools of Genoa and Piedmont, though less numerous than the others, certainly ought not to have been omitted. The abbé has specified, in the first part, the source of his materials, and the principles of his decisions, which are equally distinguished for their judgement and moderation. The second part is terminated by an alphabetical table of contents, which is particularly full and complete, and adds greatly to the utility of the work.

Le Avventure della Republica Cisalpina. The Transactions of the Cisalpine Republic; with explanatory Notes. 8vo. Venice.—The Cisalpine republic has fallen to rise again. The author's history is terminated by the entrance of the Austro-Russian army; and he is too warm, and indeed too severe, to be trusted even in his narrative of events.

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REVIEW

OF

MAPS AND CHARTS.

THIS additional article to our literary Journal we now for the first time introduce at the express recommendation of several intelligent and scientific friends, and in conformity to a few attempts of the same kind which have lately been hazarded on the continent. The importance of such an article, indeed, must be obvious to every one,—not only since geography, even abstractedly considered, is indissolubly connected with history,—but since an acquaintance with maps and charts has constituted of late an indispensable branch of literary knowledge. For want, however, of some such general and critical survey as that we now propose, we frequently find even men of learning unconscious of the progress of this important science, and of the vast advantages which one map possesses over another; and observe in their libraries the constant use of an atlas in many respects imperfect, and of charts replete with antiquated errors. Innumerable are the gross mistakes and inaccuracies which modern research or discovery has detected even in the tables of D'Anville; and a record of the advancement which geography has made towards perfection within the period of the last thirty years alone might of itself form a large and useful volume.

It will scarcely be credited that even in the present day we have not a single map of England which in

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point of accuracy is not extremely deficient. The triangular survey commenced by general Roy and continued by captain Mudge and Mr. Dalby will, in this respect, be of incalculable benefit to us; but we must wait till this survey be completed before we shall be able to produce an individual map of an English county which can rival the precision of the maps of France by Cassini; though Cassini himself is far from being immaculate. We are nevertheless not unmindful of the very valuable map of Surry constructed by Messrs. Linley and Crossley, nor of Mr. Gardner's equally valuable map of Sussex. Indeed the general labours of this latter gentleman cannot be too highly appreciated, and we are happy to find him so closely connected in the trigonometrical survey of the English counties. Captain Mudge's map of Kent * will shortly make its appearance, and that of Essex is in great forwardness. The pious fraud of Dr. Halley has embarrassed later geographers; for, by extending the Lizard too far westward, in order to put incautious navigators on their guard, the western counties are irregularly laid down. A scientific map of England, in which the rivers, the mountains, and the soils, are distinguished, would be an acquisition of high value. In the county surveys many improvements of this kind have been accomplished, and the union of such provincial tables, notwithstanding their imperfections, would be a work of no small utility. The latest maps of Scotland and Ireland are tolerably correct, and particularly those of the former.

* Dr. Packe's Philosophical map of East Kent is a curious specimen of ancient diligence. The *copper* has, we understand, been just discovered, and fresh impressions will soon be published.

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Germany and the northern kingdoms were till lately as destitute of accurate topographical charts as Great Britain. The German chartists indeed admitted too readily into their maps the fictions of every traveller who wrote upon the subject; and their tables, not being deduced from actual survey, were seldom entitled to much credit. But a new geographical æra appears to have commenced in this part of Europe, and the science of district mensuration and engraving is pursued with the most laudable vigour. The spirited Franz Xavier Miller began his very valuable map of the provinces of Inner Austria in 1794, and still continues to bring forth occasionally the different and magnificent sheets of which it will consist. Of these not more than eight have yet reached us; the last number including the province of Carniola. They are published at Grœtz under the title of Die Provinz Inner-Œsterreich oder Die Herzogthümer Steyermark, Kœrnten, und Krain. The sheets of this magnificent map, when complete, will probably not be fewer than fourteen or fifteen. They are drawn from actual survey; and, by exhibiting the scite, not merely of every mountain and river, but of every mine and forge, and describing by chemical characters the different minerals and other fossils of which such mines consist, are as valuable to the mineralogist and natural historian, as to the geographer and historical reader.

The truly patriotic and spirited baron Hermelin is superintending a work of the same kind, entitled Geographiske Chartor öfver Swerige, jämte Bifogade Ritningar, Med Hans Maj^{t}. Konung Gustaf den Fjerde Adolphs Allernädigste Tillständ, but upon a larger and more magnificent scale still, which, as

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the title expresses, is meant to describe his own country (Sweden), and the whole of its dependent provinces. This, from its greater extent of scale, is even more minute than the Austrian map of Miller,—and its accuracy is unquestionable. About twelve or fourteen successive numbers only of this admirable work have hitherto made their appearance, and we have never met with more than three or four copies of it in England.—We shall have frequent opportunities of recurring to these, as well as to several other northern maps of high though not of equal merit, in the course of their completion, and we wish them all the success they deserve.

We must be allowed nevertheless to exult in the progress which general geography has made in our own country; and which, under the perseverance of an Arrowsmith, a Faden, a Cary, and several other artists of high and merited repute, can now boast of maps of an accuracy and truth that far surpass any similar works published throughout Europe: hence the deserved respect and admiration paid by foreign literati to the maps engraved in London.

In the arrangement of this new article we have encountered far more difficulties than we expected, and we have been disappointed in several interesting charts of which we hoped to have given some account. This however is but a necessary effect of a new undertaking: as we proceed our path will become clearer—our sources of information will enlarge: and we wish therefore the present number to be regarded as an introduction alone—a mere specimen of a design which will be gradually ameliorated by time and experience.

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Mr. Arrowsmith's map of Asia, in four sheets, does great honour to his diligence and accuracy, and may be classed among the best productions of the kind. He who wishes at one glance to estimate the progress of geography, has only to compare this map with that of D'Anville. The ranges of mountains (that important feature of geography neglected till recent times) are laid down in a bold, clear, and accurate manner. In the outline of the sea, the islands, &c. the freshest discoveries are used. Perhaps the lakes had better have been *watered* in the usual way: and the position of Kara-koram, the old capital of the Monguls, appears to be better assigned in Forster's northern discoveries. Towards the east of the Caspian our knowledge seems still defective.

The same industrious and intelligent geographer has just published a map of Turkey in Europe, in two sheets.—New impressions of his planisphere exhibit the recent discovery of Bass's Strait, between New Holland and Van Diemen's Land, with other improvements from fresh materials.

To the neat and exact maps published by Mr. Faden must be added one of the south of France, abstracted from Cassini. The rest of that country, on the same scale, would be valuable.

Mr. Cary's General Atlas answers the public expectation, being a work of great elegance and considerable exactness.

Kaart van Batassche Republik, &c. A Chart of the Batavian Republic, divided into Departments and Districts. Compiled by Order of the Batavian Directory, by Queint Ondaahe. Hague.—The present chart does not pretend to more accuracy than those which preceded it, but we receive the Batavian republic in its new dress. It may be more fashionable, but it does not require the spirit of prophecy to foretel that it will neither be more powerful nor more respectable.

Plano della Citta de Mantova, e suoi Contorni. A Plan of the City of Mantua, and its Environs. Milan. Engraven by Caniani.—This plan, the value of which will be understood by artists only, contains all the principal works of the city and citadel of Mantua. To this are added the whole of the battlements erected by the Austrians in the attack in July 1799, with the batteries for the false attacks; from the blockade of the fortress, April 14, under the command of general Kray, to its final reduction by Foissac Latour, the 14th of July. The engraving is excellent.

Special-kerte vom Herzogotham Magdeburg, &c. A particular Chart of the Duchy of Magdeburg, of the County of Mansfeld, the Principalities of Anhalt and Blankenburg, the Abbey of Quedlimburg, and the greater part of the Old Marche, of the Principality of Halberstadt, and of the County of Wernigerode; in two Sections; approved by the Academy of Berlin, and published in 1800 by D. F. Sozman.—This very

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beautiful chart is a continuation of those of Pregnitz and Ukermark; and, if the author pursue his plan, Prussia will be able to boast of an atlas equally accurate and complete. The two sheets are 2 feet 9¾ inches high, 2 feet 2¾ inches large. The scale is 18 Paris lines on 2000 Rhinland toises, or of an inch and $\frac{7}{12}$ on a German mile. The principal mountains, forests, rivers, and meadows, are distinguished very clearly; and, to add to the utility of the chart, the posts, highways, &c. are laid down according to the documents communicated by M. Mathias, secretary to the general post-office at Berlin.

Mapa Geographica, &c. A Map of South America, designed and engraven by Don Juan de la Cruz, Canon of Olmeydilla; founded on many other Charts and original Information; with Astronomical Observations for the Year 1775. Six Sheets.—This beautiful chart of South America has been long a desideratum in our own country, and it is with pleasure we can announce its re-publication by Mr. Faden. It was first published at Madrid in 1775, by order of Charles III. king of Spain, and is very complete and exact. The new edition, which we have compared with the original, deserves the same character. The rivers, districts, and nations, laid down in it, are numerous, and many of them hitherto unknown; but we must suppose them carefully placed, since they in general rest on the authority of the observers. Some few errors in the orthography of the Spanish names have been committed, but these are of little importance. This chart commences on the north and north-west, by the eastern part of the province of Veragna, at the isthmus of Panama; and the bay of Bocas del Toro and the river Martin form the most western parts of the province, included in its range. In the south it terminates with the termination of the continent, so as to comprehend the whole of South America, from the 12th degree of north to the 56th of south latitude. This chart is, therefore, by much the most complete of any that has been published of this part of the globe.

Karte von Schwben, &c. Chart of Swabia, lain down trigonometrically, and designed, by J. A. Ammann. First and Second sheets. Tubingen.—These sheets are 15¼ inches high, and 13¼ large. The whole chart will contain 45 sheets, and five will be published annually till the whole is complete;—a plan more magnificent than we have yet witnessed, in even more opulent nations, and in more favourable circumstances. These sheets are very well engraven, and resemble in size, &c. the chart of Würtemburg by Bohnenberger: they contain a part of the district of Ulm and of the county of Kirchberg. The Danube commences at Ulm, about a quarter of a league above Petersworth; the Iller at Rikleswiler, as far off as Wiblingen; the Roth at Obenhausen; the Biber at Christeshofen; the Gunz from Hattenhausen; the Kamlach from Raunan, with the lower part of the Mindel; and the Ach from its source to the Danube. The second sheet

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contains the country, commencing from Neuffen, to that beyond Schorndorff, and the course of the Necker from Ofterdingen to Muhlhouse.

Carte de la Bohème d'après la Division de 16 Circles, avec la District d'Egra du Compté de Glatz, &c.; avec une Table Alphabétique des Objets contenus sur cette Carte dressée par Jean Sweb et Michel Stegmaier. Chart of Bohemia, as divided into Sixteen Circles, with the District of Egra in the Province of Glatz, &c. together with an Alphabetic Table of its Contents; by J. Sweb and M. Stegmaier: Large sheet, 22½ Inches high, 15½ wide. —Much was expected from this chart, because it was entrusted to those who were supposed to be at the head of their profession; but the whole has failed; for the country has been laid down without any projection, the orthography of the names is erroneous, and the names themselves are so crowded that it is almost impossible to decypher them. For German districts, where the Bohemian language is not spoken, its orthography is apparently preserved. Thus we were at a loss to discover Teoplitz under the appellation of Teplic, and we found Libotschau transformed to Libocany, &c. The mountain Donnerberg is placed erroneously to the south, and the situation of the Mountain of the Giants is not rectified as it ought to have been. Some places are apparently omitted, for we cannot find them in the situation they ought to occupy. Like some modern travels of this country, the alphabetical table seems not made for the chart, nor the chart calculated for the table.

Karte eines Theils von neu oder West Galizien, &c. A Chart of the new or Western Part of Galicia, containing the Principalities of Sendomir and Cracovia, with a Part of ancient Galicia. By D. J. Reyman. Twelve Sheets.—We should scarcely have noticed this chart of a country at a distance from, and uninteresting to, the English reader, were we not informed that it was an improved imitation of what has been called the Chart of the Convent, the work of a canon of Lowiz, named Czaykowski. This has been often copied, as the best map of this part of Poland. It is, however, very incorrect; and the improved copy is still erroneous, though more free from defects than the former chart. It is not divided into degrees; as unfortunately, except Lemberg and Cracovia, there are scarcely any cities in Poland whose latitude has been ascertained.

Italia, cioè tutte le grandi et piccole Sovranita e Republica d'Italia, &c. Italy, or all the Kingdoms and Republics of Italy, of larger or smaller dimensions, divided according to their Frontiers, including the great Roads, Posts, &c. agreeably to the latest Authorities. By Ignatius Heymann, Postmaster of Trieste. Vienna.—This chart is carefully engraven, and well coloured. It is equally clear, distinct, and accurate,

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Kreigs Theater, &c. The Theatre of War, or the Frontiers between France and Italy, containing the Kingdom of Sardinia, Lombardy; the Republics of Genoa, Lucca, and Venice; Modena, Parma, Mantua; the Bishopric of Trent; the Tyrol; and Switzerland: on the Side of France, Provence, Dauphin, Languedoo, and Auvergne. Engraven by Muller. Manheim.—This map, 18½ inches high, and 33 inches wide, cannot be said to be on a large scale, in comparison of the country which it includes. Many names must consequently be omitted, and the limits are those which were established before the war. We observe also many important errors. In Lombardy the Tessino and Lesia are neglected; and in Franche Comté, the Ain. The Rhône, between its source and the city of Lyons, is not laid down; and many of the great roads, as well as the mountains, have no site assigned them.

Atlas Portatif, ou Recueil de Cartes choisies, &c. Travelling Atlas, or a Collection of select Charts, extracted from the Atlas of the Abbé Grenet, and arranged with accuracy, highly useful for understanding the 'Modern and Universal Geography' of M. Lacroix. 4to.—The accuracy and elegance of Grenet's Atlas are well known. In some respects, however, this new edition, designed to illustrate Victor Comeyra's new edition of the geographical work of M. Lacroix, is inferior in beauty to its prototype, though we do not perceive any diminution of accuracy in the copy. It will be sufficient to announce the new edition alluded to in this place. It is published by Warée in two volumes 8vo. and is a geographical work in the common form, without any particular advantage, or any particularly new information.

Collection de Plans, de Ports, Bayes, Villes, &c. A Collection of Plans, of Ports, Bays, Cities, &c. engraved from the Originals in the Repository of Maps, Plans, and Marine Journals. By Order of Government.—This collection contains fourteen plans, which may be procured separately. The first is a plan of the port of the Passage; 2. The harbour and bay of Bilboa; 3. Port of Santona; 4. Port of Santander; 5. Harbour of Gijon; 6. Road of Vivaro, Ribadeo, and the port of Cedeira; 7. Road of Barqueiro, and the Stockade of Vares; 8. The port of Ferrol, with the plan of the basin; 9. The port of Camarinas; 10. The creek and road of Carcubion; 11. The plan of the road of Pontevedra; 12. The road of Vigo; 13. A plan of the city, the port, and the arsenal of Carthagena; 14. Bay of Palma, port of Andrache, of Poller, of Petra, and Cala longa. These different plans are executed with great clearness and precision.

*** Publishers of Maps, who wish for a speedy notice, are entreated to transmit them to our Printer.

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END OF THE THIRTY-FIRST VOLUME.

ERRATA.

Page 361, line 7, for *entitles it to* read *deserves.*
366, — 13, for *empirical* read *empiric.*
371, — 29, for *allegorical* read *colloquial.*
458, — 42, for *methodical* read *methodistical.*
463, — 43, dele *to be.*
464, — 9, for *reversion* read *revision.*
467, — 20, for *levelled* read *bevelled.*

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